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THE ELIJAH MINISTRY.

THE

ELIJAH MINISTRY:

THE TOKENS OF ITS MISSION TO THE

CHRISTIAN CHURCH

DEDUCED FROM THE MINISTRY OF

JOHN THE BAPTIST TO THE JEWS.

If ye will receive it, this is Elias, who was for to come. He that hath ears to hear, let him hear.
Matt. xi. 14, 15.

BY

C. W. BOASE,

AUTHOR OF "TITHES AND OFFERINGS,"
"A CENTURY OF BANKING," &c.

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PREFACE.

EVER since 1835 a declaration has been going forth through Christendom, that the Lord has restored to the Church her Judges as at the first, and her Counsellors as at the beginning, and this to the end, that the perfecting of the saints and the edification of the Body of Christ may be completed, in preparation for His speedy appearing. Intelligent and candid Christians, whom this report reaches, must know, that such increase of assistance is what the Church requires, and must therefore feel that the report is glad tidings—only they may at first be troubled with the thought, Is not this news too good to be true? The truly wise and prudent will, however, not only remember the caution against false apostles and prophets, but also that against having eyes that cannot perceive the hand of the Lord when it is stretched forth, and having ears that cannot discern the voice of the Lord, though it speak ever so graciously. Hence they will be desirous of hearing fully declared, and be willing to listen attentively to a message which comes in the name of the Lord: and further, whether able to accept the message at once or not, they will diligently search the Written Word, to ascertain what confirmation of it is to be found therein, to see whether the things declared are according to the revealed mind of God.

To meet and assist, so far as may be, in the gratification of this proper desire, the author has, at many different times during the past twenty years, delivered in various towns in Scotland a course of lectures on the ministry of John to the Jews, as typical of the action of the Elijah ministry when sent to the Christian Church: the principles put forth therein having been learnt by the development of the work above referred to. The following pages contain the substance of those lectures, methodically arranged, with the addition of historical illustrations and quotations from the works of eminent writers: these being here supplied for the purpose of confirming, by the record of past events, and

by the sentiments of learned men, statements made and conclusions drawn that seemed to be startling to those who were not familiar with them. This book is not published to prove the reality of the work of the Lord in these days—for that it were altogether inadequate—but to assist the studious enquirer in his examination into the testimony of Scripture as to God's way of dealing with a covenanted people before the day of visitation arrives.

The object here in view being to obtain a clear and full statement of the warning, teaching, and encouragement to the Church in our day, offered in the Scriptures which foretell and record the ministry of John, these portions of Holy Writ are minutely reviewed to ascertain what they contain in furtherance of our purpose, and the points of truth thus gained from each portion are separately noted in a list, at the conclusion of the examination of the text, the several items being numbered, both to cause them to be the more distinctly observed, and to facilitate subsequent reference to them. This course, though somewhat tedious, has this great advantage, that it is while the mind is full of thought about each passage, it is called on to observe particularly the instruction supposed to be obtained, and which will afterwards be applied in the argument—being then assumed to be correct. Some unnecessary repetition may have arisen, from the fact that these sheets had to be set up in type and to be printed off piecemeal, as the skeleton draught of the Lectures was extended and prepared for the press; and also from the circumstance that when the printing had proceeded as far as page 480, severe illness caused a lengthened interruption to the progress of the work: very probably occasioning inaccuracies also. But, such as it is, the following treatise, though exceeding in bulk what was anticipated or could be wished, is offered to the consideration of the thoughtful reader as a manual comprising portions of Scripture and of ecclesiastical history necessary to be kept in remembrance when examining the character of a work professing to be that of an Elijah ministry sent to the Church.

C. W. B.

DUNDEE, *Pentecost* 1868.

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ERRATA.

Page 64, line 26, (Is. 18) should be (Is. 19).
„ 112, „ 30, Malachi should be Haggai.
„ 135, „ 6, Insert 4th at the commencement of it.
„ 141, „ 13, Mal. iii. 1-6 should be Mal. iii. 1-3.
„ 149, „ 20, (Mal. 9.) should be (Mal. 10).
„ 154, „ 15, After A list of, insert, the corresponding.
„ 166, „ 11, After, A list of the, insert, corresponding.
„ 187, „ 4, Before condition, insert, spiritual.
„ 325, „ 31, Matt. viii. should be Matt. vii.
„ 338, „ 19, After 3d, insert In.
„ 339, „ 31, After 5th, insert In.
„ 340, „ 16, After 6th, insert In.
„ 341, „ 1, After 7th, insert In.
„ 341, „ 26, After 8th, insert In.
„ 348, „ 19, Epistle should be Epistles.
„ 360, second column, line 2, delete 262, and in line 4, 218.
„ 362, „ 20, before State, insert Third, or.
„ 374, „ 2, Church-Officer's should be Church-Officers'.
„ 379, „ 37, delete, a deposed.
„ 471, „ 31, in second column, 1810 should be 1743.
„ 584, „ 22, the quotation from John viii. 48 is inaccurately given.
„ 668, last line, before spoken, insert, plainly.

THE ELIJAH MINISTRY

TO THE CHRISTIAN CHURCH.

INTRODUCTION.

THE words of the Lord by Malachi, *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse* (Mal. iv. 5, 6), are very solemn and very gracious, and it concerns Christians to understand well their meaning as addressed to the Church. They are not in general esteemed of much importance, being commonly passed over as though they foretold merely the mission of John the Baptist and the purpose of his ministry. Yet these words certainly mean (as will be afterwards demonstrated), first, that before this Dispensation closes the Church will be in such a state of declension as to require a reformation like that attempted for Israel by Elijah, and that attempted by John the Baptist for Judah; and, secondly, that as to them so to her a special ministry, in the spirit and power of Elijah, shall be sent before the event which is to her the great and dreadful day of the Lord.

It is the object of the following pages to call attention to these words, and to offer help, as much as may be, to the careful consideration of them, that an intelligent faith in them may be attained to.

This is a greater task than at first sight it may appear, and therefore it is proposed to adopt for its accomplishment the following course, which, though lengthy, will be found to be not more than sufficient to obtain a satisfactory result. —First, to shew, in this Introduction, that the words of God in the Old Testament, though addressed in the first place

to the Jews in the Dispensation of the Law, are as truly addressed to Christians in this the Dispensation of the Spirit; and that a fulfilment to the Church of the above prophecy is requisite, that the events at the end of this Dispensation may be in accordance with the course of God's providence on former occasions—the record of which is written for our instruction and warning and comfort.

—Secondly, to quote the prophecies respecting the ministry of John the Baptist, and certain other scriptures which facilitate our estimating those prophecies aright, offering such comments thereon as may seem necessary for the object in view, and subjoining to each commentary a list of the points to be more especially observed, and other lists noting the fulfilment of them by the Elijah ministry to the Jews, and suggesting the probable refulfilment of them by the Elijah ministry to the Christian Church.

—Thirdly, to quote the record of John's fulfilment of these prophecies, with such observation thereon as may be needful to fix attention on the most important particulars, and to compare these with the points in the prophecies specially noted in the previous part.

—Fourthly, to frame a summary of the lists of points in the prophecies, and of the lists of points in John's ministry given in parts Second and Third, as likely to be refulfilled by the Elijah ministry to the Christian Church; and this to enable such readers as may consider the matter sufficiently important, to compare with this summary, for the purpose of ascertaining how far they correspond, the great outward distinguishing marks of that spiritual work which has been in operation in this and in other lands for many years past, and which professes to be God's fulfilment to the Church of this promise contained in the last verses of the Old Testament.

As the object is to point out several prophecies descriptive of a certain series of events, and to shew that such a series, by God's appointment, re-occurs at different periods—similar in substance though varying in details—it has been deemed advisable, for tracing this correspondence more clearly, to number the items in each list of chief points, prefixing to the numbers the initials of the prophet's name to facilitate subsequent reference thereto without confusion. Thus the

chief points in the history of Elijah's ministry are marked and referred to as El. 1, El. 2, &c., and those of Isaiah's prophecy as Is. 1, Is. 2, &c., and so with the rest. These initials and numbers being used also, so far as they are required, in the lists of those points which seem to have been fulfilled in the Elijah ministry of John the Baptist to the Jews, and in the lists of those points which it is concluded will, in all probability, be repeated in the Elijah ministry to the Christian Church.

As to the matter to be here considered—the application to the spiritual Israel of words addressed in the first place to the literal Israel—no scripture grows old, in the sense of losing its vitality, its fruitfulness: if it did, it would be ready to vanish away (Heb. viii. 13), be fit only to be removed. If a member of a man's body becomes dead, the surgeon removes it as fast as possible; even as Wisdom counsels concerning the member which is doing that it should not do—that is, which is spiritually dead—*cut it off*. (Matt. v. 30). If a branch of a tree withers and becomes unfruitful, the wise gardener relieves the tree of it, or if the whole tree becomes so, he hews it down, that it may not cumber the ground (Luke xiii. 7). If the wine-sack has become empty, of what use is it? will any one keep it in memory of the past, or to fill it with new wine? (Matt. ix. 17). Even so, if it were true that any portion of Scripture had ceased to be prophetic, injunctive, or consolatory, by its having had its complete fulfilment, or in any other way, it would be like salt which has lost its savour and is fit only to be thrown away (Luke xiv. 34), it had better be expunged from the Bible, that God's word might be altogether a pure word, enlightening the eyes (Ps. xix. 8), a useful word, able to serve as a lamp to the feet of Christian men (Ps. cxix. 105). But the Scriptures of the Old Testament are the lively oracles of God (Acts vii. 38; Ro. iii. 2), given to the Jew to take care of, and now entrusted to the Church—they would not be called the living oracles if in part they were dead, if in part they had become exhausted, certainly at least that term could not be applied to those dead parts, yet this word is spoken of the whole matter of the books collectively.

It is still true of the Old Testament, what Paul wrote concerning it to Timothy eighteen hundred years ago, saying: —*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.* 2 Tim. iii. 16, 17. Now if Paul could thus write of the Old Testament collectively, that its words were not become effete, this could not but be most true of the last verses of that book, written only about five hundred years before his time (B.C. 420 to A.D. 65 = 485 years), while the first portion of the book was written a thousand years earlier (B.C. 1451 to A.D. 65 = 1516 years before Paul wrote).

It is still true of the history of Israel, that it is a typical history, as Paul wrote concerning it to the Corinthians:— *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* 1 Cor. x. 1–11. Consequently the Jews having been in a state to require an Elijah ministry, is both a warning to us that the Church will probably be some day in a like condition, and an assurance that if it is so an Elijah ministry shall be sent to it.

Since it is true, as all agree, that Moses and Aaron, and Israel, and the Wilderness, and Jordan, and the Promised Land were types of spiritual persons and things to exist in the Dispensation of the Spirit; how can it be otherwise than true, that the Law and the Prophets, given for the guidance and encouragement of the literal Israel, are equally though in a spiritual sense for the guidance and encouragement of the spiritual Israel? Especially seeing that the Lord himself declares, not one jot or one tittle shall pass from the Law till all be fulfilled,—which certainly cannot be till after he obtains the Kingdom,—and that the Lord himself began to shew that there must be a fulfilling of the Law in the spirit, instead of in the letter merely, saying, *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:* &c. Matt. v. 21, 22. For when the Jew became Christian he was not relieved of the Law, but had to fulfil it in the spirit of the things that were

written, and this even as to the fulfilment of the law concerning God's offerings. Hence Peter could write, and therefore only could he thus write to the Church :—*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* 1 Pet. ii. 5, 9. The Law having a shadow of good things to come (Heb. x. 1), its fulfilment formerly was a continuous prophetic action foreshadowing the spiritual services that should be offered to God in the Dispensation of the Spirit. Our Lord himself is at this very time accomplishing a spiritual fulfilment of those prophecies. Has He not entered within the vail, as High-Priest pleading the sufficiency of the sin-offering that has been once for all offered, as the act of the Jewish high-priest annually prophesied He would do?

The unceasing vitality of God's Word, seen in the manifold application thereof, is well illustrated by the prophecy of Isaiah which we shall have subsequently occasion to consider at length. We may here notice, by way of illustration, the following circumstances respecting it. In chapter xxxix. 6, 7, we find that when king Hezekiah had shewn all the treasures of his house to the ambassadors of the king of Babylon, the prophet was sent to him to foretell the captivity of his people in Babylon. But this announcement of a coming judgment is immediately followed by the announcement of a subsequent deliverance and restoration to favour, recorded in chapter xl. 1–11. In the latter prophecy there is a call to future servants of God to comfort His people; they are bidden to assure Jerusalem that her desolations are terminated; a voice crieth—as from the place where the work has to be done—to prepare the way of the Lord that He might accomplish this deliverance. Now the first fulfilment of this prophecy was by Cyrus, who is afterwards in the same prophecy (xliv. 28; xlv. 1) specially named. Cyrus was God's servant to comfort His people, to speak comfortably to Jerusalem, to cry aloud that the way of the Lord might be prepared: fulfilling the word which had

been spoken 106 years before the captivity began, and 176 years before the appointed time of the restoration. This prophecy had a second fulfilment in the ministry of John the Baptist. He also comforted God's people, spoke comfortably to Jerusalem, and cried aloud for the way of the Lord to be prepared. In doing this he was accomplishing the word of Isaiah, as he declares to the priests and Levites who came to him (Jno. i. 23), which declaration was confirmed by our Lord's testimony (Matt. xi. 10), and by the application of these words to him by the writers of the Gospels (Matt. iii. 3; Mark i. 3; Luke iii. 4).

For it to be possible that the service of Cyrus and the service of John should both be fulfilments of the prophecy of Isaiah, there must be some resemblance in the condition of God's people at the two periods, and some correspondence in the work to be done for them; and such there were—the resemblance which God has appointed to exist between the visible and the invisible, the correspondence He has ordained between outward and spiritual things. The chief evil to the Jews of their being in Babylon was that they could not there serve God according to the Law, even if they wished so to do; and it was to remove this outward hindrance that Cyrus was used to bring them back to Jerusalem where they could fulfil all their duties. But though in body delivered from Babylon, and though outwardly presenting unto God His offerings, they had not returned in heart to the city of God, and were not serving with their hearts at His holy temple. In soul and spirit they were still in a Babylonish condition, and to bring them out of this state John was raised up—that is, John's ministry was to complete that part of God's good pleasure concerning the Jews, prophesied of by Isaiah, that Cyrus' service had failed to effect. Thus Cyrus and John, though by different modes and in different degrees, did both in measure accomplish the prophecy before us.

Therefore as Cyrus did not so fulfil the prophecy of Isaiah that it could have no second fulfilment by John, it may not be assumed that the latter has so fulfilled it that it can have no further accomplishment by another ministry.

The language in which the prophecies of the coming of

Messiah are couched speaks plainly, to those who understand God's purpose, of work not effected by the birth, life on earth, and death of our Lord, and therefore yet to be accomplished in another coming of the Lord; just so do the words used in the prophecies respecting the Elijah ministry for the preparation of God's people speak plainly, to the well instructed, of things yet to come. The terms used proclaim to our ears greater things than were accomplished in the day of restoration to Jerusalem, or in the day of the baptizing in Jordan. On neither of these occasions were the words in their full sense fulfilled, *Prepare ye the way of the Lord;* and, *The glory of the Lord shall be revealed, and all flesh shall see it together.* Hence it is reasonable to conclude that Is. xl. 1–11 (as also Mal. iii. 1–3 and iv. 4–6) is not continued in the Bible merely to lead us to believe what is stated in Matt. iii., Mark i., and Luke iii. respecting John, but rather that the latter records are so written as to suggest to us further fulfilments of the former, and to lead us to judge how to apply it to ourselves, by seeing the way in which it was fulfilled to the Jews.

That the history of the Jews in Babylon, and of their restoration to Jerusalem, can have an application to Christians is plain, unless much of what the leaders in the Reformation unceasingly repeated was false. They declared that the condition they and their fathers had been in was the antitype of the Babylonish captivity, and their escape out of that condition was the antitype of the return to the city of God. Now, there was a large measure of truth in what they urged, both as to the condition the Church had fallen into, and as to the deliverance obtained through the Reformation,—although it was not so complete a restoration as they at the moment esteemed it. But this was a natural mistake—if a man has been very ill, and gets better, he is apt to hope he is cured, when as yet perhaps all is not quite well with him.

On examining the typical history, we observe that in the restoration from Babylon it was not all Israel, but the two tribes of Judah and Benjamin, with the priests and the Levites, that returned. And as to these and their descendants —even after the prophesying to them of Haggai and Zechariah

and Malachi—what was their condition when the Messiah was about to appear and fulfil part of the words of Isaiah? They required another deliverance, greater and more difficult to be accomplished than the former one; not the bringing of their bodies from Babylon, but the bringing of their souls out of a Babylonish captivity; not the rebuilding of the Temple, but the cleansing of it; not a renewing of the appointed course of sacrifice, but the offering of the sacrifices in a spirit that was right. If, then, our forefathers had at the Reformation a measure of escape from spiritual Babylon, will that prove there can never be any need of a better and more full deliverance, answering to that which many Jews obtained through the ministry of John, and whereby they were prepared for advancement into a higher Dispensation? Does not the typical history rather suggest that there will be a need for, and that there will be the mission of a special ministry of preparation, that the Church may be made fit for advancement into the Dispensation of the Kingdom?

We repeat, that the prophetical promises by Isaiah and Malachi, of an Elijah ministry to convert God's people before the day of the Lord's appearing, had a fulfilment in John the Baptist being sent to the Jews, but that this first accomplishment did not exhaust the promises. The words in which they are made imply more than what was effected by John —they refer as much to a work to be done before Christ's second coming in glory, as to the one before His first coming in humility; and they are words still remaining quick and powerful in God's Scriptures, as full of warning and consolation to the Christian Church as they were—and perhaps still are—to the Jews.

This the Lord seems to point at in His answer to the Disciples asking, *Why then say the scribes that Elias must first come?* He says, *Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.* Matt. xvii. 10–12. These words sound as more than saying, Yes, the scribes are right, Elias was appointed to come before Messiah, and prepare His way, and therefore John came before me. They seem to say, Yes, an Elijah ministry is yet to come and

restore all things before the great and terrible day of the Lord; you will do well hereafter to be looking for such; but the Elias to the Jews has come already, for truly in the ministry of John the words of the prophet have received a first application.

The fulfilment to the Christian Church of the promise by Isaiah and Malachi is necessary, that this Dispensation may close like the former ones; for this can be only after a special ministry of warning, and of help to be ready for the day of the Lord, has been afforded to His people by God.

When the world was filled with violence, and God resolved to terminate the Dispensation, before he would judge the men of that day, He raised up Noah, a preacher of righteousness for one hundred and twenty years, that if any were willing to repent they might become fit to escape those things that were coming on the earth.

So when the Dispensation of the Law was about to close, as a crowning of many former dealings in mercy, God raised up John the Baptist to warn His people, and to invite them by repentance to wash themselves clean, and by fruits meet for repentance to shew themselves fit to meet Him with joy who was about to bring in the better Dispensation.

And thus must it be at the end of this Dispensation: for God's ways, like Himself, are unchangeable; they have a consistent uniformity, one part with another; they have a wise correspondence at their successive stages—as our Lord himself testifies, *And as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also, as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed.* Luke xvii. 26–32. God will not judge the Christian Church, the people at present in covenant with Him, ere he has done for her members at least as much as He did for the members of the house of Israel. It cannot be that God will deal less compassionately with those who, through being grafted into Christ, have been made His children, than He did with those who were but the children of Abraham. It is true, that of those to whom much has been committed much can be righteously required, and that they are justly to be blamed if they do not

render it; but it is as plainly true, that the nobleman who has gone away to receive the kingdom, and has entrusted His spiritual riches to His servants, to the end that, when He returns to take possession, He may find that the due use thereof has produced for Him an abundant profit in glory, will not leave anything undone to enable His servants to make their calling and election sure, by being faithful to the end —will not leave anything undone to save them from continuing to wrap up His gifts idly in a napkin, and so finally, instead of reaping reward, meeting with indignant rejection.

The Jews expected the words of Malachi to be fulfilled literally by Elijah the prophet, so also some of the Fathers of the Church believed that although John had fulfilled in spirit the work of Elijah, yet that the latter should himself personally appear, some time before Christ's second coming, and should effect a large work of conversion among the children of Abraham. But they seem not to have perceived that, whether the words of Malachi are to have another, and that a literal fulfilment, to the Jews or not, they are words in Holy Scripture addressed to the Christian Church, and shall as certainly be fulfilled to her by an Elijah ministry of warning, conversion, and preparation before the end of this Dispensation, when she must give an account of her stewardship, as they were fulfilled to the Jews by such a ministry before the end of the former Dispensation, when their day of reckoning came. But Christians now, in the clearer light which God has given, when they hear these words of Isaiah and Malachi, ought to be able to say with intelligence, and with thankfulness, "Amen. The Lord fulfil His gracious intentions in their season." For His word is faithful, His purpose stands fast—there remains the promise of an Elijah ministry of preparation for the people of God.

In the lists subjoined to the scriptures examined it is stated, as a part of the probable expectation respecting the application of the prophecies to the Christian Church, that the fulfilment will be accomplished by a twelvefold apostleship, and not by a prophet, as it was to the Jews by the pro-

phet John the Baptist. It is necessary to state the reason for this assumption as to what is probable in the matter, and, although in part Fourth would be the most appropriate place for doing this, in some respects it is convenient to have it done here—afterwards referring back to this place for the demonstration.

The house of Israel, as a covenanted people, were ordinarily taught, and led in the worship of God, by Aaron and his successors, who were types of Christ as High-priest; they were ruled in civil affairs by David and his successors, who were types of Jesus as King; but they had been brought up out of Egypt, led to Sinai to enter more solemnly into covenant with God, there taught His Law, and led through Jordan into possession of the promised land by Moses, who was a type of the Lord Jesus Christ as the Angel of the Covenant, as the Captain of the hosts of the Lord. The latter part, indeed, of the work appointed to Moses—the establishing of Israel in Canaan—he was not permitted personally to accomplish, but only by his deputy, Joshua; yet this is here included in his work, because it was God's intention he should have done it, and it is of God's arrangements for the accomplishment of His purpose that we are here to speak. We learn from Scripture that Moses was a prophet, and therefore a type of the Lord in that phase of His ministry; shewing that in the Dispensation of the Law the Angel of the Covenant saw fit to reveal himself in His highest work as the Prophet of God. Now it is clear, from the history, that the prophet Moses was greater in his office than Aaron and his successors, and still more so than David and his successors, and hence, apparently, it was that when at any time the high-priest or the king, or both together and the people with them, failed to serve God truly, and He sent a reproof by a prophet, he, as bearing the word of the Lord, was usually respected as superior in office to themselves, both by king and by high-priest. This was, probably, because the prophet was felt to be a temporary successor to Moses, so to speak, as though, when things were out of course, he who had been employed to establish good order at the first had been raised up again for a short time to set matters to rights. The ministry of the prophet was not

an abiding, that is, a permanent ministry in the Dispensation of the Law; for, requiring for its fulfilment a large measure of the presence of the Holy Ghost, it is a ministry belonging properly to the Dispensation of the Spirit. But the prophet's office was made use of from time to time in that Dispensation, even as it had been occasionally before, doubtless as foreshadowing a good thing to come in the Body of Christ. It is a mistake to infer from the terms, "*schools of the prophets*," and, "*sons of the prophets*," and, "*company of the prophets*," met with on a few occasions, that there was from the first, or at any rate from Samuel's time, a continuous band of prophets in Israel fulfilling frequently the duty of the office, just as there was a perpetual company of priests unceasingly accomplishing the work of the ministry committed to them to do. Whatever the terms quoted may really mean, which it does not concern the present matter to enquire, they cannot possibly be intended to record that men became prophets by natural succession to, or by the instruction of, or by having fellowship with, a prophet. He only was a prophet unto whom God's Spirit came for a purpose different from that for which He came to other men, namely, for revealing to him in plain words, or by symbolical vision and dream, what God at the time wished to have declared to His people, and for giving to him the ability to express the same in a form of sound words that should accurately set forth what was shewn to him. In fact, properly speaking, a prophet was a prophet only during the short space he was being thus used by the Holy Ghost—at any rate it was only during such short periods that he fulfilled the prophet's office. Thus, some prophets appear to have been used but once in their lives, others two or three times, a few more frequently; but these last even were used but from time to time, and at distant intervals, as God saw occasion. They could not do a prophet's work as often as they pleased; and when at any time there was more than one prophet in Israel, they could not arrange to prophesy alternately, like the priests at the Temple, who could divide themselves into bands, and so be spoken of as doing their work in the order of their course.

Concerning the ministries made use of by God for the blessing of His people in the Dispensation of the Law, we may therefore say—imitating the language made use of by Paul concerning the ministries in this Dispensation—God set over his people, first in dignity and authority, Moses and his successors in office, the prophets, until He came, the Prophet like unto Moses, of whom they were the type.

But in this, the Dispensation of the Spirit, prophets are not first in dignity and authority, they are second only, as it is declared:—*And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.* 1 Cor. xii. 28. And again, *And He gave some* (men), *apostles; and some* (men), *prophets; and some* (men), *evangelists; and some* (men), *pastors and teachers;* &c. Eph. iv. 11. It is apostles who are first in dignity and authority in this Dispensation—though we should never think of them as standing alone, for they work in co-operation with these other ministries, and especially with prophets; for which reason, Paul says, speaking of the mystery of Christ:—*Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;* &c. Eph. iii. 5. In other words, in this Dispensation *the Apostle and High-priest of our profession, Jesus Christ* (Heb. iii. 1), sees fit (doubtless in witness of the reality of His incarnation), to fulfil His highest work as the Apostle, while He does a second sort of work as the Prophet, and a third sort as the Evangelist, and a fourth sort as the Pastor. In the Dispensation of the Spirit, therefore, it is clear that apostles are first. If, then, we have reason to anticipate that God will repeat in this Dispensation a special work, which he performed in the last Dispensation, and which, because it was a special, not an ordinary work, He wrought by the ministry of a prophet, the highest ordinance then, we cannot wisely conclude that He will again fulfil this work by a prophet, but must believe rather that He will accomplish it by apostles, the highest ordinance now. We say not by an apostle, because we are taught in the New Testament that the full service of the apostolic ministry comes forth through a twelvefold apostleship.

In further proof and illustration of this important proposition, that when the Church has fallen into disorder, its condition can be rectified, according to God's former mode of proceeding in such cases, only by the ministry through which it was established at the first, and that this ministry is that of apostles, it may be good to glance at the exhibition of Christ's will as to this matter, signified to us in the first chapter of the Revelation, from which we quote those sentences only to which we are here to call attention :—*I John, . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, . . . And he had in his right hand seven stars: . . . Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.* Rev. i. 9–20.

This vision was given to John, as the learned suppose, about the year A.D. 96, that is about sixty-three years after our Lord's ascension, and about thirty years after Peter and Paul, and probably others of the apostles, had sealed their testimony with their blood. The following facts respecting the history of the Church it is important to notice. Paul in his Epistles complains bitterly of the many evils arising in the Church, especially the despising of, and the disobedience to ordinances, and this towards the apostles' office above all. (1 Cor. iv. 9–16; ix. 2; 2 Cor. x. 10, 11; xi. 1–6; xii. 11, 12; Gal. iv. 16–20; 2 Tim. i. 15; iv. 16; Heb. v. 11–14; vi. 1–3; and John also, 3 Jno. 9, 10.) He warns the Church, as his last testimony, that these evils would wax worse and worse, leading at length to an apostasy in the Church, and preparing the

way for a manifestation of open rebellion against God in the person of the man of sin. (2 Thess. ii. 1–12; 1 Tim. iv. 1–3; 2 Tim. iii. 1–5, 13; iv. 3, 4; and Peter also, 2 Pet. ii. 1–3, 10–22; iii. 3, 4.) About the same time, and doubtless because of the declension of the Church from her true spiritual standing, arose the first formal persecution of Christians by the public authorities, in which vast multitudes of the most faithful members of the Church were martyred; vast multitudes of the more feeble in faith renounced their profession; and there can be no doubt many hesitating enquirers would be held back from believing, through fear of the troubles that would, apparently inevitably, overtake them if they became Christians. It is an illustration of that persecution, that John the apostle should have been a prisoner in Patmos—John, the only apostle surviving in the Church, on whom came daily the burden of all the churches (as another apostle said of himself), and of whom it could not but be the Lord's desire, and also his own, that he should be visiting in order all the churches, and strengthening the things that remained but were ready to fail. The Church at the time of this vision had been for about thirty years undergoing an almost continuous persecution, and was not only greatly diminished thereby, but had apparently very generally ceased to trouble the world with a vivid manifestation of the power of godliness, although in many places there still lingered a measure of the outward form of it. The Epistles which our Lord dictated to John, that he might write them to the seven churches in Asia (Rev. ii., iii.), are an authoritative declaration of the state of the Church Universal. For these seven churches were doubtless selected as a perfect sample of the whole Church, so that reproof, exhortation, and encouragement administered in due measure to them should be a reasonable and sufficient reproof, exhortation, and encouragement to the Church Universal. The contents of these Epistles shew us that there was pressing necessity for the Lord to send them, and for Him to speak in them with the sharpest authority of the Head of the Church, that, if it might be so, He might prevail to effect a thorough reformation in the Church.

Now observe, in the first place, that the Lord shewed Himself to John, and through him to the churches, as stand-

ing in the midst of golden candlesticks, which He explained to be the symbol of the churches, and He bid John write this mystery to the seven churches. That is, He bid John so to write as to remind the churches that He (as was foreshewn by the high-priest's trimming the seven-branched golden candlestick in the Holy Place every morning, and renewing its light every evening) was ever visiting the congregations of His people, to mark what was done well and encourage it, to mark what was done that was not well and to reprove it, to the end that the churches, as His golden candlesticks, might be ever giving forth a glorious light of the truth as a testimony to God; to remind them also that if they did not do this, they were useless to Him and to God, and should be thrown aside as worthless things (Rev. ii. 5).

Observe, in the second place, that the Lord shewed Himself to John, and through him to the churches, as upholding seven stars, which He explained to be the symbol of the angels of the churches, and He bid John write this mystery also to the seven churches. That is, from what is thus ordered, and from the style of the Epistles, it is plain He bid John so to write as to remind the churches, that over each of them there had been appointed by Him a chief minister, whom He intitled "the angel of the church" (that is, Christ's messenger to the church to represent Him), and whom He had so truly constituted the head of the congregation—clergy and people together—that He could rightly praise him for all the good there was in the church, as if he were the doer of it all, and could rightly blame him for all the evil there was in the church, as if he were the doer of it all: this could be, in righteousness, only because the Lord had thus constituted a church in wisdom, and had endowed His servant, the angel thereof, with authority and power to make the congregation collectively as a golden candlestick for the service of God.

Observe, in the third place, that the Lord shewed Himself to John, and through him to the churches, as upholding the seven stars with His right hand—not simply as upholding them, either round His head as a diadem, or shining brightly in the vault of heaven, but with His right hand. Now the

Lord did not explain the mystical meaning of this action, but it is not difficult for a person familiar with his Bible to discover it, and this with certainty. The Church is the Mystical Body of Christ, and Paul compares the Church to a man's body (1 Cor. xii.), and this evidently not as a mere happy, accidental illustration, but as the ordained illustration of it. Christ the Head of the Church, we collectively the many parts of the Mystical Body. But as the natural body has among its parts four principal members, whereby the head, using and guiding them in a reasonable way, may minister to the whole body, so is it in the spiritual antitype. There are among the many members of the Mystical Body (as Paul testifies, Eph. iv. 11–16) four bands of ministering members, by means of which the Head perfects and edifies the whole body. Now, in the natural body the right arm and hand form the strongest and most skilful ministering member—the foremost in service (Ps. cxxxvii. 5), and therefore the first in honour—which is consequently the type of the strongest and most skilful band of ministering members in the Mystical Body—of that which is the foremost in service, and therefore the first in honour—the apostles. When therefore the Lord shewed Himself as upholding the stars in his right hand, and explains that the stars are the angels of the churches, it plainly appears that He would testify thereby that He does not sustain his servants the angels of the churches directly, but mediately through the ministry of apostles.

Observe, in further confirmation of this conclusion, that when the Lord judged it needful for Himself, as Head of the Church Universal, to make a visitation of these Churches Particular, to effect in them a thorough reformation, He did not judge it expedient to shew Himself in vision to the angels themselves, though they were his servants, and placed in a position of such high honour and great responsibility by Himself. One, ill acquainted with the Lord's orderly way of proceeding, would be apt to think that this would have been the more natural way, and the course most sure to accomplish the object in view. The Lord, however, shewed Himself to one of his servants, then a state prisoner in the rocky islet of Patmos, at some distance from these seven churches, and, being a prisoner because he was a Christian,

most probably subjected to restrictions from having communication with other Christians. One, ill instructed in the ways of the Lord, would be very ready to say, that it would have been wiser to have gone to some minister who was free to move to and fro on the Lord's errands, and perhaps also to some one much younger than John, who was then probably about ninety years of age. But, as all will agree, the Lord no doubt took that course which was most reasonable, because consistent with the organization of his Church—with the constitution which He had appointed for his Mystical Body. For what reason, then, did the Lord thus act? The reason is simple, and is plain to all who carefully consider the matter. The object he had in view was to restore in the churches that good, orderly, and true assisting of Himself in the service of God for which He had, in his character of the Apostle, established these congregations through the ministry of His apostles. It was consistent, therefore, for Him (continuing the course which we have seen God marked out for himself in the former Dispensation) to seek to reform the churches in the character in which He formed them at the first, and He did not (and never will) choose to perform his ministrations as the Apostle by any other class of ministers than apostles. For this reason, therefore, the Lord passed not by his one remaining apostle, though aged and a prisoner, but shewed Himself to him, and bid him to write these His apostolic epistles to the seven churches, and to subjoin to them a record of the lengthened vision He was about to give him, revealing the steps whereby God's purpose shall be accomplished until it is all fulfilled in the time of the end.

If, therefore, the Lord shall see there is need, and shall graciously seek to effect a catholic reformation in his Church, there are no scripture grounds for forming any other judgment than that He will do it in his character of the Apostle, and that He will not thus work save through an apostleship restored in the Church.

While reading these dissertations, it will be found useful to keep in mind the following dates, taken from the margin of the Bible:—

B.C.
1004. The Temple built by Solomon is finished, and dedicated. 1 Kings viii., ix.
984. Solomon builds temples for his wives' idols. 1 Kings xi. 1–8.
975. Ten tribes are separated from the others, and given to Jeroboam. 1 Kings xii. 20–24.
974. Jeroboam makes two golden calves, and sets them up for worship at Dan and Bethel. 1 Kings xii. 26–33.
914. Ahab builds a temple to Baal in Samaria, and dedicates a grove to Ashtaroth. 1 Kings xvi. 29–33.
910. Elijah appears suddenly as a prophet, and declares there shall be no dew or rain. 1 Kings xvii. 1.
906. Elijah converts the people, and restores rain. 1 Kings xviii.
721. The ten tribes of Israel are carried away by the king of Assyria. 2 Kings xvii. 6.
712. Isaiah prophesies the captivity of Judah in Babylon, xxxix. 5–7, and also the restoration, xl. 1–11.
629. Jeremiah begins to prophesy of the captivity, i. 13–16; vii. 12–15; xxv. 8–11; and afterwards of the restoration, xxix. 10–14; xxxiii. 7–26.
606. Captivity begins; Daniel and others, and the vessels of the Temple, are carried away. 2 Kings xxiv. 1; 2 Chr. xxvi. 6, 7; Dan. i. 1–3.
603. Nebuchadnezzar's dream of the great image interpreted by Daniel. Dan. ii.
598. Captivity is extended; Ezekiel and others, and the treasures of the Temple and of the king taken. 2 Kings xxiv. 8–16; 2 Chr. xxvi. 9, 10; Jer. xxiv. 1.
594. Ezekiel in Babylon begins to prophesy, and continued to do so for twenty years. Ezek. i. 1.
588. Jerusalem is destroyed, and its inhabitants carried to Babylon. 2 Kings xxv. 2–21; 2 Chr. xxxvi. 17–21; Jer. xxix. and lii.
587. Ezekiel sees the vision of the valley of dry bones. xxxvii. 1–14.
584. The scattered remnant of the Jews is gleaned up out of the villages, and sent to Babylon. Jer. lii. 30.
536. Cyrus (three years after Babylon taken) calls on the

B.C.

Jews to return to Jerusalem, and to rebuild the Temple. 2 Chr. xxxvi. 22, 23; Ezra i. 1–4; Is. xlv. 1–6.

—N.B. Just seventy years after the first band of captives were taken to Babylon.

535. Jews (42,360, and servants 7,337), under Zerubbabel the prince of Judah, reach Jerusalem in the first month, when the chiefs offer 61,000 drams of gold and 5,000 lbs. of silver, = £75,500. Ezra ii. 68, 69.

—On the first of the seventh month they assemble at Jerusalem, and, as a first act, set up the brazen altar, and begin to offer the burnt offerings of the morning and evening sacrifice. Ezra iii. 1–6; Ex. xxvii. 1–8; Deut. xii. 5–14.

—It is said (Ezra iii. 5) they offered the burnt offerings of all the set feasts of the Lord; the following would therefore be at once kept, but it must have been imperfectly, while as yet there was no Holy Place and Holy of Holies.

—On the first of seventh month, the feast of trumpets. Lev. xxiii. 24; Num. xxix. 1.

—On the tenth, the fast of expiation. Lev. xvi. 29, 30; xxiii. 27; Num. xxix. 7.

—On the fifteenth to the twenty-second, the feast of tabernacles. Lev. xxiii. 34; Num. xxix. 12.

—They then proceeded to prepare materials for building the Temple. Ezra iii. 7.

534. Jews, in the second month of the second year, lay the foundation of the Temple. The aged priests and Levites and chiefs, who had seen the old temple, weep, but the younger men shout for joy. Ezra iii. 8–13.

533. Samaritans begin to obstruct the building of the Temple, and continue to do so all the reign of Cyrus (to B.C. 530), and during that of Ahasuerus (to B.C. 522).

522. Samaritans and others, having applied to Artaxerxes against the Jews, now obtain an order forbidding the rebuilding of the Temple, which then ceases.

520. Haggai and Zechariah the prophets are raised up to reprove the Jews for the delay, and to encourage the work. Ezra v. 1.

—Hag. i. 1–11. On the first of the sixth month of the

B.C.

second year of Darius, the delay in finishing the Temple is reproved, and help is promised.

—Hag. i. 12–15. The building is recommenced. Ezra v. 2.

—Hag. ii. 1–9. On the twenty-first of the seventh month a promise of the glory is given.

—Zech. i. 1–6. In the eighth month an exhortation to repent of the sin of their fathers is delivered.

—Hag. ii. 10–19. On the twenty-fourth of the ninth month, because of sin God had smitten them, but He promises to bless them.

—Hag. ii. 20–23. On the twenty-fourth of the ninth month a promise of full deliverance is made.

—Zech. i. 7 to vi. 15. On the twenty-fourth of the eleventh month various visions are given, revealing what was going on in spiritual regions, and the result to be in favour of God's people.

519. Samaritans apply, through Tatnai the governor, to Darius the king, to have search made in the treasure house at Babylon whether Cyrus had really ordered the rebuilding of the Temple. Ezra v. 3–17.

518. Darius issues a decree that no one should hinder the building of the Temple.

—N.B. Just seventy years from the destruction of Jerusalem. Ezra vi. 1–13.

—Zech. vii. to xiv. On the fourth of the ninth month of the fourth year of Darius various reproofs and encouragements are uttered.

516. Babylon begins to be destroyed by its defences being weakened, and it gradually declines during 300 years.

515. The Temple is finished, and dedicated. Ezra vi. 14–18.

—N.B. Just seventy years after the last remnant taken to Babylon.

458. Esther is chosen by Artaxerxes to be queen in place of Vashti. Esth. ii. 17.

457. Ezra the scribe, a priest, is sent by the king to be governor of Judea. Ezra vii.

456. Ezra arrives in Jerusalem, and begins to purify society there. Ezra viii.–x.

445. Nehemiah, probably of the house of David, is sent

B.C.

by the king to rebuild the walls of Jerusalem. Neh. i.-iv.

444. Nehemiah calls on the Jews to return and dwell in Jerusalem; he reforms their civil and ecclesiastical state. Neh. v.-xi.

—N.B. About this time, it is probable, Ezra prepared and set forth a correct collection of the Scriptures.

420. Malachi prophesies, reproving the Jews for their heartless and deceitful service to God, and promising an Elijah ministry of preparation for the coming of Messiah.

37. Herod (afterwards called the Great) takes Jerusalem, and is made king.

27. Roman empire becomes a universal monarchy under Cæsar Augustus.

17. Herod begins to repair the Temple, which work continues forty-six years. Jno. ii. 20.

6. The angel Gabriel announces the birth of John the Baptist. Luke i. 11.

5. He announces to Mary the birth of the Messiah. Luke i. 26.

4. John is born, and at his circumcision his father Zacharias prophesies. Luke i. 67.

—Jesus is born. Matt. ii. 1; Luke ii. 6.

—N.B. The date is here 4 B.C., to correct the computation of the time of the Lord's birth, which was by an error placed too late by four years.

A.D.

26. John the Baptist begins his Elijah ministry in fulfilment of Is. xl. 1–11; Mal. iii. 1 and iv. 5, 6; Mat. iii. 1, &c.

27. John is imprisoned, and the following year is beheaded by order of Herod Antipas. Matt. iv. 12; xiv. 10.

26. The twelve Apostles, and then the other seventy Disciples, are sent out to continue in measure John's ministry. Luke ix. 1; x. 1.

29. Our Lord is crucified, buried, arises from the dead, and ascends into heaven.

29. The Holy Ghost descends on the Apostles at Pentecost, when they begin their proper apostolic work. Acts ii.

96. The Lord by John the apostle writes His seven apostolic epistles to the churches in Asia. Rev. i., ii., iii.

A.D.

29 to 100. The period of apostolic rule in the Church—probably specially pointed at by the epistle to Ephesus. Rev. ii. 1–7.

64 to 302. The period of the persecution of the Church—probably pointed at by the epistle to Smyrna. Rev. ii. 8–11.

325 to 1073. The period of the Church's subjection to kingly rule—probably pointed at by the epistle to Pergamos. Rev. ii. 12–17.

1073 to 1517. The period of domination of prelatic power over the Church—probably pointed at by the epistle to Thyatira. Rev. ii. 18–29.

1517 to 1835. The period of individual striving, or of the will of the people prevailing in the Church—probably pointed at by the epistle to Sardis. Rev. iii. 1–6.

1835. The sudden coming forth of an Elijah ministry to the Church in the form of a twelvefold apostleship, whose work is to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, as Malachi expresses it; or to restore brotherly love, as probably pointed at by the epistle to Philadelphia. Rev. iii. 7–13.

THE PROPHECIES RESPECTING THE MINISTRY OF JOHN THE BAPTIST.

THE scriptures we here transcribe and analyze, for the purpose of pointing out what they plainly declare respecting special ministries of deliverance, are Is. xl. 1–11; Mal. iii. 1–3; iv. 4–6; and Luke i. 15–17, 76–79; also, 1 Kings xviii. 21–40; Ezek. xxxvii. 1–14; and Hag. i. 1–11. These last, although they are not direct prophecies respecting the ministry of John the Baptist, are so useful in assisting us to attain to a comprehensive view of the truth set forth in those which are, that it is proposed to quote and comment on them also. The subject of each of these passages of scripture, the object for which it is quoted, and the order in which it will be considered, may be briefly stated thus:

—I. 1 Kings xviii. 21–40. This portion records Elijah's ministry to the ten tribes of Israel. It is reviewed for the purpose of ascertaining how the ten tribes had behaved and how God dealt with them by Elijah; and this, because Elijah is referred to by Malachi as a type of a certain sort of ministry.

—II. Is. xl. 1–11. This is a part of the prophecy respecting the restoration of Judah from captivity in Babylon. It is considered, together with Is. xxxix. 5–7, for the purpose of observing what the two tribes had done and suffered, and what is here promised to be performed for them; it is then collated with Ezra's record of the return from Babylon; and this, to enable us afterwards to compare with the prophecy, and with its first fulfilment, John's ministry to the Jews in further accomplishment of it. For thus we obtain data on which to found probable expectations regarding the operation of the Elijah ministry to the Christian Church.

—III. Ezek. xxxvii. 1–14. This is the vision of the valley of dry bones. It is studied for the purpose of attaining to a clear view of what it was for a covenanted people to be captive in Babylon; and this, to the end of better under-

standing the condition of the Jews when John came to them, and the probable condition of the Church when the Elijah ministry comes to it.

—IV. Hag. i. 1–11. This contains God's complaint that his house at Jerusalem was lying waste, and his corresponding exhortation to the Jews. It is examined for the purpose of attaining to a clear view of what it was for a covenanted people to be dwelling truly at Jerusalem; and this, to the end of better understanding what improvement in the condition of the Jews John's ministry should have effected, and what reformation the Elijah ministry to the Church will be intended to accomplish.

—V. Mal. iii. 1–3 and iv. 4–6. These are the prophecies of the sending of a messenger before the Lord should come to His temple, and of the sending of Elias the prophet before the great and dreadful day of the Lord. They are scrutinized to acquire a precise knowledge of what was here foretold concerning John's ministry; and this, to facilitate the subsequent comparison of John's ministry with the prophecy, and so obtaining data on which to found anticipations as to what service the Elijah ministry to the Church will perform.

—VI. Luke i. 15–17, and 76–79. These are portions of the announcement made by the angel Gabriel respecting John previous to his birth, and of the prophecy uttered by his father Zacharias regarding him at the time of his circumcision. They are noticed to shew how they apply Is. xl. and Mal. iii., iv., to him, and to gather thence what further light there may be on John's ministry; and this, for the purpose of afterwards comparing John's work therewith, and of thus obtaining confirmation of the data on which we found a judgment of what benefits the Elijah ministry to the Church will confer.

I. Elijah's Ministry to Israel.

1 Kings xviii. 21–40. 21 *And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.* 22 *Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's*

prophets are four hundred and fifty men. 23 *Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:* 24 *And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.* 25 *And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.* . . . 29 *And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.* 30 *And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord that was broken down.* 31 *And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:* 32 *And with the stones he built an altar in the name of the Lord.* . . . 36 *And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.* 37 *Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.* 38 *Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.* 39 *And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God.* 40 *And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.*

The history of Elijah is continued from 1 Kings xvii. 1 to 2 Kings ii. 11; but this portion records his ministry to the ten tribes of Israel. It is reviewed for the purpose of ascertaining how the ten tribes had behaved and how God dealt with them by Elijah; and this, because Elijah is referred to by Malachi as a type of a certain sort of ministry.

The object in view suggests the division of our matter into the following heads:

—1st. The things that concerned the kingdom of Israel.

—2d. The things that were personal to the prophet Elijah.

—3d. The prophet's shutting heaven, and then withdrawing himself for three years and a-half.

—4th. The prophet's more public ministry at Mount Carmel.

—5th. The more immediate consequences of Elijah's ministry.

—6th. The sudden withdrawal of Elijah's ministry; yet a measure of it left.

—7th. A list of the chief points in this history of Elijah's ministry—numbered for convenient reference.

—8th. A list of those points that were repeated in the Elijah ministry to the Jews—as will be afterwards shewn in part Third.

—9th. A list of those points that may reasonably be expected to be fulfilled in spirit by the Elijah ministry to the Christian Church—as will be afterwards argued in part Fourth.

1st. The things that concerned the kingdom of Israel.

The twelve tribes of the house of Israel were constituted of God one peculiar people, one holy nation; but when Solomon, in opposition to God's counsel, took wives of the heathen nations, in his old age, he, not able to exercise true headship over them, listened to their voice (like Adam to that of Eve in the garden of Eden, 1 Tim. ii. 14), and built temples for their idols outside the holy city. This patronizing of idolatry misled the people, so that, instead of grieving at the sin, they imitated the evil example of the king in thinking it possible to serve both Jehovah and false gods. God, therefore, as a warning to princes and to people, divided the kingdom, placing ten tribes under Jeroboam the son of Nebat, and leaving only two tribes to Rehoboam the son of Solomon (B.C. 975). From that time the former were spoken of as the kingdom of Israel, and the latter as the kingdom of Judah. But though He separated the tribes politically into two bands, He made no change in the ecclesiastical constitution of the one covenanted people, nor in the law committed unto them.

Jeroboam, however, fearing lest Israel should return to

their allegiance to the sons of David, if they went up three times a-year to Jerusalem to keep the feasts of the Lord according to the law, and trusting more to his own policy than to God's providence in this matter, made two golden calves, and set them up to be worshipped at Bethel (where God appeared to Jacob, and he said, *this shall be God's house*, Gen. xxviii. 19–22) and at Dan (where the Danites once had a place of idols, Jud. xviii. 29–31), doing this under the pretence of saving the people the labour of going all the way to Jerusalem to present themselves before God. In making the two calves, and in saying of them, *Behold thy gods, O Israel, which brought thee up out of the land of Egypt*, he no doubt imitated Aaron, for the purpose of shewing the people that he was doing no new thing; and it is possible he did so, misled by the same ideas. Aaron did not intend Israel to reject Jehovah, but to honour Him under the form of a young bull, such as they had seen worshipped in Egypt, and Jeroboam, who had fled for his life from Solomon into Egypt, had probably the same notion of the possibility of thus acknowledging God. Jeroboam had to make priests for his altars of men who were not of the tribe of Levi. *For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. . . . And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.* 2 Chr. xi. 14, 16. He also altered the time of keeping the feast of tabernacles, after the ingathering of the harvest, from the seventh to the eighth month, possibly on the plausible ground, that as the harvest in the north of the Holy Land was a month later than in the south, this would be a better fulfilment of God's intention. (1 Kings xii. 25–33.)

Against these doings of Jeroboam God remonstrated, by a prophet whom he brought from Judah for that purpose, causing the altar to be rent in the presence of the king, and foretelling its defilement by the burning of the bones of men thereon—but, like the remonstrance with Ahab by Elijah, it was in vain. (1 Kings xiii. 1–6.)

Thus Jeroboam brought on himself a sentence of destruction so full that the dogs of the city and the fowls of the air

should eat the dead members of his family. (1 Kings xiv. 10–16.)

The kings who arose in Israel continued the sins of Jeroboam until Ahab came, of whom it is said, *And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.* 1 Kings xvi. 30–33. Ahab, like Solomon, intermarrying where he ought not, was at the persuasion of such a wife led like him from bad to worse, and instead of ruling her was ruled by her, she thus becoming a type of the Church usurping the place of her Lord, as shewn in the epistle to Thyatira (Rev. ii. 20). Thus, in Ahab's reign (B.C. 914), the foolish attempt of Jeroboam to serve Jehovah otherwise than as He had appointed, was superseded by the public worship of Baal in the temple at Samaria, and of the goddess Ashtaroth in her grove adjoining the city—open idolatry rising to supremacy through the influence of Jezebel, the idolatrous wife. (El. 1.)

2d. The things that were personal to the prophet Elijah.

In the first verse of the chapter preceding the one quoted from, we find Elijah suddenly brought upon the scene, and for the first time made mention of, without any account of who he was, save only that it is said he was *the Tishbite who was of the inhabitants of Gilead.* He was one of the citizens of the kingdom of Israel whom God, in His providence, moved to leave the hilly country on the east of Jordan, where he resided, and to journey to Samaria, or some place near, where the king happened to be at the time. As soon as he met with the king, which was doubtless in some spot, and on some occasion, suitable for the purpose, the Spirit of God came upon Elijah, endowing him to be a prophet of the Lord, and enabling him to begin his ministry as such with the announcement that the windows of heaven should be shut.

It should be observed that Elijah offered the king no proof of his commission, he took no thought of saying anything to justify his addressing such a declaration to the king —he simply made reference to his standing as in the presence of, and as serving the Lord God of Israel: implying, of course, that he spoke at God's command. Why, then, did the king suffer the word?—what responsibility was there on the part of the king so to do? A subject, unknown apparently in public, told a proud, imperious king that there should be no rain in his dominions except as he, his subject, should call for it, and yet this king did not lay hold on him and put him to death for his temerity. The reason why the king was silent is plain; his conscience was moved of God to witness to him that it was a word from the Lord. When God speaks by any messenger, of whatever class, He does not suffer that word to go alone, so to speak, but, besides the outward word spoken through the ears to the understanding of the person addressed, He speaks by His Spirit inwardly to the conscience of the man, so that if the hearer resist not, if he does not wilfully frustrate the good purpose of God concerning him, by a twofold witness he is convinced and converted, or led aright, as the case may be. (El. 2.)

It may not be said, as it has sometimes been unwisely alleged, that Elijah gave a proof of his commission by his shutting the windows of heaven. It is true that there being no rain when the usual season came round, would prove that Elijah was a prophet indeed, but that was no proof at the moment when it was most needed, namely, at the time he made his proclamation, and when probably the wrath of the king must have waxed hot against him, though he did not touch him—God causing his conscience to bear witness that he and his people deserved such a chastisement, and were not unlikely to receive it from the hand of a righteous God. The passage often referred to, as if it had been written that the word of a prophet, unless confirmed by signs, is not obligatory on the consciences of God's people, or, as the objection ought rather to be expressed, that God gives no other corroboration of His word by a prophet, or other special messenger, than miracles, or the foretelling of future events, does not declare or imply such a doctrine. After

declaring that the prophet who speaks in the name of God what He had not commanded him to speak shall die, the passage continues:—*And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.* Deut. xviii. 21, 22.

When Elijah had delivered this his first message as a prophet—one very short but very severe—he retired from that part of the country, and was hidden from man's observation for three and a half years. His first appearance apparently serving only to announce, that God had raised up a prophet in Israel through whom He was purposing to deal with the people according to their condition. Besides the object to give sufficient space to try whether drought and its consequences in the land might suffice for the conversion of Israel, perhaps the three years and a half of seclusion was a needful preparation for the prophet to fit him for the work afterwards to be done: as, long before, Moses was sent to feed sheep in Horeb for forty years, that he might become the meekest of men upon whom God was purposing to put more than usual honour; and as, long after, John, of whom such great things were predicted just before and just after his birth, was brought up in an austere manner in the wilderness of Judea until he was thirty years of age. (El. 3.)

The prophet's sudden removal from the sphere of his labours, while the object of his mission was but in a small degree accomplished, is taken notice of and considered, for a particular reason, under the following head:

3d. The prophet's shutting heaven, and then withdrawing himself for three years and ahalf.

This was the state of matters in the kingdom of Israel, when Elijah suddenly appeared (B.C. 910) as God's prophet on the west side of Jordan, announcing that there should be no dew or rain till by his word this sore punishment should be removed. (1 Kings xvii. 1.) God raised up a prophet to shew a sign to Israel, in preparation for that more solemn warning before judgment which God in his mercy intended to

give. (Lev. xxvi. 18–20; Deut. xi. 17, and xxviii. 23.) The sign of Jehovah's anger was the shutting up of the windows of heaven from the time that He by the prophet declared them shut, till by the prophet He declared them open again. This period lasted three years and six months (Luke iv. 25; Jas. v. 17), during which time neither Baal nor Ashtaroth was able to help their worshippers. But God was able to provide for his prophet, first for six months at the brook Cherith, by means of ravens, then for three years at Zarephath, by the service of a widow, whose *handful of meal in a barrel, and a little oil in a cruise, did not fail.* 1 Kings xvii. 2–16. (El. 4.)

But when the appointed time had elapsed (B.C. 906), it is recorded:—*And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.* 1 Kings xviii. 1. For when by the drought Jehovah's severity as a righteous God was manifested, by the rain he would prove that as a God of love He could shew mercy unto sinners to lead them to repentance. (El. 5.)

The king had sought diligently and earnestly for Elijah throughout his own country, and in neighbouring lands, believing, apparently, that except by the word or prayers of Elijah rain could not be obtained, and intending, no doubt, to persuade him by bribes, or to force him through terror, to exercise his power in favour of the land: as he had been accustomed to deal with the priests of Baal. When the king, being summoned by his servant Obadiah to where the prophet was, saw him, he said:—*Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves* (of Ashtaroth) *four hundred, which eat at Jezebel's table.* 1 Kings xviii. 18, 19. Thus the workers of iniquity ever impute the consequences of their sin to others; for those whose hearts are set on evil cannot receive the grace of discernment, so as to perceive the meaning of God's chastisements sent on them in love. The king had fed the prophets of the god Baal 450, the queen had fed the prophets of

the goddess Ashtaroth 400, and had, no doubt, fed them luxuriously, while the king's servant Obadiah hid the remnant of Jehovah's prophets in two caves, feeding them on bread and water. Yet the king would not see the evil he had done, and could not perceive the folly of which he had been guilty, in maintaining the servants of gods who could not give him rain in his utmost need (xviii. 5, 6). But continuance of the drought having proved the uselessness of these false prophets, God would now, by a sudden destruction, make manifest their helplessness.

4th. The prophet's more public ministry at Mount Carmel.

After these long, but necessary, preliminary remarks, we come to the consideration of the portion of the narrative that more especially concerns us at present, and which, therefore, has been quoted at the head of this section, namely, 1 Kings xviii. 21–40.

When the king, overruled by God's providence, had, at the bidding of the prophet, gathered all the people with the false prophets to Carmel, Elijah made to the people the reasonable appeal of ver. 21, *How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.* Yet it is added, *And the people answered him not a word.* (El. 6.) Then the prophet made the proposal of vers. 21–24, *The God that answereth by fire, let him be God.* The people probably, whatever the king and the false prophets may have done, had not given up acknowledging Jehovah as God, but had been endeavouring to serve two masters, perhaps in the hope of getting reward from both. Yet a sense of righteousness seems to have lingered in their hearts, and made them acknowledge that Elijah's proposal—an appeal from the opinions of men to the power of God to witness for Himself—was a fair one; for it is added, *And all the people answered and said, It is well spoken.* (El. 7.)

The oneness of sentiment among the people apparently compelled the priests to accept the challenge, as recorded vers. 24–29. Even at the last God's patience wearied not, but bore with foolish men from morning till evening, to see if peradventure they would discover the impotency of their idols, and their own folly in trusting to them.

In vers. 30–39 we have the record of what Elijah proceeded to do, when it was made manifest before all that Baal could not answer his priests with fire from heaven. The chief points should be distinctly observed.

—He called on the people to come near him, and they came—meaning, that, as Baal and his priests had failed to shew any power, the people should desert a priesthood which, if it could do nothing for itself, could not help them; and that they should now honestly watch and see what Jehovah would do on his own behalf, and thence judge whether He was not God, and therefore worthy of being feared and trusted in. The obedience of the people to Elijah's voice shewed a great change already beginning, and justified what he presently said—that God had turned their hearts.

—He repaired the altar of the Lord that was broken down. We do not know when this altar on Carmel was originally built; most probably it was one of the patriarchal altars erected before the appointment of the brazen altar at Sinai, and had been broken down by some of the men of Israel after they became idolatrous, because it was called the altar of the Lord; and to this possibly Elijah refers in his complaint, xix. 10. If it was a patriarchal altar, its temporary restoration was perhaps intended as a rebuke to Israel, being a dealing with them as with a people not yet instructed in the law of the Lord. (El. 8.)

—He used, in repairing the altar, twelve stones, because that was the number of the tribes of Israel, although his ministry at that time was professedly to ten tribes only. This very forcibly reminding us of other scriptures where twelve stones are mentioned (Ex. xxiv. 4; xxviii. 17–21; Jos. iv. 3), leads us unavoidably to the conclusion, that the prophet's doing so was intended to testify to the people that the separation of the tribes into two bands was not a permanent appointment, that the twelve tribes formed the one covenanted people, whom God had intitled Israel, and that He would not be satisfied with the service of the two tribes without the other ten, nor with that of the ten tribes without the other two. In this action, if there was a sharp reproof for their schismatic tendencies, there was also encouragement, for it spoke of God's still

desiring and intending to have the ten tribes as a portion of His people. The repairing the altar, and the laying on it the pieces of a victim (whose blood had been poured out as a confession of guilt) to be consumed as a burnt-offering, was the preparation for an act of re-dedication of the ten tribes—but not to the exclusion of the rest of the house of Israel. (El. 9.)

—When he had laid the pieces of the bullock on the altar, he offered up his prayer to God beside the as yet unconsumed, and therefore as yet unaccepted sacrifice, at the time when the evening sacrifice was being offered up at Jerusalem according to the appointment of God. This shews, that what Elijah did on Carmel he did in the faith of the efficacy of the intercession at Jerusalem being for the kingdom of Israel as well as for the kingdom of Judah, though the former deserved it not. (El. 10.)

—He pleads with God to answer with fire, for the convincing the people of these things, namely, that Jehovah was God, that he himself was His servant, and that God had turned back the hearts of the people from their idols to Himself. (El. 11.)

—The result shewed he was right in his belief that the Temple service could, to some extent, make up for the imperfection of service elsewhere, for God answered with fire, consuming the bullock, and so intimating his acceptance of the people in their sacrifice, although it was irregular. But the fire consumed also the very stones of the altar, and even the dust and the water that surrounded it. This, most probably, was done to prevent the altar from being plausibly honoured as God's altar, equally with that at Jerusalem, and so being used for the same reason as Jeroboam's altars at Bethel and Dan, namely, to save the people the trouble of going up three times a-year to the city of God. (El. 12.)

—*When all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.* Looking back at Elijah's request that the people should be made to feel that God had turned back their hearts to Himself, we discern more in the cry of the people than an acknowledgment that Jehovah had proved himself to be God. It sounds as if it might be paraphrased thus:—The Lord, He has shewn

himself to be the one true God! The Lord, He shall be again our God! This desire in our hearts must be of Him, and is his invitation to us to return with assurance of favour; for if He had not thus turned us to Himself, He could not in righteousness, and would not have accepted, as at our hands, this burnt offering of re-dedication, offered on our behalf by his servant. (Jud. xiii. 23.)

By ver. 40 we find, that when Elijah saw that the people, their hearts being touched with the fear of God, and encouraged by a sense of His love, would cease to trust in and honour the false prophets who had turned them away from God, he ordered them to seize all the prophets of Baal, and take them down to the river at the foot of the mountain, and to slay them there. It were to mistake the matter to look on this as an act of revenge on Elijah's part, or as an act of needless severity—it was the completion of God's vindication of Himself in answer to an agreed-on appeal to Him so to do. For it is God's will not only to shew that He is merciful, and can accept in token of favour the offerings of his people, but also to shew that He is righteous, and can and will avenge Himself on his enemies. When God thus slew the false prophets, through the word of command given by his servant to the people, it was doubtless intended to be, not only an execution of justice, but also a prophetical action, a warning of a judgment about to come on all idolaters. (El. 13.)

In vers. 41–45 is related, how that after this Elijah returned to the top of Carmel, and made prayer to God—apparently seven times repeated—for a restoration of fruitful showers, that the land He had withered might be revived and smile again; that the sorrow of the people might be turned into joy, when for famine they had abundance. This, in answer to the prophet's prayer (Jas. v. 17, 18), God gave, and the regular rotation of seed-time and harvest resumed its wonted course. (El. 14.)

It is worthy of being remarked, that it was the religious state of the people that Elijah was sent to deal with, and not to interfere with the politics of the kingdom of Israel. Ahab was an exceedingly wicked king, but the prophet did not seek to set the people against him to dethrone him.

Hence, after the slaughter of the prophets of Baal, the narrative proceeds to say:—*And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. . . . And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. . . . And Ahab rode and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.* 1 Kings xviii. 41–46. As to why God gave Elijah supernatural power to enable him to fulfil this menial action, like that of the running footmen of more modern times, does not seem clear, but the prophet's doing so shewed this at least, that though used of God to shut and open heaven, and to execute His wrath on the false prophets, he was not thereby puffed up with pride, nor tempted to lord it over the king in exaggeration of his commission, but restricted himself to the work he was sent to perform. (El. 15.)

5th. The more immediate consequences of Elijah's ministry.

The continuation of this melancholy history shews that God's words of mercy, and His acts of chastisement, are equally put forth in vain when men choose to harden their hearts. The wicked queen Jezebel threatened the prophet's life, so that he fled for safety far to the south, even as far as to Horeb the mount of God. Elijah's complaint to God in the cave at Horeb was probably a true enough description of all that could be seen by the eye of man, though God could see something more. *And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, . . . Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* 1 Kings xix. 14, 18. This little company of faithful ones, out of the many thousands of Israel, would doubtless be much comforted and confirmed in their fear of Jehovah by the ministry of Elijah, but, so far as can be judged, this was the chief result. For the king and his successors, and the people of the kingdom of Israel, repented not, but contuma-

ciously persisted in their idolatry, so that at length, after long-enduring mercy, God was obliged to give up the ten tribes into the hands of the king of Assyria, who carried them off and scattered them in the strange cities of his own land. (El. 16.)

A question naturally suggests itself here, which, as its consideration, although not directly necessary for our present investigation, is akin to it, may perhaps be considered without inconsistency. Who were these 7,000 men who would not worship Baal, and what became of them? Were they not probably the descendants of those men in the kingdom of Israel in the time of Rehoboam, B.C. 974, of whom it is said, *And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.* 2 Chr. xi. 16. And of those in the time of Asa, B.C. 941, of whom it is recorded, *And he* (Asa) *gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.* 2 Chr. xv. 9. And was it not probably of their descendants that, in the time of Hezekiah, B.C. 726, it was written thus, *Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. . . . And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps.* 2 Chr. xxxi. 1, 6. Must we conclude that the descendants of the 7,000 were carried off into captivity with those of the idolaters, when, B.C. 721, that is 185 years after Elijah's day, slow-moving justice overtook them? May we not rather conclude that this holy seed, which then as ever God provided for a witness to Himself, would sooner or later, before the carrying away into Assyria, find it necessary, for the safety of their religion, if not for the safety of their lives, to follow the example of the Levites,

and, abandoning their possessions in the district belonging to their own tribes, find permanent refuge, and a brotherly reception, in the district of Judah? And is it not of their children that we read, in the time of Isaiah, B.C. 624, *And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.* 2 Chr. xxxiv. 9. And again, *And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.* 2 Chr. xxxv. 18. If so, the descendants of these 7,000 men would, of course, be carried captive to Babylon, and some of their children would be brought back again; and may not this be the explanation of how it came to pass that, at the restoration, there were found among the men of Judah and Benjamin some men belonging to the other tribes?

6th. The sudden withdrawal of Elijah's ministry, yet a measure of it left.

The short space of Elijah's ministry (B.C. 910 to B.C. 896 =14 years, as is supposed), and its sudden termination, are remarkable circumstances, corresponding with his sudden appearance. *And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. . . . And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.* 2 Kings ii. 1, 11. These things confirm the conclusion drawn from the history of his work, and from his being referred to as typical of John the Baptist, that his ministry was out of the ordinary course, and additional to the ordinary provision made by God for instructing and guiding His people. (El. 17.)

Soon after Elijah's great act at Carmel, he had been bidden to anoint Elisha to be prophet in his room (1 Kings xix. 16); and when the time of his rapture approached, it

was revealed to Elisha that the Lord would take away his master from his head (2 Kings ii. 2–6), causing the latter to refuse to leave him alone. *And it came to pass, when they were gone over* (Jordan), *that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me* (ver. 9). And it was so; for, *when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha* (ver. 15). This was a provision for continuing the extraordinary ministry of Elijah, in a lessened measure, after he himself was removed. And, accordingly, we read of the many cases, more than those of Elijah, in which God made use of his ministry; but the acts he performed, and the objects of them, were not exactly of the same class as those accomplished by Elijah. (El. 18.)

7th. A list of the chief points in the history of Elijah's ministry to Israel—numbered for convenient reference.

—El. 1. At the time that Elijah was sent, the ten tribes of Israel had, all save a remnant, become idolatrous.

—El. 2. Elijah was a special messenger—appearing suddenly, acting by the Spirit of God, and offering no proof of his commission.

—El. 3. When his first act had announced the ministry, the prophet was hidden for three years and a half.

—El. 4. Heaven was shut by his word—shewing the helplessness of idols.

—El. 5. The time for beginning his more public ministry was determined by God—*the word of the Lord came to Elijah.*

—El. 6. His appeal to the people, *Why halt ye between two opinions?* No answer was obtained.

—El. 7. His proposal to appeal to God is responded to by the people saying, *It is well spoken.*

—El. 8. He repaired an ancient altar of the Lord.

—El. 9. The repair was made with twelve stones, shewing it was done for the twelve tribes.

—El. 10. He made supplication at the time of offering the evening sacrifice at Jerusalem.

—El. 11. An answer of acceptance was asked, to shew that God had turned back the people's hearts.

—El. 12. Fire descended on the offering, and consumed it.
—El. 13. The slaying of the false prophets was a prophetic warning of judgment on idolaters.
—El. 14. Rain was restored, that the usual seasons might have their wonted course.
—El. 15. The ministry was for the reformation of the religious, not the political affairs of the kingdom.
—El. 16. The result of the ministry was probably little more than the confirmation of the 7,000 faithful ones.
—El. 17. Elijah was suddenly withdrawn from his work.
—El. 18. A measure of his ministry was continued by Elisha for an inferior service.

8th. A list of the points in Elijah's ministry that were repeated in the Elijah ministry to the Jews—as will be afterwards shewn in part Third. Some points in Elijah's ministry seem to have no counterparts in subsequent repetitions of his ministry, shewing that the latter were fulfilments in substance, not mere repetitions of the former.
—El. 1. The two tribes of Judah, though dwelling in Jerusalem, were in heart in a Babylonish condition, tempting God to smite his land with a curse.
—El. 2. John was a special messenger—appearing suddenly, acting by the Spirit of God, and offering no proof of his commission.
—El. 3. After John's mission had been announced by the angel and by his father, he was hidden in the wilderness of Judea for thirty years.
—El. 5. The time for his beginning his ministry was determined by the Lord—*the word of God came to him.*
—El. 6. John called on the people to serve God truly.
—El. 8. He sought to convert the people to the performance of their old duties, not of new ones.
—El. 9. His mission was to all of the house of Israel.
—El. 11. His baptism for remission of sins was a token that God had turned their hearts back to Himself.
—El. 13. He warned of judgment to the impenitent—the axe at the roots of the trees, One coming whose fan was in His hand.

—El. 14. His call to bring forth fruits meet for repentance implied a restoration of grace.
—El. 15. He rebuked all, from the king on his throne to the meanest of the people, but he opposed not the king's authority.
—El. 16. The result of his ministry was so small, comparatively, that when Messiah had for some time appeared, it could be asked, *Have any of the rulers or of the Pharisees believed on him?* (Jno. vii. 48.) And while on one day a multitude could shout, *Hosanna to the son of David* (Matt. xxi. 9), a few days after a multitude could cry, *Crucify him* (Mark xv. 15).
—El. 17. John was suddenly withdrawn, as if of little use.
—El. 18. Yet his testimony was continued in measure, by the twelve and the seventy disciples, till the day of Pentecost.

9th. A list of the points in Elijah's ministry that may reasonably be expected to be repeated in spirit by the Elijah ministry to the Christian Church—as will be afterwards argued in part Fourth.
—El. 1. The Church, at some period of its history, will in truth be more or less in the same condition as Israel and as Judah were, however much of the form of godliness may outwardly appear.
—El. 2. The Elijah ministry sent to the Church at such a time will be a special, not an ordinary ministry—raised up suddenly, acting by the Spirit of God, and doing its work without justifying to men its action.
—El. 3. It will, apparently, be seen or heard of for some little space before it enters formally on its work—pausing till the full time be come.
—El. 5. The time for the work being publicly commenced, will be determined by a revelation from the Lord.
—El. 6. It will call on the baptized no longer to strive to serve two masters, but to seek the kingdom of heaven first.
—El. 8. It will be for leading back to the old paths, renewing the fulfilment of old duties, not commanding anything that is new.
—El. 9. It will strive for the blessing of all the baptized, the whole twelve tribes of the spiritual Israel.

—El. 10. It will renew the offering of supplication, and prayer, and intercession, with thanksgiving, at the appointed seasons of the day, morning and evening.
—El. 11. It will revive faith in the forgiveness of sins now, the peace of God witnessing that He has turned men's hearts to Himself.
—El. 13. It will forewarn of the judgments with which Christendom will be visited as the close of the Dispensation draws near, and by which the impenitent will be overtaken.
—El. 14. It will be for the restoring of the spiritual rain, for lack of which, through the heavens over the Church having been made brass, there has been but a poor rendering of fruit unto God.
—El. 15. It will be a ministry reproving all, from the highest to the lowest, but doing it so as to encourage the upholding, and not the downpulling, of the powers that be.
—El. 16. The immediate result of this ministry will probably be only the gathering the remainder of the first fruits of redeemed men, the election out of the election which shall be deemed worthy to escape those things that are coming on Christendom, and to stand before the Son of Man.
—El. 17. The work of this ministry will probably cease suddenly, and those employed in it be removed in some unusual mode.
—El. 18. Yet a ministry of preparation for the Lord's coming be continued in some other form, but with a lower measure of spiritual blessing.

II. Isaiah's Prophecy of a restoration of Israel.

Is. xl. 1–11.

1 *Comfort ye, comfort ye my people, saith your God.*
2 *Speak ye comfortably to Jerusalem, and cry unto her,*
That her warfare is accomplished,
That her iniquity is pardoned:
For she hath received of the Lord's hand
Double for all her sins.

3 *The voice of him that crieth in the wilderness,*
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
4 *Every valley shall be exalted,*
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
5 *And the glory of the Lord shall be revealed,*
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.
6 *The voice said, Cry. And he said, What shall I cry?*
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
7 *The grass withereth, the flower fadeth:*
Because the spirit of the Lord bloweth upon it:
Surely the people is grass.
8 *The grass withereth, the flower fadeth:*
But the word of our God shall stand for ever.
9 *O Zion, that bringest good tidings,*
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
10 *Behold, the Lord God will come with strong hand,*
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.
11 *He shall feed his flock like a shepherd:*
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

These words of Isaiah are a part of the prophecy respecting the restoration of Judah from captivity in Babylon. It is considered, together with Is. xxxix. 5–7, for the purpose of observing what the two tribes of Judah and Benjamin had done and suffered, and what was here promised to be performed for them; it is then collated with Ezra's record of the return from Babylon; and this, to enable us afterwards

to compare with the prophecy, and with its first fulfilment, John's ministry to the Jews in further accomplishment of it. For thus we obtain data on which to found probable expectations regarding the operation of the Elijah ministry to the Christian Church.

The verses quoted form the beginning of that portion of the prophecies of Isaiah that are commonly called the Evangelical prophecies, because they are discerned to be plainly addressed to those in covenant with God now, and to speak to them of good to themselves, and of evil to their spiritual enemies, although in the letter these prophecies are addressed to the literal Israel, speaking to them of themselves and of their visible enemies. This is shewn in those Bibles that have a statement of the contents prefixed to each chapter; as, for example, at the head of chapter xl., it is stated, "1 The promulgation of the gospel. 3 The preaching 'of John the Baptist. 9 The preaching of the apostles. 12 'The prophet, by the omnipotency of God, 18 and his incom-'parableness, 26 comforteth the people." And so of the rest.

The good tidings thus promulgated by the prophet, followed hard after the announcement to Hezekiah of the coming of a captivity in Babylon: the words of comfort are the counterpart of the words of woe (as witnessing to God, that He is merciful as well as righteous), a proclamation of joy after a doom of sorrow, a promise of a ministration of consolation after an infliction of chastisement—a testimony that the result of God's dealings with his people is, to them blessedness, to Himself glory.

The present object of considering this scripture being to ascertain its meaning as spoken to Hezekiah and the kingdom of Judah, to enquire what fulfilments this prophecy has already had, and hence to judge aright of the probable form and object of its further fulfilment in the course of the history of the Christian Church, the investigation seems naturally to divide into the following branches:

—1st. The circumstances in which this prophecy was given, and especially as following the prediction of the captivity.

—2d. The analysis of the prophecy itself.

—3d. A list of the chief points in the prophecy—numbered for convenient reference.

—4th. An examination of portions of Ezra i.–vi., in which is recorded the return of Judah from Babylon—with a list of the events recorded in this history that form a first fulfilment of the prophecy.
—5th. A list of events which, it will be afterwards shewn, occurred in the history of the Jews, at the time of John the Baptist's ministry, as a further fulfilment of Is. xl. 1–11.
—6th. A list of events which, it will be afterwards argued, have or will occur in the history of the Christian Church as a spiritual fulfilment of Is. xl. 1–11.

1st. The circumstances in which this prophecy was given, and especially as following the utterance of the prophecy of the captivity.

The one nation had been divided into two kingdoms B.C. 975, because of the sufferance of idolatry within its borders; and the kingdom of Israel had been carried away captive out of its own land, B.C. 721, because idolatry was openly practised by all save a small remnant; and the kingdom of Judah had not taken warning, but its kings—the public indices of the real condition of the nation—had been, for the most part, as evil as those of Israel. Occasionally a good king appeared, as in the case of Hezekiah, who came to the throne B.C. 726, and endeavoured heartily to reform the condition of his people. For this reason, when the king of Assyria came up against him with a countless host, and he appealed to God through His prophet, supernatural help was sent to him, and, in one night, one hundred and eighty-five thousand of his enemies were cut off by the Lord. And again, when Hezekiah was sick unto death, on his supplication to God, he was restored to health, with a promise of fifteen years' prolongation of life.

It was on this recovery that the son of the king of Babylon sent ambassadors with a letter of congratulation, and a present, in token of amity to Hezekiah, who, in the joy of his heart, perhaps also in the pride of his heart, shewed the messengers all the store of wealth that he possessed. On this, God sent the prophet with the message that is recorded. *Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and*

that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Is. xxxix. 5–7.

It must not be supposed that this punishment came on the nation simply because the king shewed his treasures: the Scriptures plainly declare that it was because of idolatry Judah also was sold into captivity. Nor should we conclude that the captivity of the king's family only, and the loss of his wealth only, are here referred to, because such only are actually named in the prophecy. A king is the head and representative of his kingdom; and, as he and his family and his treasure cannot in fact well be spoiled except his people also suffer with him, his house being spoken of as to be brought low is a prophetical mode of speech intimating the breaking up of his kingdom. It is probable that this form of expression was used as a reproof to Hezekiah, God seeing in his heart some rising self-confidence on the occasion of the visit of the ambassadors from Babylon—perhaps to remind him that, as in the case of the threat of the Assyrians, and as in the case of the danger from his sickness, so ever he and his house, if they would continue, must be content to exist by dependence on God alone. This prophecy was uttered about B.C. 712, and was fulfilled B.C. 606–588, when, part by part, the people and the priests, and the holy vessels of the Temple, were carried to Babylon. (Is. 1.)

2d. The analysis of Isaiah's prophecy, xl. 1–11, quoted at the head of this section.

A careful examination of this passage of scripture, leads to a perception that it contains a fourfold declaration of God's purpose to restore his people to his presence, that they may serve him, and that He may bless them. But, as ought to be anticipated, these will not be found to be mere repetitions, only expressed in different language for the sake of variety. This fourfoldness naturally reminds us of the Gospels forming a fourfold history of those things which our Lord began to do and teach before He suffered. Now, the fathers and other learned men have thought they could per-

ceive, in the different modes of relating the history followed by the writers of the Gospels, such characteristics as answered to the four living creatures over whom Ezekiel (Ezk. i. 5–10) saw the throne of the Lord placed, and therefore looked on the man as the emblem of Matthew, the lion as that of Mark, the ox as that of Luke, and the eagle as that of John. But we know that these living creatures, on which it was given to Ezekiel to see the Lord going forth for the accomplishment of the purpose of God, were the emblems of those four ministries which Paul declares were given by the Lord for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. iv. 12); and of which ministries the action in the heavenlies was signified to John by their emblems being shewn to him there (Rev. iv. 7): the lion being emblematical of the Apostle, the eagle of the Prophet, the man of the Evangelist, and the ox of the Pastor. If, then, there be any truth in those thoughts of good men of old time, as doubtless there is, it leads to the belief, that Mark's Gospel was inspired by the Lord in his character as the Apostle; John's by Him as the Prophet; Matthew's by Him as the Evangelist; and Luke's by Him as the Pastor. Now, it is remarkable that there is not less to be said in favour of the view that these four declarations made concerning one matter by Isaiah, are also correspondent to the fourfold nature of man's spiritual being, and doubtless thus expressed in adaptation thereto. If so, then the first declaration, which is contained in vers. 1, 2, and is an authoritative command to comfort a covenanted people, because the time of their being chastened for their sins is at an end, is expressed in the spirit of the Apostle; the second declaration, which is contained in vers. 3–8, and is given in the form of a vision of the future messenger, and of his message, and of the withering effect thereof on all the glories of the flesh, is expressed in the spirit of the Prophet; the third declaration, which is contained in ver. 9, and is a call for the proclamation of glad tidings, is expressed in the spirit of the Evangelist; and lastly, the fourth declaration, which is contained in vers. 10, 11, and is a setting forth of the care God takes of the people as his flock, is expressed in the spirit of the Pastor. But, while it is good to note

these things in passing, it does not directly concern the present purpose to establish them. The fourfoldness of the declaration being plain, leads us to adopt a like division of the passage of scripture in our analysis of it, shewing that the parts it consists of are:

—Vers. 1, 2. An authoritative command to comfort, with an assurance that the time of affliction has come to an end.

—Vers. 3–8. A vision of a voice giving forth a word of power for the removing of every hindrance, whether from aliens or the people themselves, so that God's gracious purpose of restoring his people to his presence, that they may serve Him and that He may bless them, may be accomplished. With a second vision of a voice contrasting the nothingness of the flesh with the substantiality of the word of God. (It is necessary, for directing attention to all the facts of the case, to use the expression, "a vision of a voice." The name of vision has been given to a particular mode of revelation, because commonly the greater part is addressed to the eye; but it must not be forgotten that he to whom the vision is given, not only seems to see, but also to hear, and to speak, and to act, and that the technical term "vision" includes all these.)

—Ver. 9. A call on Zion and on Jerusalem to stand up and bear their proper testimony for God.

—Vers. 10, 11. A declaration of what God himself will do thereafter.

The declaration of restoration, in its first form, given in vers. 1, 2, was made from the point of view of what would be required at a future time; and consists of an authoritative command to comfort, and to give an assurance that the time of affliction has come to an end.

The first verse, *Comfort ye, comfort ye my people, saith your God*, was a prophetic command from God to some future servants of his to comfort his people. In these few words several things are implied which it is well to discriminate, as this enables us to judge better who were concerned in this prophecy, what was promised to them, and by whom it should be accomplished.

—This opening of the prophecy was a revelation that God's

intention was not to abandon his people, though he had severely chastised them. (Is. 2.)

—It was a people specially God's, a people elected to be in covenant with Him, a people united by Him as one company for some purpose of his own, that was spoken of. (Is. 3.)

—The call was evidently not to God's ordinary ordinances to minister ordinary blessings to his people, but to special servants who should be appointed to act as a special ministry of assistance, to bestow special comfort suitable to a peculiar condition. (Is. 4.)

—The prophetic command to comfort God's people shewed that they would be, when the time came for the word to be fulfilled, in a condition requiring such special comfort: implying further that they had failed in their service as a covenanted people, and that He had therefore chastised them sharply; but that He had done so for the purpose of salvation, and not for destruction. (Is. 5.)

—The command to comfort a covenanted people who had not been faithful, necessarily includes an invitation to repentance and a promise of absolution, and an offer of assistance to bring forth fruits meet for repentance. For, except to those converted to be a holy and a faithful people, there could be no permanent comfort. The comfort here spoken of is, restoration to the presence of God as an elect people fulfilling the purpose of their election. (Is. 6.)

Verse 2 declares to whom it is to be addressed, and of what nature this comfort is to be.

Speak ye comfortably to Jerusalem, marks the persons to be comforted. Jerusalem here, and in other similar places in the Scriptures, does not mean the literal city as composed of houses and suburbs, nor yet does it mean the inhabitants of the city merely—for of such there were to be none there when the fulfilment of this prophecy was to commence. Jerusalem was the city of the great King, nigh unto Zion, where God dwelt, where He blest his people through his priests and through his king. But the people who usually dwelt in Jerusalem were not necessarily more blest than those who dwelt in other parts of the Holy Land. Jerusalem did not belong to the former any more than to the

latter. Three times a-year every male of twenty years old and upwards (the heads of every household in Israel) were bound to come and keep the feasts of the Lord in Jerusalem; to come up into the more especial presence of God there, and shew themselves able, through his good providence to them, to rejoice before Him: so that every Israelite was by privilege a citizen of Jerusalem. Whenever, therefore, Jerusalem is spoken of in such passages as this, it means, as we are presently to shew at some length, the whole twelve tribes of the house of Israel, the one covenanted people. As, for example, when the Lord said, *O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together*, He spoke not merely of the inhabitants of the capital, but of all who could claim a right to enter as citizens there, even of all the elect children of Abraham, beloved for their father's sake. (Is. 7.)

It is commanded that the message of comfort to Jerusalem should consist of three statements,—*That her warfare is accomplished—That her iniquity is pardoned—For she hath received of the Lord's hand double for all her sins.* In the first of these was evidently implied, that the period for which God had condemned her to adversity and humiliation had elapsed. The idea is taken from that of a soldier constrained to serve during a war, and when it is terminated obtaining a discharge—as is well expressed in Job vii. 1 (quoted here from Carey's translation),

> *Hath not a man a soldiership to serve upon earth?*
> *And are not his days as the days of the hireling?*
> (He is) *as the slave* (that) *gaspeth for the shade;*
> *And as the hireling* (that) *longeth for his wages.*

The second points to that iniquity which had brought on her God's anger. The third probably meaning, that as He foretold by Moses He would do, so He had done, and intended to do (Deut. xxviii. 15, 25; xxix. 24–29; xxx. 1–6; and 1 Kings ix. 6–9); that He had put his people into the furnace of affliction to purify them as gold and silver, and, when this was effected, would bring them out, as He had said:—*And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as*

at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Is. i. 25, 26.

The declaration of restoration, in its second form, given in vers. 3–8, was made from the point of view of what would take place when that which is commanded in the first form of the declaration was being fulfilled; and consists of two visions: the first, of a voice crying, and commanding the removal of every hindrance, whether from aliens or the people themselves, so that God's gracious purpose of restoring his people to his presence to serve Him, and to be blest by Him, might be accomplished, and declaring that this should be effected; the second, of a voice contrasting the nothingness of the flesh with the substantiality of the word of God.

Verse 3 begins with the announcement, *A voice crying*, that is, Isaiah in a vision heard a man making a proclamation, and records this for the encouragement of God's people. The meaning is, that, at the appointed time, one having authority from God shall make the proclamation which follows. (Is. 8.) The declaration that a voice shall cry, without describing who it is that shall do so, implies that the messenger will suddenly appear, and deliver his proclamation without carefulness as to proving his authority for making it. (Is. 9.)

There can be little doubt but that what the learned have urged is correct, that the following words, *in the wilderness*, are connected with the words *Prepare ye the way of the Lord*, thus preserving the parallelism of the two clauses,

In the wilderness prepare ye the way of the Lord,
In the desert make straight a highway for our God.

This does not in reality alter the sense of the passage; it neither adds to it nor takes away from it, as is plainly seen if we attend to the practice referred to in these words, which are here used figuratively. It was an Eastern custom, that before a king or other great personage travelled, his messengers should go before him to prepare a convenient road, and, as they went forward for this purpose, they had authority to call on the inhabitants of the districts through which they passed to come and assist in the work which in those times was so necessary. Now, when these messengers summoned the people, where was their voice of authority heard? Was it not

where there was a morass to be filled up, or a hill to be cut down, a narrow crooked path to be widened and straightened, or a rough way to be made smooth? In other words, the cry was uplifted in the wilderness or desert where the work was to be done.

The rest of the third verse contains the first part of the utterance of the voice that crieth, namely, the double call to prepare a way for Jehovah through the wilderness, which we have just quoted. The summons did not express who were to do this, but it must be implied that it would be those whom Jehovah should choose and should enable so to do, according to the sort of work to be accomplished. (Is. 10.) The terms used are figurative expressions, and they are repeated, meaning, Prepare a way for the Lord to pursue his course, but not a bypath for Him to pass along as by stealth; make it a highway for Him to travel in accompanied with the cavalcade of all his people—that is, Remove every hindrance to God's leading his people up out of an evil condition into one befitting their calling; prepare the way for the accomplishment of the purpose of God in restoring his covenanted people to his presence, that they may serve Him and that He may bless them. (Is. 11.) The prophecy, as referring to the restoration from Babylon, for example, really foretelling that the hindrances in the way of Judah's return should all be removed,—that the difficult route of a thousand miles through the wilderness of Arabia Deserta should become as easy as if literally a road had been specially made through it,—is not inconsistent with the way to be prepared being called *the way of the Lord* (whether the fulfilment be a change of place to the body, or an alteration of the condition of the soul); for the language used in many scriptures respecting this return from Babylon is the same as that which is used in those referring to the exode from Egypt, when God, in the person of The Angel in the pillar of cloud, marched as the Lord of hosts at the head of his people, shewing them the way. Compare—*O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel* (Ps. lxviii. 7, 8), and—*The Lord his God is with him,*

and the shout of a king is among them (Numb. xxiii. 21)—referring to the exode—with, *Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen* (Is. xliii. 18–20), and, *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward* (Is. lii. 10, 12), referring to the bringing back from Babylon. (Is. 12.)

The next verse, containing the rest of the utterance, declares what has to be accomplished. There can be little doubt that, though the language used is figurative, the fourfoldness of the statement is intentional, and refers to the removal of some fourfold hindrance to God's purpose being accomplished—first, of an outward nature, in respect to the literal restoration of the persons of the Jews from Babylon to Jerusalem; and secondly, of an inward nature, in respect to the restoration of the spiritual being of the Jews from a state of seeking chiefly their own pleasure to a condition of desiring in the first place the accomplishment of the good pleasure of God. (Is. 13.)

Every valley shall be exalted,
And every mountain shall be brought low:
And the crooked shall be made straight,
And the rough places plain.

This meant, as to the first fulfilment of the prophecy, that persons unduly sunk down should be raised to their proper level—that is, the Jews, held in captivity, should be liberated to be a free people; that persons unnaturally uplifted should be depressed to their appointed position—that is, the dominion of the Gentile kings over God's people should be relinquished; that persons or things which would turn aside the course of God's providence tending to accomplish his purpose, should be removed out of the way—that is, probably the difficulties of conveying a whole tribe of people through so long a journey, where nature was in-

hospitable, and the wandering inhabitants, hostile, should be vanquished; that the petty hindrances arising from the unfitness of persons and circumstances to further the work of the Lord should be entirely overcome—that is, probably the disinclination to move, the fears, the poverty of the people should be remedied. All which things should be accomplished by Cyrus, to whom, in the first place, was addressed the word, *Prepare ye the way of the Lord.*

The prophecy referred also to the condition, at such times, of the soul of the people in its fourfold nature, and therefore probably meant, that man's will, degraded to be occupied wholly about worldly things, should become more dignified; that man's imagination, roaming unbridled in unlawful paths, should be restrained; that man's intellect, misapplied on clever inventions of deviation from the path of God's commandments, should be made reasonable; that man's heart, ever acting on sudden impulses of unnecessary fear or unwise confidence, of unjust hatred or misplaced love, should become righteous in its affections.

The following verse announces that the result of the way of the Lord being prepared is twofold—God glorified, man blest. *And the glory of the Lord shall be revealed:* meaning, His glory shall be made manifest. His glory is his own character, as shewn to Moses in the mount, *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth* (Ex. xxxiv. 6); and its manifestation, in the fulness of the term, refers to that mystery of which John said, *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth* (Jno. i. 14); and of which Paul writes, *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* (2 Cor. iv. 6.) The text continues, *And all flesh shall see it together:* meaning, that all races of men, not the seed of Abraham only, shall see it—that is, taste of it, attain to the enjoyment of it—for what all races of men are to see in the manifestation of the glory of God is their salvation, as is declared in the gospel, *And all flesh shall see the salvation of God* (Luke iii. 6); that is, the salvation which God has effected for them.

(Is. 14.) The verse concludes with the solemn assurance of all this, *For the mouth of the Lord hath spoken it.* This re-assertion (see ver. 1), that the word was from God, was given, no doubt, for the same reason that Pharaoh's dream was repeated, *because the thing is established by God, and God will speedily bring it to pass.* Gen. xli. 32. This was perhaps done, not merely because of the greatness of the promise to be fulfilled once and again to covenanted people, but chiefly because of the extent of the promise, in its ultimate application embracing even the uncovenanted races of men. (Is. 15 and 16.)

The verses 6–8 contain the second vision referred to, in which Isaiah prophetically heard two voices, one bidding the other to make a proclamation, and instructing it to declare that man is but a creature, and has been made subject to vanity; for as when the flower is full blown it begins to fade, and as when plants are in their prime they begin to fail, so men have their allotted span, and then change and pass away. But that with God, the Creator, it is not so, that He undergoes no change, and therefore His word also endures, and will accomplish the promise it has spoken to those who have ears to hear. That is, for example, the word spoken by God through Isaiah in the hearing of his people, is a word of power gone forth, and shall not return to Him void, but shall fulfil, to the end of time, all whereunto it was sent. (Is. 17.)

The declaration of restoration, in its third form, given in ver. 9, was made from the point of view of what should, as a matter of course, take place when a covenanted people is delivered from captivity; and contains a call on Zion, and on Jerusalem, to resume their accustomed testimony to the presence of God in the midst of his people.

O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!

Some learned men, indeed, feeling dissatisfied with the

A.V. of the Bible, and preferring that of the Septuagint, have thought it an improvement to read the former part of ver. 9 thus:—

Get thee up upon a high mountain,
O daughter that bringest glad tidings to Zion:
Exalt thy voice with strength,
O daughter that bringest glad tidings to Jerusalem:

and endeavour to corroborate the probability of this reading by asserting that in Israel the office of announcing and celebrating such glad tidings as are here spoken of belonged peculiarly to the women. That on some occasions women assisted the men in praising Jehovah, and that on some occasions of praising the heroic deeds of men the women took the lead, is true, but this is far from justifying the above assertion, which, if intended to imply that God's ordinary mode of announcing good news to men was by the ministry of women, is inconsistent with the place in society given by God to women, and is unsupported by the history of deliverances recorded in the Bible. This alteration of the translation seems to throw away the very kernel of the command; for then the passage merely directs either that, previous to the return of Judah from Babylon to Judea, some women should go before and proclaim the glad tidings of the approaching restoration to Zion, Jerusalem, and the cities of Judah, in which as yet there were no Jews; or that, after the restoration of Judah, some of the women should stand on an unnamed high place, and from thence say to Zion, Jerusalem, and the other cities of Judah (that is, to the men who have borne the chief burden of the long journey home, and the labour of rebuilding the city of Jerusalem, and the temple on Zion), *Behold your God*—whatever that may be explained as meaning, on this view of the matter. But the A.V. of the verse, from the additional matter it supplies in regular succession to what goes before, and from the command, as addressed to Zion and Jerusalem, being in conformity with God's will as testified in the Law and the Prophets, is here assumed to be correct, and therefore followed.

The passage under consideration will be better understood, and the importance of adhering to the A.V. more

clearly seen, if we digress for a little to consider the relative position and connection of the places called Zion and Jerusalem, and the things signified when these names are used figuratively, as here and in many other texts.

The table land in the midst of the Holy Land terminates, at its southern end, in a promontory which is about a mile and a half long and a mile broad, and which is surrounded on the east, south, and west, by deep valleys having high hills on their opposite sides. Except on the north side, then, this flat-topped hill was provided with natural defences, and thus formed a fine position for a walled city, and hence the Jebusites had so used it before Israel was brought up to possess the land. The tribe of Judah, whose northern boundary ran along the valley of Hinnom, on the south side of this mountain, endeavoured to get possession of it, and by the expressions used in Jud. i. 8, *Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire*, one would have supposed they had attained their desires, but Josephus explains that Judah obtained entrance only into the part of the city that was on the eastern portion of the top of the hill, but could not gain the western portion of the top of the hill, which is higher than the eastern, and separated from it by an undulation of the ground. Either this explanation is correct, or the Jebusites had regained possession of the hill and rebuilt their city, for soon after, it is said, Jud. i. 21, *And the children of Benjamin* (to whom this mountain was allotted) *did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.* These attacks on the mount of the Jebusites took place about B.C. 1400, and it was not till B.C. 1046, that is 354 years after, that David obtained entire possession of the place—so long did God permit the Jebusites to retain the spot which He had ordained to be the most highly favoured place in the land He had chosen for Himself. But when the time came, although the Jebusites still trusted in the strength of their position, and defied the king of Israel, saying that the lame and the blind could so defend it as to hinder his entering it, *Nevertheless David took the strong hold of Zion: the same is the city of David. . . . So David*

dwelt in the fort, and called it the city of David. 2 Sam. v. 7, 9. This, doubtless, was the higher western portion of the hill, in which also were afterwards excavated the tombs of the kings of Judah, which are said to remain to this day.

David, the man of war, was not permitted to build a house for God, although he was allowed to pitch a tent in his city for the ark of the covenant to be placed in, while as yet the brazen altar and the tabernacle remained in Gibeon. (1 Chr. xvi. 1, 39.) When Solomon, the man of peace, came, he, by God's permission and command, erected the Temple (B.C. 1004), but he erected it on the eastern portion of the hill-top, which, down to B.C. 1017, was the thrashing place of Araunah the Jebusite, and was then purchased by David to build thereon an altar to God, in commemoration that there the angel stayed the plague. (2 Chr. xxi. 16–25.) Beside the court of the Temple, most probably, he built the palace for himself as God's anointed king, leaving the western and larger portion of the hill-top to be overspread with the continually increasing city of David.

When this double-topped mountain became covered with buildings, and surrounded by ramparts with embattled towers, the grandeur of its appearance, and the evident strength of its position, would cause every one to feel the justness of, and cause every heart to throb in unison with, the inspired language of the psalmist, *Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces.* Ps. xlviii. 2, 12, 13. *They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.* Ps. cxxv. 1, 2. *Jerusalem is builded as a city that is compact together. . . . Peace be within thy walls, and prosperity within thy palaces. . . . Because of the house of the Lord our God I will seek thy good.* Ps. cxxii. 3, 7, 9.

It is uncertain what this mountain was called by the original inhabitants of the land. If it was here, as is most probable (Ps. lxxvi. 2), that Abram met Melchizedek, yet

it is probable that the latter was called *King of Salem* prophetically. (Gen. xiv. 18.) If it was here, as there is little reason to doubt (2 Chr. iii. 1), that Abraham came to offer up Isaac, the name he gave to the place, *Jehovah-jireh*, would be known only to him and his descendants, as also that other description, *In the mount of the Lord it shall be seen.* Gen. xxii. 14. In Joshua and in Judges the name Jerusalem is several times made use of, and in the account of David's taking the fort of the Jebusites, it is termed the strong hold of Zion, but it is not said these names were in use in those times. Zion, indeed, if it signifies merely a heap of stones, or a rocky hill, might have been the original name, or one imitated from the original, but if Jerusalem be the contraction of Jehovah-jireh Salem (which might signify "Peace through the providence of God") as some learned men have plausibly argued, it could have been given only after it was seen as the city of God, having God dwelling hard by in His temple. It is probable, therefore, that at first the name Zion was given to the whole mountain, its highest point forming the *strong hold of Zion;* but that from Solomon's time Zion was ordinarily used as the name of the eastern portion of the hill-top, or at least of so much of it as was inclosed within the courts of the Temple, and the courts of the king's palace; and that Jerusalem was the name given to the city built chiefly on the western portion of the hill-top—for wherever these names are used literally for localities, these places seem to be distinctively referred to.

But in the Scriptures these names are of frequent occurrence, both singly and together, where it is evident that not localities but persons are meant, and it is of importance to be able to distinguish in each case who it is that is referred to.

When Zion and Jerusalem occur together, they refer to the whole house of Israel complete in its two parts as ordained of God, namely, Levi and the twelve tribes—that is, the ecclesiastical system of ordinances set over Israel to bless them, and the associated tribes forming the one nation, which, as a peculiar people, was to be benefited by these ordinances. *Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.* Is. lii. 1.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Is. lxii. 1.

Zion in such a position, in contrast with Jerusalem, refers to the organized body of servants ministering with all the holy vessels in the presence of God in the temple He had caused to be erected there. *And many people shall go and say, Come ye, and let us go up to the mountain of the Lord* (Zion), *to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* Is. ii. 3. This pre-eminence of Zion was owing to its being the place where more especially God manifested his presence. Hence it is said, *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* Ps. lxxxvii. 2. For when God bid Moses to call on the children of Israel in the wilderness to bring Him an offering of gold, silver, brass, &c., He added, *And let them make me a sanctuary; that I may dwell among them.* Ex. xxv. 8. And after describing the ark of the covenant and the mercy seat that should be placed thereon, He added, *And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.* ver. 22. Now, what the Tabernacle, with the presence of God therein, and with Aaron and his sons, and the Levites, standing before the door, ready to officiate God-ward, that is, to present the people's offerings in an acceptable manner, or, man-ward, that is, to reveal God's will to his people, was to Israel in the wilderness, such was the Temple with God's presence therein and with the priests and Levites ministering there, to Israel dwelling in Jerusalem and in the other parts of the land. For, when Solomon was building the Temple, God said to him:—*Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my*

people Israel. 1 Kings vi. 12, 13. And after the dedication of the Temple, God appeared to Solomon again and said:—*I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.* 1 Kings ix. 3. Hence, many pages would not hold the texts which contain the great and glorious things spoken of Zion—all emanating from the fact that God had chosen it as the spot where He would meet with his people to hear their prayers, and to accept their typical sacrifices; and from whence He would send them defence against their enemies, and blessings on their basket and their store, that they might have peace within the walls of their cities and prosperity in all their dwellings. *Yet have I set my king upon my holy hill of Zion.* Ps. ii. 6. *Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.* Ps. ix. 11. *Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.* Ps. lxv. 1–4. *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.* Is. xlix. 14–16. *I will place salvation in Zion for Israel my glory.* Is. xlvi. 13. (Is. 18.)

Jerusalem in such a position, in contrast with Zion, is used figuratively to refer to Israel as an elect people whom God had brought into the land flowing with milk and honey, which He had chosen for his own, and in the midst of which it was his pleasure to manifest his presence by the people dwelling in safety with all their wants supplied. For the citizens of Jerusalem visibly dwelt very nigh unto the Temple on Zion, in which the presence of God was manifested in the Holy of Holies; they dwelt within sight of the smoke of the sacrifices continually ascending from the altar of God; they

dwelt within hearing of the songs of praise which the large band of priests and Levites uplifted at the appointed seasons in the courts of God's tabernacle. Jerusalem, dwelling under the shadow of the presence of God, knowing his service, joining in it, and sharing abundantly in its reward, was as a city compact together in peace and prosperity, a suitable symbol of the twelve tribes as one people, the sons of one father Israel, united by blood, united by brotherly love, united by having one God, and one place to meet with Him, and one mode of access to Him, united by sharing equally in the answers God gave to their united services. Hence, as of Zion, so glorious things without end are spoken of Jerusalem, when used figuratively for the whole body of the people in contradistinction to the body of the rulers; which is the aspect of the use of it we are at present considering. *Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.* Ps. li. 18. *For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem.* Ps. cii. 19–21. *The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.* Ps. cxlvii. 2. *Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts* (Zion), *the holy mountain.* Zech. viii. 3. (Is. 18.)

When Zion and Jerusalem are used singly in a figurative sense, they sometimes mean the same as when used together and in contrast, as just spoken of: *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.* Joel ii. 1. *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem. . . . Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.* Is. i. 1–2. But often they are evidently intended to signify the whole house of Israel, and, when this is the case, Zion is the emblem of Israel, in the aspect of its being headed up in Levi to be a nation of priests, to be a peculiar people doing a special service for God. *For the Lord hath chosen*

Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. Ps. cxxxii. 13–16. *The Lord shall reign for ever, even thy God, O Zion, unto all generations, Praise ye the Lord.* Ps. cxlvi. 10. (See also Ps. cii. 13, 16; cxxvi. 1; cxxxvii. 1.) Jerusalem, in such a case, is the emblem of Israel, in the aspect of its being God's elect people enjoying the benefits bestowed through his ordinances. *Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.* Is. lii. 9. *Behold . . . the Lord, whom ye seek, shall suddenly come to his temple, . . . and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.* Mal. iii. 1–4. And they are used also in these aspects reproachfully, to remind the covenanted people of the condition in which they ought to have been, though they were not—Zion polluted, signifying that Israel, though headed up in Levi, was not doing God's work, and Jerusalem afflicted, signifying that Israel, though God's people, were not enjoying his blessing. *The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Zion spreadeth forth her hands, and there is none to comfort her.* Lam. i. 4, 17. *How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations! Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old. Jerusalem hath grievously sinned; therefore she is removed. How hath the Lord covered the daughter of Zion* (Jerusalem) *with a cloud in his anger.* Lam. i. 1, 7, 8; ii. 1.

It is anticipating what has to be shewn in part Fourth, but it will be so much easier understood immediately following what has just been stated, that the remark is added here, that those things in Israel, of which Zion and Jerusalem were emblems, were typical of conditions and relations in the

spiritual Israel. Therefore, it is of importance to us to discern clearly what the names signify respecting matters pertaining to the Church.

—Zion and Jerusalem together point to the Church as one, but having a twofoldness of parts, the clergy and the people.

—Zion, in contrast with Jerusalem, signifies the body of ministers of the Church Universal, whose ministry is to, and on account of, the whole Church Universal; not belonging to or resident with any one congregation, but moving to and fro, visiting from church to church, to correct and teach and give further measures of grace, as the apostles and the ministers associated with them are recorded to have done in the beginning of the Church.

—Jerusalem, in contrast with Zion, signifies the collective company of the Churches Particular, that is, of the separate congregations, enjoying in fulness all the spiritual blessings that are in Christ Jesus. Jerusalem was composed of families having each one its own head, who was God's ordinance for certain purposes in that family, yet the head of each house required for his and its blessing, and had therefore set over him by God, higher ordinances, which could fulfil services the head of a house could not perform. So the Church Universal is composed of congregations of the baptized, each intended to have its own ordinances appointed of God, and so far having a measure of completeness in itself, yet requiring for its perfecting, and for its being edified together with the rest, that it may join together with all the rest in accomplishing the purpose of God, to have set over it the band of ministers of the Church Universal, which is constituted of Christ to confer a measure of benefit additional to that which the ministers of the Church Particular are intended to bestow.

—Zion, referring to the whole Church, points to it in its aspect of being—clergy and people together—*an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.* 1 Pet. ii. 5.

—Jerusalem, referring to the whole Church, points to it in its aspect of being *a peculiar people* to *shew forth* (in the joy of hearts sensible of His goodness) *the praises of him who hath called* it *out of darkness into his marvellous light.* 1 Pet. ii. 9.

To revert now to our text, and to ascertain, in the light of what has just been stated, the meaning of what is here said to Zion and to Jerusalem respectively, concerning their shares of the duty of testifying to the cities of Judah—for they are associated together in one work, though the part each has to perform in it is very different—we observe that, in the first place, there is a call on Zion for a certain service:

O Zion that bringest good tidings,
Get thee up into the high mountain;
Say unto the cities of Judah, Behold your God!

This means, if paraphrased, O priestly tribe of Levi, stand on mount Zion again, in the courts of the restored Temple, and offer the appointed sacrifices as of old, and bless the people in the name of the Lord: thus testifying to the covenanted people in all the cities of Judah, in the true way for you to do, that the presence of the Lord has returned to their midst,—thus practically saying to them, *Behold your God.* For this call on Zion, as is plain from what has been shewn respecting the meaning of Zion when thus used figuratively, must be a command to Levi, or the body of ecclesiastical ordinances which God had set over the house of Israel, that He by his servants might cleanse, and instruct, and rule his people —and, in particular, might guide them in their worshipping of Himself—to resume its functions; and this, because God had not sent back his people alone, but had brought them back from Babylon, leading them by the way He had ordered to be prepared for Himself (ver. 2), and now establishing them again in the place He had chosen for Himself to dwell in.

In the second place, there is a call on Jerusalem for a certain service :—

O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!

This means, if paraphrased, O city of God, whose inhabitants, dwelling very nigh unto the presence of God that is in the holy Temple, should be the first to know, and likewise should be most thoroughly acquainted with the great things He does there, seek and accept the benefit of his works,

and, being blest, be joyful and give Him praise, testifying to the other cities of Judah that God is again present in Zion, and is working there as in days of old—let your happy condition, and let your verbal testimony, say clearly and loudly to them, *Behold your God!* For this call on Jerusalem, as is plain from what has been shewn respecting the meaning of Jerusalem when thus used figuratively, must be a command to its inhabitants to shew forth unmistakeably by their happiness that God was with them of a truth, that He had verily returned to the place He had abandoned, and to the midst of the people He had for a time forsaken. For the word *Behold*, which they were to address to their brethren in the cities of Judah, does not mean see, but discern the presence of. God is a Spirit, and has not been seen, and never shall be seen by man, but is known through his word and his works. Even when revealed in the Lord Jesus Christ, God is not seen but discerned; the Man was and shall be again seen, and those who are wise-hearted, through the inward testimony of the Spirit of God, shall discern that never man spoke or acted as He does, and that He is God and Man. So the presence of God in Zion, in the midst of Israel, was not to be seen, but to be discerned from the revelations He made by word and deed concerning Himself.

Zion and Jerusalem, then, formed a twofold witness for God—the former referring to the ordinances He had set, which by their works testified to Him; the latter referring to his faithful people, who, by their prosperous condition and by their grateful praise, testified also to Him. Hence, each of them in turn is spoken of as, *thou that bringest good tidings*, a faithful testimony being their daily duty, and therefore spoken of as the characteristic of each. They witnessed, in the first place, one to the other, Zion testifying to Jerusalem, and Jerusalem echoing back the testimony; and both together witnessed of God to the Gentiles, at least to as many as heard of and could understand the source of Israel's happiness and greatness among the nations. The queen of Sheba, for example, had discovered this when she exclaimed:—*It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy*

wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. 1 Kings x. 6–9. (Is. 20.) But, in the passage of scripture under review, the testimony of Zion and of Jerusalem is called for to be borne to the cities of Judah, as in some respect distinct from themselves, and this is because of the special nature of this clause of the prophecy. It refers to a time when, after a covenanted people has for its sin been allowed to be wasted by its enemies, it should be revived, but this gradually, a part only of the people (those whose hearts God has specially prepared by the previous dealings of his providence, and by his prevenient grace) being at first willing to believe in and accept the renewed manifestation of the goodness of God in the restoration of his ordinances *(thy judges as at the first, and thy counsellors as at the beginning).* It was thus, as we shall afterwards see, when this prophecy had a first fulfilment through Cyrus, and partially also when it had a second fulfilment through John the Baptist. (Is. 21.)

The declaration of restoration, in its fourth form, given in vers. 10, 11, was made from the point of view of what God would do after the return of his people from their captivity, and consists of two parts: an announcement that God would complete the work of re-establishing his people; and a statement as to how He would then take care of them.

The first part of this declaration seems to refer to the greatness of the work to be done, as being too difficult for the zeal and strength of men to effect, as requiring almighty power to accomplish it.

Behold, the Lord God will come with strong hand,
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.

This meant, that the presence of God the Almighty shall again be made manifest in fulfilling his pleasure concerning the people He had elected, and the land He had chosen to be

in an especial sense his own. In the carrying away, first of the ten tribes, then of the other two, and in the destruction of Jerusalem and of the Temple, and in the seventy years of rest during which the land continued desolate, the presence of God as one able to bless his people, and finding pleasure in so doing, was not manifested; the wise only being able to interpret this course of providence aright, in the way foretold to Solomon at the dedication of the Temple: *But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.* 1 Kings ix. 6–9. For such a state of things, long before it came to pass, Isaiah prophetically prepared a prayer for God's people, as written in chapter lxiv.: *Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! . . . Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?* During the seventy years, it must have seemed to the ignorant as if the God of the Hebrews had been like the idols of the other nations, of which it is said, *they have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not.* Ps. cxv. 4–7. But with Him who is the All-Wise, while there is *a time to keep silence, there is a time* also *to speak* (Ecc. iii. 7), and in the text before us there is a promise, given beforehand,

of an answer to the supplications, and expressions of faith, afterwards uttered in such earnest terms by the help of the Spirit of God, in the Psalms written during the captivity (x., xiii.–xv., xxv.–xxvii., xxxvi., xxxvii., xlix., l., liii., lxvii., lxxiv., lxxvii., lxxix., lxxx., lxxxiii., lxxxix., xcii.–xciv., cxxiii., cxxx., cxxxvii.) Of the style of these prayers the following are examples: *O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my king of old, working salvation in the midst of the earth.* Ps. lxxiv. 10–12. *Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.* Ps. lxxix. 9, 10. *Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.* Ps. lxxxiii. 1–4. *The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.* Ps. l. 1–7. Now, while all these Psalms, like the portion of Isaiah we are examining, refer to events greater than the return of the Jews from Babylon, they, like it, refer to that restoration in the first place, and were made to do so because that was a type of other subsequent and greater deliverances God would accomplish for Israel, and for the spiritual Israel in another Dispensation. (Is. 22.)

Verse 10, then, declares that God will manifest himself in

the Holy Land as a God of might, able to subdue the enemies of his people, who are also his enemies, and able to defend the people on whom and the land on which He has been pleased to set his name. In this light the expression, *his reward is with him*, seems to intimate revenge on his enemies, as in other places in Isaiah, rather than remuneration to his friends. *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.* Is. lix. 18. *A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies.* Is. lxvi. 6.

Verse 11 sets forth, in the most encouraging of figurative language, with what personal, unceasing, kindly care God would watch over and provide for his people in the land He had given them.

He shall feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

In this country we are not able to realize, so fully as they do in less cultivated and less civilized parts of the world, all that is implied in the terms, *he shall feed his flock like a shepherd;* but where a pastoral people have to wander with their flocks from one verdant mountain to another, where dishonest men and wild animals watch every opportunity to carry off the stragglers as their prey, where consequently the shepherds have to live with their flocks, strolling with them in the day-time and lying beside them at night (as referred to by Jacob in his controversy with Laban, Gen. xxxi. 38–40, and by Luke, in his account of the appearing of angels at the birth of Jesus, ii. 8, and by our Lord in the parable of the Good Shepherd, figuring Himself, Jno. x. 1–5, 11–14), in such places the inhabitants feel strongly the comprehensiveness, and consequent fulness of comfort of such language as this, and hence the Psalmist, himself taken from this employment, felt that he said much when he was able to say, *The Lord is my shepherd, I shall not want* (Ps. xxiii. 1); and those who were inspired after him, were led to connect the shechinah glory on the mercy seat with an assured pastoral care of the people;—*Give ear, O Shepherd of Israel, thou that leadest*

Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps. lxxx. 1. (Is. 23.)

3d. A list of the chief points in this prophecy of Isaiah—numbered for convenience of reference.

—Is. 1. There was a revelation made of its being God's intention to allow Judah to be carried away captive. When idolatrous Judah was thus sent away after idolatrous Israel, the captivity of the twelve tribes became complete.

—Is. 2. There was a revelation made of its being God's intention not to leave his people in perpetual captivity.

—Is. 3. The revelation first of all announced that a prophetic command had been issued to minister comfort to a people in covenant with God.

—Is. 4. The revelation was meant to imply the raising up of a special ministry to quicken the comfort of hope under peculiar circumstances.

—Is. 5. This revelation of a ministry of comfort implied that the covenanted people would be in a condition requiring such a special ministry at the time the prophecy should be fulfilled.

—Is. 6. The revelation of a ministry of comfort implied that repentance, forgiveness, and return to God's service, are included therein.

—Is. 7. The revelation used the name Jerusalem symbolically for the house of Israel, when it foretold of her affliction being terminated, of her sin being pardoned, and of her chastisement being sufficient.

—Is. 8. There was a declaration that a voice should cry or proclaim, that is, that a special ministry should make a proclamation with the power of authority in the word, whenever a restoration of a captive people was to be effected.

—Is. 9. The style of language, *A voice crying*, forespoke of God's messenger uttering his message suddenly in the confidence of conscious authority.

—Is. 10. The proclamation to be made was foreshewn to be a call to prepare the way of the Lord, that He might fulfil his purpose.

—Is. 11. Such a call implied that there would be a people who would have something to do towards this, and that they would be able to do it.

—Is. 12. It is the way of the Lord (for restoring and then leading forward) that is being prepared, when his people are induced to repent, and return, seeking the old paths—for He is the leader in every good and great work.

—Is. 13. It was declared that the work of preparing the way of the Lord should consist of four branches.

—Is. 14. It was declared that the result of obedience to the proclamation should be glory to God and blessing to men.

—Is. 15. The words of the prophecy, *All flesh shall see it together*, imply a fulfilment beyond the blessing of the Jews, or the blessing even of the Christian Church.

—Is. 16. There was a repetition of the assertion that God had spoken these things—giving a double assurance of their being fulfilled.

—Is. 17. There was a declaration that a further proclamation by the voice crying with authority should testify, that visible things are not the substantial things, but are all creatures subject to vanity: that God's word alone is substantial, and therefore enduring.

—Is. 18. There was a further revelation that a prophetic command had issued, bidding the ordinances of God to stand up in their place and fulfil their work—so witnessing to the presence of God in the midst of his people.

—Is. 19. And that it was a command bidding the covenanted people also to stand in their place, that is, to accept the services of the ordinances to be fully blest by them—so testifying to the presence of God with them.

—Is. 20. This command implies that the ordinances and the people together are a twofold witness to the power, wisdom, and goodness of God—and, as such, are the proclaimers of good tidings.

—Is. 21. This command shews that under some circumstances a remnant, with the ordinances in its midst, is made use of to witness to the rest of a covenanted people.

—Is. 22. There was a declaration that God by his providence will so dispose the outward circumstances of his people, when they are obedient to Him, that they shall not be hindered from serving Him.

—Is. 23. And that, in such a case, God will as carefully pro-

vide for the temporal and spiritual wants of his people as a shepherd provides for the wants of his flock.

4th. An examination of portions of Ezra i.-vi., in which is recorded the first fulfilment of Is. xl. 1–11, with a list of the points in Isaiah's prophecy that seem to have been then fulfilled.

The captivity of Judah, foretold by Isaiah B.C. 712, and by Jeremiah B.C. 629–588 (Jer. i. 13–16; vii. 12–15; xxv. 8–11), began to be accomplished B.C. 606, and was completed B.C. 588–584. The restoration promised through Isaiah at the same time, and afterwards through Jeremiah B.C. 606–597 (Jer. xxix. 10–14; xxxiii. 7–26), began to be accomplished B.C. 536, and was completed B.C. 518–515.

For seventy years Judah was in the condition so well expressed in the Psalms written during that period, and already referred to at page 71. Although blest in large measure as to temporal things, they could not serve God according to their calling, and they had not the comfort and honour of his manifested presence in their midst; while a sense of national guilt, and of national degradation, was kept alive in their hearts (as shewn by those Psalms) on purpose to trouble them, and make them desire and expect the accomplishment of the promised restoration. (Ezra 1.)

When the time appointed for granting deliverance to the Jews arrived, God had so ordered the events in the world that His servant Cyrus, whom He had named by Isaiah (xliv. 28; xlv. 1) 176 years before, had become the head of the universal monarchy which embraced the whole world, and one of the first acts he was led to perform was that for which he had been raised up of God, as declared by the king himself, and as recorded by Ezra.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah (xxix. 10–14) *might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing.* Ezra i. 1. This sentence was the echo of Isaiah's, *Comfort ye, comfort ye my people, saith your God.* The latter was a revelation of the counsel of God's will as to a

future event, the former was a confirmation of it, shewing his purpose to be unchanged, and declaring his action begun for its fulfilment. (Ezra 2.)

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house in Jerusalem, which is in Judah. Ezra i. 2. This is the echo of the words, *Speak ye comfortably to Jerusalem.* The new thing, a heathen king making a declaration of God's will to his covenanted people, marks out Cyrus as employed to do a work which in that Dispensation was usually the work of a prophet: he was used as a special ordinance to effect a particular object under peculiar circumstances. (Ezra 3.) This proclamation, suddenly made, by authority of the Lord God of heaven, was the first sound of that *voice crying*, which Isaiah prophetically heard bursting on his ear while listening to the command God was giving to comfort his people. (Ezra 4.)

It is worth observing here, for instruction sake, the following facts:

—Cyrus, like the prophets, declares he speaks in the name of the Lord, but does not condescend to prove his authority. (Ezra 5.)

—Cyrus, though a Gentile king, had been taught of God two truths, which Israel had learned in the letter, but even in our Lord's day had not attained to the spirit of. 1st. That all blessings are from God and should be thankfully acknowledged, *The Lord God of heaven hath given me all the kingdoms of the earth.* 2d. That election unto an honourable position is for accomplishing the purpose of God, *He hath chosen me to build him an house at Jerusalem.*

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is at Jerusalem. . . . Also Cyrus the king brought forth the vessels of the house of the Lord, which

Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods. Ezra i. 3, 4, 7. These words were the repetition, in the practical shape fitted for the occasion, of the proclamation heard by Isaiah: *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.* For they formed a command with power to remove out of the way the hindrance to a captive people becoming free, and the difficulties of their being led back from Babylon to Jerusalem, over a thousand miles of arid wilderness, and through the midst of wandering tribes of the lawless Arabs. Permission to return was not only given, but, in the name of God, imposed on them by the king; a royal command was issued to such as remained to assist with silver and gold, and goods and beasts, those who were to set out on their return; and the holy vessels needed for God's worship at the Temple were brought out of the houses of the idols, and given up to the prince of Judah, to be respectfully restored to their original use. (Ezra 6.)

It was a command addressed to those who were in a peculiar sense the people of *the Lord God of heaven*, to those who were so distinguished from others that He could be spoken of as their God, the *Lord God of Israel* (Ezra 7), but a covenanted people who for sin had been removed out of their proper place, and whose house of service had been destroyed as being for the time of no real use. (Ezra 8.)

It was a command shewing that, while God was working deliverance for his people, they had themselves something to achieve: that they had to journey to Jerusalem, and that they had then to rebuild the Temple there. (Ezra 9.)

In fact, the wording of the command, coupled with the restoration of the holy vessels, sounds as if the rebuilding of the Temple and the recommencement of its services were the sole objects of the deliverance, and certainly implies that at least these were the chief. The lesser object, attained to by the people's obedience in fulfilling these chief ones, being the blessing of those who were faithful, according to the promise. (Ezra 10.)

It was a command declared to be at God's instance, revealing his overruling providence, his personal superintendence of the affairs of his people, his intention to lead back by

a course of his selection, as of old He had brought up their fathers out of Egypt. (Ezra 11.)

It was a command of power, setting the Jews free from Babylon; removing the rule of the Gentiles over their land; supplying them with beasts of burden for the journey, and no doubt with protection on the road; and putting away contentedness with Babylon, and fears of the difficulties in the way of the return to Jerusalem. (Ezra 12.)

It was a command implying that the national offence for which they had been chastised was removed (and this, of course, because of national repentance), and that God would assist them in fulfilling all his pleasure. (Ezra 13.)

It was a command to rebuild the house of the Lord God of Israel, reminding Judah that it was together with all the rest of the house of Israel that they were an elect people, and that the Lord called himself their God. (Ezra 14.)

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. Ezra i. 5. The effect of the word of the Lord by his special messenger, though he was but an heathen king, wrought wondrously, for, coming at a time when God's prevenient grace had prepared the spirit of the princes, and of the priests, and of the people, they joined together with one consent to strive together to fulfil the duty which in different degrees was common to them all. (Ezra 15.)

The Jews, after a long journey (probably of six months, as Ezra's, though he was travelling alone, occupied four months), reached their own land in the first month of the following year, and, after being allowed six months to rebuild or repair their houses, and cultivate their fields, *the people gathered themselves together as one man to Jerusalem.* Their first work was to set up again in its place, in the court of the Temple, the brazen altar which had been carried away to Babylon, and then to offer on it the appointed burnt offerings. It was, however, not till six months after that they began to build the house of the Lord by laying the foundation of the Temple. (Ezra ii. 1, 70; iii.)

But the progress made was slow, and soon became much

hindered by the opposition of the rulers of the surrounding districts, who at length, B.C. 522, obtained an order commanding it to cease altogether, about twelve years after the foundation had been laid. After two years of a dead pause in the work, God raised up another special ministry for the promotion of it by the prophets Haggai and Zechariah, under whose reproofs and encouragements it was recommenced and carried on until at length, after another five years, it was completed and dedicated, B.C. 515.

Not till the Temple was finished and the full service thereof recommenced, twenty years after the Jews had reached their own land, was the restoration completed; then only was the first fulfilment of the prophecy by Isaiah accomplished; for then only had they returned to the place and work from which they had been dismissed, because they performed not, acceptably, the services for which their fathers had been elected to be the peculiar people of God. (Ezra 16.)

When *they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses*—and when *the children of Israel kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful* (Ezra vi. 18–22); then was, in measure, fulfilled the command, *O Zion, get thee up into the high mountain; O Jerusalem, lift up thy voice with strength; say unto the cities of Judah, Behold your God.* Then there was a testimony that the presence of God had returned to the midst of his people, a testimony accepted by the dwellers in the cities of Judah, causing them to come up thrice a-year to keep the feasts of the Lord in Jerusalem—a testimony, the fame whereof reached to those still lingering in the province of Babylon, and perhaps even unto some of those scattered, through the former captivity, in the districts of Assyria. (Ezra 17–21.)

Zion and Jerusalem, thus restored, remained until the coming of Messiah. God ruled there for the protection of his people, though, owing to their perverseness, He could not bestow on them the full benefits of his dominion. God watched over his people with all the care of a shepherd over his flock, to lead them in the way of peace, and to shield them from all harm. If they suffered, it was *Because they turned*

back from him, and would not consider any of his ways (Job xxxiv. 27), as our Lord's words imply, when he testified, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.* Matt. xxiii. 37–39. (Ezra 21, 22.)

A list of the events that occurred in the history of Judah's restoration from Babylon, being a first fulfilment of Isaiah xl. 1–11.

—Ezra 1. Judah was for seventy years captive in Babylon, where they could not serve God. (Is. 1.)

—Ezra 2. It was God's desire to bring them back that led to the raising up of Cyrus. (Is. 2.)

—Ezra 3. Cyrus was a special servant to do a special work, in the peculiar circumstances of the covenanted people. (Is. 4.)

—Ezra 4. Cyrus' proclamation was a voice suddenly crying with authority from the Lord God of heaven. (Is. 8.)

—Ezra 5. Cyrus declared he had received orders from God to rebuild his Temple, but he offers no proof of his commission. (Is. 9.)

—Ezra 6. It was a call to prepare the way for God to fulfil his purpose of restoring Judah to Jerusalem. (Is. 10.)

—Ezra 7. Judah was thus addressed, because they were a covenanted people. (Is. 3.)

—Ezra 8. It was because Judah had not kept their first estate that there was need for this restoration. (Is. 5.)

—Ezra 9. Judah had to work in furtherance of God's purpose concerning them. (Is. 11.)

—Ezra 10. Judah become obedient to the voice of the Lord, would bring glory to God and benefits to themselves. (Is. 14.)

—Ezra 11. It was the way of the Lord that Cyrus prepared, for then, as ever, He was the leader of his people. (Is. 12.)

—Ezra 12. The deliverance consisted of a fourfold assistance. (Is. 13.)

—Ezra 13. Judah invited to rebuild the Temple of God at Jerusalem implied a repentance accepted of, a forgiveness bestowed, and blessings in store for them that they might be able to serve God. (Is. 6.)
—Ezra 14. It was to Judah, as one with and acting for the whole house of Israel, that the holy vessels of the Temple were entrusted. (Is. 7.)
—Ezra 15. God's word endures, though men and their expectations fail. The Jews in Babylon were but as the bones in the valley of vision; but, when the word of the Lord, spoken 176 years before, through Isaiah, took effect on them, they became as men alive from the dead. (Is. 17.)
—Ezra 16. Judah might falter in the work, but God's purpose to have it executed remained unchangeable, therefore at length it was accomplished. (Is. 16.)
—Ezra 17. When the Temple was dedicated and the services therein took their appointed course, there was a testimony to the presence of God in Zion. (Is. 18.)
—Ezra 18. When the people kept the feasts of the Lord with joy, there was a testimony to the presence of God in Jerusalem. (Is. 19.)
—Ezra 19. When this testimony was borne on Zion, and in Jerusalem, there was the twofold witness to God as the God of Israel that He desired. (Is. 20.)
—Ezra 20. When the people came up from the country thrice a-year to Jerusalem, it was shewn that the testimony of Zion and of Jerusalem had reached to the cities of Judah. (Is. 21.)
—Ezra 21. God ruled with strength in Jerusalem, protecting his people there, in a measure, till the Lord came. (Is. 22.)
—Ezra 22. God, at the same time, maintained the civil and ecclesiastical ordinances He had set over his people, that they might sing the psalm with joy, *The Lord is my shepherd; I shall not want.* (Is. 23.)

5th. A list of the events which, it will be afterwards shewn in part Third, occurred in the history of the Jews at the time of John the Baptist's ministry, as a further fulfilment of Isaiah xl. 1–11.

—Is. 1. From B.C. 515, when the Temple was rededicated, to B.C. 420, when Malachi reproved the Jews, and onward to A.D. 26, when John began his ministry, God endured the increasing hypocrisy of his people. (See Mal. i. 6–8.)

—Is. 2. By Gabriel's announcement and Zacharias' prophecy, God revealed his intention *to make ready a people prepared for the Lord*, and *to give knowledge of salvation to his people by the remission of their sins.*

—Is. 3. These revelations declared that John should be a minister of comfort to his brethren. *Many of the children of Israel shall he turn to the Lord their God*, and again, *to give knowledge of salvation to his people.*

—Is. 4. John, though a priest, was not merely fulfilling his work as such by his ministry, but was made a prophet to do a special work, under special circumstances.

—Is. 5. When John came, the Jews were held captive, and thus hindered from serving God truly, through having fallen into one or other of three conditions of soul, producing the three sects of the Pharisees, Sadducees, and Herodians.

—Is. 6. John's call was to repentance, to baptism for the remission of sins, and to bring forth fruit meet for repentance.

—Is. 7. John's ministry was to the whole house of Israel, the covenanted people, whose work was to worship God at his Temple in Jerusalem, although actually few but Jews heard his words. So our Lord evidently addressed Jerusalem as the capital of the twelve tribes of Israel.

—Is. 8. John was a voice crying with authority, for he did not begin his ministry till *the word of God came to* him.

—Is. 9. John made his proclamation *in the wilderness* to those who chose to hear, but did not prove his commission, for *John did no miracle.*

—Is. 10. John's proclamation, *Repent, for the kingdom of heaven is at hand*, as addressed to Israel collectively, was a general call to prepare the way of the Lord for the accomplishment of another step towards the fulfilment of the purpose of God.

—Is. 11. John's proclamation, *Repent, for the kingdom of heaven is at hand*, as addressed to the Jews individually, was a personal call on each man to set his heart and his house in order, and thus to aid in preparing the way of the Lord.

—Is. 12. Those who justified God by believing John's

message and accepting the service of his ministry, were preparing the way for the Lord to come and lead them onward into the better Dispensation.

—Is. 13. John's work was to rectify the soul of the Jews in each part of its fourfold nature—raising the will into conformity with the will of God, reclaiming the imagination to be occupied with the past and future acts of God, restraining the powers of the mind to the consideration of the purpose of God, moving the affections of the heart to be responsive to the feelings of God.

—Is. 14. The result of believing John was, that those who did so were enabled to believe in and accept Christ as the Lamb of God, and thus they were blest, and God was glorified in them.

—Is. 15. Yet all flesh did not then see the glory of God in the face of Jesus Christ—shewing that the complete accomplishment of the word by Isaiah was at that time yet future.

—Is. 16. John's declaration, *for the kingdom of heaven is at hand*, testified that the restoration of the kingdom of heaven in the earth,—which kingdom had been disturbed by Adam's transgression,—was still God's unchangeable purpose.

—Is. 17. The nothingness of the creature, the substantiality of the word of God, was implied in all John's ministry, and his own history is an illustration of it—very soon his ministry ceased, and he passed away, but the purpose of God endured, and went onward in its course to completion.

6th. A list of the events which, it will be afterwards argued in part Fourth, have occurred or will occur in the history of the Church as a spiritual fulfilment of Isaiah xl. 1–11.

—Is. 1. The evils which our Lord, in his parables of the Sower, of the Tares, of the Mustard-seed, and of the Leaven, foreshewed would chequer the history of the Church; the evils of which Paul complained as already defiling the Church in his day, and of which he prophesied that they would wax worse and worse; the evils which the epistles to the seven churches in Asia condemn, and which they exhibit, in a prophetical history of the Church in seven successive stages, as coming to a head, one after another; all these have had in measure, or will yet have in fulness, their day of triumph in the Church,

bringing her down into a spiritual condition truly prefigured by the captivity of Judah in Babylon and of Israel in Assyria.

—Is. 2. Our Lord, in his parables of the Pearl of great price, of the Net, of the Talents, of the Pounds, of the Ten Virgins, and in the conclusion of each of his epistles to the churches in Asia, and in various passages towards the end of the book of the Revelation, testifies that God will not allow the accomplishment of his purpose in the Church to be for ever deferred, but that his time of waiting in mercy will have an end, when He will prevail to rescue at least a remnant, in whom and by whom the good pleasure of his will shall be fulfilled.

—Is. 3. All the scriptures just referred to are manifestly records of God's intentions concerning a covenanted people, which in this Dispensation can be only the company of the baptized.

—Is. 4. The prophecy admonishes us to expect and hope for a special ministry to give special help suitable to the condition of the Church: not an ordinary measure of blessing through ordinances already existing, and fulfilling, to some extent at least, their service.

—Is. 5. The prophecy implies that the Church will at some period require a larger ministry of grace, and a fuller revelation of God's will, than her pastors are able to bestow.

—Is. 6. The Church must repent, obtain forgiveness, and receive grace to serve more faithfully, that a restoration to her primitive condition may be possible, and not in vain.

—Is. 7. The promise is to the whole Church, and it is as on behalf of the whole that the fulfilment will be granted to any.

—Is. 8. A voice of authority will speak out in the midst of the Church when this catholic reformation is to be brought to pass. If so, this cannot, apparently, be otherwise than through apostles.

—Is. 9. Apostles (and, of course, the other ministries also, without the assistance of which apostles cannot accomplish their work) will, apparently, be raised up in the Church suddenly, and will proceed to fulfil their duty, leaving it to their service to prove their authority.

—Is. 10. Apostles will, apparently, issue a proclamation calling on the Church to make ready for the coming of the Lord,

as the true course to prepare his way, that He may come and accomplish a further portion of the purpose of God.

—Is. 11. This call will imply that there are hindrances among the members of the Church, but also, that through God's help their removal can be effected.

—Is. 12. It is the advent of the Lord to the Church to perfect her, and to lead her forward into the Dispensation of the Kingdom, that the way is to be prepared for.

—Is. 13. This ministry of preparation will be the fourfold ministry of apostles, prophets, evangelists, and pastors,—the reformation requiring to be wrought in each part of the fourfold constitution of man's spiritual being.

—Is. 14. The result of this work will be a greater amount of glory to God through men, and a greater measure of blessedness to the men themselves, than have ever been seen on the earth.

—Is. 15. Yet there is reason to believe that the time will not then be quite come when, as prophesied of the glory of God in his salvation, *All flesh shall see it together.*

—Is. 17. A part of the work of the ministry of preparation will be, to wither up in Christian men all fleshly self-confidence, causing them to realize the nothingness of the creature, and the sufficiency of the power of the Creator—thus enabling them to attain to the natural position of men, that of unceasing dependence on God, and to the height of all wisdom for men, the acknowledging there is One only who is good, that is God.

—Is. 18. Then the manifestation of spiritual power in all the ordinances of the Church, by the due fulfilment of their several ministrations, will be so great as to bear witness to the presence of Christ being with them.

—Is. 19. Then the enjoyment of their spiritual blessings by the people will be so great as to bear witness that the presence of Christ is of a truth in their midst.

—Is. 20. Then, also, the Church, in its twofold aspect of a faithful clergy and a happy people, shall bear her double testimony to the wisdom, power, and goodness with which God has foreordained all social relations for men.

—Is. 21. The prophecy implies, that in some stage of this work a portion of the covenanted people, with the resusci-

tated ordinances in their midst, will be used of God to bear a testimony to their brethren respecting the work of restoration then being accomplished by Him whose mercy endureth for ever.

—Is. 22. In those days God will so order the affairs of men and other events in the world, that those who listen to his call shall not be hindered by outward difficulties from fulfilling the work He gives them to do.

—Is. 23. In those days the willing-hearted shall know, by a blessed experience, that the Lord Jesus Christ is the Great Shepherd of the flock of God—that he is the Good Shepherd, whose sheep lack no good thing.

III. Ezekiel's Vision of the Valley of Dry Bones: the Nature of Captivity in Babylon.

Ezek. xxxvii. 1–14. *The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,* 2 *And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.* 3 *And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.* 4 *Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.* 5 *Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live;* 6 *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.* 7 *So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.* 8 *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.* 9 *Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.* 10 *So I prophesied as he commanded me, and*

the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11 *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.* 12 *Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* 13 *And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,* 14 *And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.*

The names Babylon and Jerusalem are frequently used by religious persons as figuratively indicative of spiritual bondage and spiritual liberty; but it may be doubted whether in general a sufficiently extensive survey of the matter pointed at by them has been made, and whether the real substance of the truth respecting the two conditions signified by these terms has been perceived. Some of the expressions current in religious circles justify this suspicion. The phrase, "escape from Babylon," is so used respecting the movements of men, whether of large or of small companies, who have sought in the way they thought best their own spiritual advantage, as to suggest the idea of freedom attained to through the knowledge, boldness, and perseverance of the men: not a deliverance obtained for them by a power not their own, and this put forth by lawful authority on their behalf. Again, the expression, "gaining liberty of conscience," applied to the same sort of cases, suggests to most minds the idea of men becoming, through their own striving, so free of all restriction, whether of written laws or of personal guidance by ministers, that each of them may, and indeed must, frame a system of rules for regulating his service to God, instead of their being brought back, through the Lord's help, into a position in which they can follow the good course of action appointed to their fathers at the beginning, and from which condition they or their fathers before them had been driven, or tempted to stray. Further, the term, "the destruction of Babylon," ordinarily expresses

merely the speaker's anger against some branch of the Church, from which he differs in opinion as to the truth of certain doctrines, or the propriety of some practices in respect to church government, and his hope of that sect's being broken up and put an end to; it being often not easy to perceive whether the person using the term is desiring the destruction of the people of whom that branch of the Church is composed, or merely the dissolution of the ecclesiastical system in which the poor captives (supposing it to be really evil) are enthralled.

Babylon is mentioned in seventy-eight chapters of the Bible, a greater number of times than any other place, Jerusalem and Zion only excepted. There can be no doubt, from these two places being so frequently spoken of, and from what is said of them, that there is a designed connection of contrast between Babylon and Jerusalem. It is desirable for various reasons, but absolutely necessary for a satisfactory solution of the question as to the object of the Elijah ministry to the Church, that we should ascertain distinctly what was the real substance of the evil of captivity in Babylon, and what the real substance of the good of restoration to Jerusalem. It is therefore proposed to examine, in this section, into the nature of the captivity, and, in the next, into the nature of the restoration.

The importance to us of the typical history of the Jews makes their captivity in Babylon worthy of a careful meditation, to facilitate which we call attention to the vision of the valley of dry bones given to Ezekiel, because it was the setting forth in figure of God's judgment of the condition of his people when ten tribes had been scattered in the cities of Assyria, and the other two, with the priests, Levites, and holy vessels of the sanctuary, were held captive in the district of Babylon. It is proposed to study it for the purpose of attaining to a clear view of what it was for a covenanted people to be captive in Babylon; and this, to the end of better understanding the condition of the Jews when John came to them, and thence inferring the probable condition of the Church when the Elijah ministry shall be sent to it. For this purpose it might, indeed, be sufficient perhaps to

consider only vers. 1, 2, and part of ver. 11; but, as the residue of the vision was a prophecy of the restoration of God's people, illustrating their previous condition by the work required to be done to bring them out of it, and as the examination of it confirms the conclusions from the other prophecies examined, it is proposed to review the whole passage. This may be conveniently done in the following divisions:

—1st. Some preliminary remarks on the name Babylon and on the city thus designated.

—2d. A glance at the circumstances in which the vision was given.

—3d. The condition of Israel according to God's judgment, as shewn in vers. 1, 2, and the first part of ver. 11.

—4th. The object of the question asked of the prophet in ver. 3, as shewn by the latter part of ver. 11.

—5th. The use made of the prophet in the vision as a ministry of restoration, vers. 4–6.

—6th. The twofold work that God estimated it would be necessary to effect for his people.

—Restoration of outward organization, vers. 7, 8.

—Requickening of inward life, vers. 9, 10.

—7th. The promise to the whole house of Israel into which the substance of the vision was turned, vers. 12–14.

—8th. A list of the chief points of truth illustrated by this vision—numbered for convenient reference.

1st. Some remarks on the name Babylon and on the city thus designated.

Babylon—the same name as Babel—signifies confusion, which, if among things, leads to loss and damage; if among men, to war and destruction.

—This city was the metropolis of the heathen kingdom, of the men who knew not God, and therefore its name can be used figuratively for the heathen world.

—The temple of Belus was there, and was the glory of the city. Hence Babylon (which does not mean the city merely, but the whole kingdom, the capital being representative thereof—for, observe, it is probable that very few of the Jews were located in the city itself), the place where men dwelt out of

the presence of, and, of course, out of the service of God, is used as the emblem of the condition of such men—the darkness of spiritual death. The temple is supposed to have been built on the remains of the tower of Babel; but, however that may be, it pointed to the same wickedness. The sin of Babel was, the creature wishing to be independent of the Creator—men wishing to be great in their own way, by their own exertion, without direction and help from God. It may be good to observe, in passing, that, by confounding the language of the men, God did not object to their being of one language and forming one nation, for a restoration of men to that condition is part of the purpose He will accomplish through Christ Jesus, but He tried to teach men that to strive, trusting in themselves, was to labour in vain; producing a result the opposite of that which they wished for.

—The idol worshipped in that temple was called Belus, Bel, or Baal, signifying Lords, apparently so ordered to point to the truth that those who will not have the One God to be their Lord, will get many devils to be masters over them.

—The palace of the kings who feared not the God of heaven was there—the centre of the rule of the flesh, which is by mere brute force directed by the passions of men, and is selfish, unjust, oppressive. To be subject to such rule is the portion allotted to idolatrous nations.

—Babylon has a spiritual meaning, as is plain from its being used respecting events and places long after Babylon literal had been destroyed—as, for example, in the vision given to the apostle John. (Rev. xvii., xviii.)

—Captivity in Babylon of the covenanted people was a literal exhibition of, and the term is used in scripture as a figurative expression of, the condition of having been thrust out from the presence of God, dismissed from His service, and become, for a time at least, degraded to the level of citizens of Babylon. The Jews were thus sent away because they lightly esteemed the privilege of dwelling at Jerusalem; but this estrangement from the service of God already existed, the captivity merely made it manifest—for God never by his providence hinders those who are desirous of fulfilling his will.

The Reformers to some extent perceived the spiritual

meaning of this name, and applied Babylon, and all that is said in scripture concerning it, to the Church of Rome. The Romanists also have perceived the meaning of this name, and have applied it to Protestants. Probably there was much truth in what Protestants said, and some truth in what Romanists have said; but neither party of the brethren saw the substance of the matter concerning Babylon, being hurried on and blinded by sectarian zeal. Romanists say, We never were, and never shall be in Babylon; it is the Protestants who have come into that condition. If the former part of this assertion were true, it would imply that they are not a part of the Church, for of it the typical history of the house of Israel shews that it would at some time wander from Jerusalem to Babylon; and of it the prophets foretell a blessed restoration. Protestants say, We, through our fathers, returned from Babylon at the Reformation. If this be true, in the full sense of the typical history from which this language is borrowed, then the following must have been the facts of the case. The whole Church, or a part in name of the whole, and having the faith of its oneness with those who remained, must have been brought as a one company out of the evil condition; it must have been headed up in and led forward in its progress to restoration by the ordinances given to the Church at the first; and the result must have been the re-establishing of the worship and of the service of God, in the full measure of his desire as foreshewn by the typical services under the Law. In short, the spiritual Israel, or a part as acting for the whole, must have attained to the condition of dwelling at Jerusalem—that is, becoming of one heart and one mind, continuing steadfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers. Was it so? In the history of the Reformation, and in the present condition of Protestants, have the following scriptures been fulfilled? *And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.* Is. i. 26. *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.* Mal. iv. 4. It concerns Christian men to know how far it is true of their fathers, and of themselves, either that they

were never in Babylon, or that they have been delivered out of it. For captivity in Babylon or freedom in Jerusalem does not mean the dwelling in any particular part of Christendom, as in Italy or in England, nor the being the adherent of any particular branch of the Church, as that which is dominant in Rome, or that which is dominant in London. But it means, the evil condition into which, as into a snare, the Church has fallen when it cannot, as the One Holy Catholic Apostolic Church, serve God perfectly as appointed by Him at the first. This will more plainly appear after considering the vision before us.

2d. A glance at the circumstances under which the vision was given.

The kingdom of Israel, because of idolatry, had been sent into captivity under the king of Assyria B.C. 721, and the kingdom of Judah, because of the same sin, had been led captive of the king of Babylon, in different parties, from B.C. 606 to B.C. 588, when Jerusalem and the Temple in it were utterly destroyed. In the party carried off B.C. 598 was Ezekiel, a priest, who was much used by God as a prophet from B.C. 594 to B.C. 574. From B.C. 594 to 588 he prophesied in the land of Babylon cotemporaneously with Jeremiah in Jerusalem; and those earlier prophecies, consisting of symbolic exposures of the sins of Israel and Judah, and of the destruction hastening on Jerusalem, addressed to the Jews in Jerusalem as well as to those already captive, are so like those of Jeremiah that it is probable they were written and sent to the Jews who still lingered in their own city, as confirmations of the words of Jeremiah. But after the destruction of Jerusalem, his prophecies contain more comfort and encouragement to the Jews, being intimations of God's intention yet to serve Himself of them, thus implying their restoration.

It is supposed that this vision of the valley of dry bones, which we are about to examine, was given to Ezekiel the year after the destruction of Jerusalem, that is in B.C. 587, when the remnant of Judah was at length obliged to confess that the word by Jeremiah, that God would give up His city and even His temple to be destroyed, was true, and when,

as is usual in such cases, they had passed from the extreme of obstinate confidence, in spite of all denunciation, to the other extreme of settled despair, in spite of the promises of restoration, after seventy years of chastisement should be accomplished.

To the Jews, then—that is, to the tribes of Judah and Benjamin with Levi—gathered into the land of Babylon, and desponding in captivity, was the instruction contained in this vision in the first place addressed, to encourage them still to trust in God that He would, if not for their sakes, at least for the sake of His own purpose (Ezek. xxxvi. 1), again shew favour to them. But it should be observed, though we do not now enter upon this point, that the other tribes also, which formed the kingdom of Israel, and which had been scattered so long before in another land, are here included in the vision, which must therefore yet have another fulfilment, of the benefit of which they shall partake. They were probably made mention of thus soon to remind the Jews of their duty never to forget, and never to cease mourning in hope over, the brethren of the house of their father Abraham.

3d. The condition of Israel according to God's judgment, as shewn in vers. 1, 2, and the first part of ver. 11. *The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. . . . Then he said unto me, Son of man, these bones are the whole house of Israel.*

This part of the vision was a revelation of God's judgment of the condition of his people at that time, and was given by the spirit of God to the prophet for the instruction of Judah at the beginning of the captivity, that they might understand aright the degradation into which they had come. This teaching was given thus forcibly, doubtless, because neither people nor priests realized truly the position in which they stood. As Adam fallen from his uprightness, and his descendants through him, could not judge righteously of what had come to pass, save as taught of God (and none of them will

ever fully comprehend it, save as they discern in the necessity for the Son of God to be made Man the sinfulness of sin); so Israel, fallen from their integrity, could not judge righteously of their state of captivity save as they were enlightened by a revelation of the mind of God concerning it. (Ezek. 1.)

The valley of dead men's bones, into which in vision the prophet was brought, was evidently intended to be emblematical of the Holy Land during the period of the captivity; and it was shewn to him, that he might be as fully impressed with the state of Judea as though he had been carried bodily thither and set down to meditate on it among the ruins of Jerusalem. God had chosen that country to be His, and to be blest with peace and plenty above all lands, because He had elected the children of Abraham, his friend, to be planted therein as *wholly a right seed* (Jer. ii. 21), and to exceed in the beauty of holiness all other nations in the earth. But what had it now become? So far as the presence of a holy people was concerned, so far as the sound of their prayers and praise was concerned, so far as the sweet smelling savour of their acceptable sacrifices was concerned, the promised land had become like a valley of desolation, of silence, and of offence. Where there ought to have been twelve tribes, headed up in a priestly tribe, by which to be led in the unceasing service of God, He could only see the bodies of those who had been prematurely cut off for their perverseness, and perceive the absence of those who, though alive in Babylon and in Assyria, were, as to the fulfilment of their duties as citizens of the holy city, as useless as though they had perished with their brethren.

This was a strange vision, a valley full of the mouldering remains of men, round about which the prophet was carried that he might fully see the bones, so offensive to the nostrils and so disgusting to the eyes of ordinary men, but much more so to one who was, as to ceremonial purity, an Israelite indeed. (Ezek. iv. 14.) Doubtless he was so led as to walk clear of the bones, lest by even the edge of his garment touching one of them he should have become polluted (Num. xix. 11), but this very carefulness would the more impress with horror of the scene the mind of a Jew, ever fearing ceremonial defilement. This perhaps was one of the objects

of the vision, namely, to make the prophet, and through him to cause the people, to have some faint impress of God's disgust when, day by day, he was obliged, in watching over, to look upon a useless and polluted nation.

The prophet probably at first could scarcely bear to look on the distressing exhibition, although brought there for this purpose, nor would this disinclination be lessened when it was said to him, *these bones are the whole house of Israel;* but patient obedience in watching the vision, and listening to all the Lord would reveal to him, was rewarded by his obtaining a sight of the happy conclusion to it, followed by such gracious promises as would change his rising vexation into joy and thanksgiving. (Ezek. 2.)

To understand the teaching of this first part of the vision, we must learn from the latter part of it that these bones, which filled the valley of destruction, were the bones of an army, for when resuscitated the men formed *an exceeding great army* (ver. 10). Now an army is a large company of men selected and appointed to do a king service; organized into connected bands, subjected to the command of officers of various ranks, duly equipped with suitable arms, dressed in the livery of the king, and willing to do the duty of soldiers. When alive and faithful, soldiers are of much use to their master, fulfilling his pleasure, and thereby serving themselves—for thus they obtain food, wages, and rewards. But what the prophet saw was a multitude of bones which had long lain bleaching in the open air, for *they were very dry.* Of what use were these bones to the king who once owned the army? Of what use were these bones to the men to whom they once belonged? The bones of these men could neither serve their king nor benefit themselves; they were fit only to be buried out of sight.

God explained to Ezekiel that by these bones, so long in this useless state, He meant to represent the condition of the whole house of Israel—the people whom He had chosen to be a priestly nation, to dwell in the promised land, and to serve Him in Jerusalem at the seasons and in the manner He should appoint to them: by whose testimony He should be glorified; for whose services at his temple He would largely reward them; in answer to whose

sacrifices all the earth should be benefited by the continuance of the day of grace, and by daily blessings. But as men dwelling in the lands of the heathen, far away from God's city and God's sanctuary, they had become as dead men, or as men who had never been the peculiar people of God: not there able to bear the ordained testimony for Him, not there able to obtain for themselves the blessings appointed to a covenanted people, not there able to procure mercy on the rest of the nations—they were in that position as worthless, in respect to the fulfilment of the duties of their calling, as an army dead, and its bones scattered on the face of the earth, and were deserving only of being left to be a nation in captivity, like dead bodies refused the concealment of the tomb. This is plainly stated in vers. 12, 13, where Babylon is spoken of as their graves, the comments on which may be referred to. (Ezek. 3.)

The Jews themselves, perhaps unconsciously, confessed to the truth of their uselessness in their then position, when during the captivity they sang the well-known psalm which some one of their number had been inspired to compose:—

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;
And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.
How shall we sing the Lord's song in a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.

Ps. cxxxvii. 1–6. (Ezek. 4.)

This is what it is for a covenanted people to be in captivity in Babylon—it is to fail to accomplish fully the duties of their calling, to fail to advance in their day and in their ordained measure the purpose of God: whereby He is disappointed, and men are left unblest. (Ezek. 5.) It is said, "a covenanted people," for, although undoubtedly there

are measures of spiritual as of bodily captivity, and the unfaithfulness of an individual bears a resemblance to the unfaithfulness of a whole nation, people and rulers together, yet the latter is the most sinful and the most grievous to God, and it alone is signified by the term "captivity in Babylon." It is true that ten tribes were captive in Assyria, and the two only in Babylon, but not only was the king of the latter, king also over the former, but the two tribes with Levi were sent to Babylon in completion of the captivity of the whole house of Israel, and therefore the name of the district into which they were sent was used as a symbol of the condition of the whole nation. (Ezek. 6.) There would, doubtless, be in Babylon, as at all other times, an election according to grace of a faithful remnant, so that the term "captivity in Babylon," or "the vision of the dry bones," does not mean the denial of any good remaining in the covenanted people, but the assertion that the latter are not able to fulfil the work of a company spiritually alive, the work for which the members thereof were constituted one body. (Ezra 7.) Farther, it should be observed that the conversion of a Gentile to be a proselyte of the gate, or the conversion of a careless Jew to be an Israelite indeed (of which it is probable there may have been many cases during the captivity, through the prophesying of Ezekiel), could not be, and never was, spoken of as an escape from, or as a restoration from, Babylon. (Ezek. 8.)

But the thought may arise: Did not God himself appoint this desolation by first scattering the kingdom of Israel, and then driving out the kingdom of Judah? The paradoxical but not untrue answer might be: No, He did not—yes, He did. But the meaning of this is better seen if we alter the enquiry into this shape, How and why did God's people come to be in captivity? and then give a fuller answer to it.

How the Jews came to be in Babylon was because God sent them there. They did not go into captivity of their own accord, nor did they fall into it by an unlucky chance, but God did what He had from the first warned them by Moses He would do:—*But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this*

day; that all these curses shall come upon thee, and overtake thee: . . . The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. Deut. xxviii. 15–68. God did what He had more recently declared by Jeremiah He would do:—*Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land. . . . And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.* Jer. xxv. 8–11. (Ezek. 9.)

The reason why God's people came to be in captivity is recorded in the following scriptures:—*Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees.* 2 Chr. xxxvi. 14–17. For Israel had justified God's complaint by Isaiah:—*Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.* Is. i. 2, 3. Also another complaint, accompanied with a threat, through the same prophet:—*And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts*

is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Is. v. 3–7. (Ezek. 10.)

So then, because the twelve tribes oft he house of Israel, headed up by the priestly tribe of Levi, loved not to render unto God the service, for the purpose of doing which He had chosen and exalted them, He allowed them to wander from his presence as they desired, though not in the way in which they wished,—He scattering ten tribes in Assyria, and the others in the land of Babylon, yet so as not to relieve them of the responsibility of keeping the feasts of the Lord in Jerusalem, and fulfilling to Him his other services, that they might not be able to excuse themselves righteously, saying, *Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?* Job. ix. 12.

4th. The object of the question asked of the prophet in ver. 3, as shewn by the latter part of ver. 11.

God gave the first part of the vision to impress on the heart of the prophet, and through him on the heart of Israel, the unnatural position they were in when the people and the priests, and the holy vessels, were stored up, as it were, in heathen lands, for the glory of the king thereof, instead of being employed in His daily services in the Temple at Jerusalem. He then, as a preparation for the second part of the vision, turned the thoughts of the prophet to the matter of hope concerning Israel, by asking him this question: *Son of man, can these bones live?*

This question, it is evident, was in allusion to the judgment of the Jews themselves respecting their position, as stated at the end of ver. 11:—*Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.* In these words they acknowledge that their national strength was withered, that they were cut off from the source of their blessings and abandoned to themselves, and that therefore they had lost all hope. The question, as in reference to the scene before him, and as in reference to Israel, meant:
—Can these bones live? Can these men be raised to life as before? Can they form an army again, and be again set in battle array in the service of their king?

—Can these bones live? Can the whole house of Israel be set free, and be brought back to the land that God gave unto their fathers for them and their seed to dwell in? Can Jerusalem and the Temple be rebuilt? Can the priests and the holy vessels be restored for the fulfilment of the daily services? Can the people again assemble thrice a-year in the holy city to meet with God, and in his presence to keep the feasts of the Lord?

To the startling question, *Can these bones live?* the prophet replied, *O Lord God, thou knowest*,—wisely returning back to God the enquiry, that He himself might answer it. Not meaning thereby to say, I do not know;—but rather, These dead men cannot raise themselves, and their fellow-men cannot do it for them; Thou alone canst do it, and Thou knowest thine own will in this matter; Thy question, however, quickens hope, therefore I shall *stand still*, hoping to *see* a vision of *the salvation of God.* (Ex. xiv. 13.) The prophet discerned, and his reply teaches us to discern, that the question whether there was still any hope for Israel depended entirely on the will of God concerning them—if it was according to His purpose, his power would accomplish his pleasure. It is worth while to pause and ponder this truth, for it is one much overlooked in practice, however ready men may be to acknowledge it in theory. (Ezek. 11.)

As it is true concerning individuals in natural things, that the ignorant must have a teacher, the sick a physician, and the prisoner a balesman; and as it is true concerning individuals in spiritual things, that a man cannot preach the gospel to himself, cannot baptize himself, cannot teach himself the mysteries of the kingdom, cannot minister to himself the Lord's Supper, but that God in Christ through his ordinances must do all these things for him; so is it true of a covenanted people, or of any tribe thereof, if it fall into captivity, natural or spiritual, it cannot deliver itself—its own wisdom will not teach it the sort and measure of deliverance that it requires, and its own struggles will not effect it. If it is to be done, God must will it, and He must accomplish it, and He will do it by means of special saviours raised up (Jud. ii. 16–18; Neh. ix. 27), so that when it is fulfilled He may obtain all the thanks and all the praise. (Ezek. 12.)

5th. The use made of the prophet in the vision as a ministry of deliverance, vers. 4–6.

As stated before, the special object of considering this vision is attained to by what has now been learnt, but it is unwise not to go on and draw from this passage of scripture all the instruction we can, as the information thus gained is intimately connected with the subject we have in hand.

Although it was a vision given to the prophet, he was here called on to act a part therein, foreshewing that when God should fulfil the work He was thus predicting, He would not do it directly by the power of his word, but mediately through a special ministry raised up for that purpose. (Ezek. 13.) The command to Ezekiel to prophesy, was a call on him to yield himself to be used of God's Spirit to utter the words that should be given to him, and it might be needful thus to charge even an obedient prophet, seeing that he was to address himself to dry bones scattered over the face of the valley. (Ezek. 14.)

The command addressed to the prophet in this section of the vision was twofold. First, to call on the bones to listen. *Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.* The prophesying to the bones to hear the word of the Lord foretold, that some preparation of heart would be necessary to be effected in God's people, to enable them to hear and believe with thankfulness the good news of restoration, when it should be declared to them. (Ezek. 15.) Secondly, to declare to the bones God's intention concerning them. *Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.* This promise to the bones was intended to be a revelation to those whom the bones represented, even the whole house of Israel, testifying to them that it was not God's intention to leave them in their then position, but to restore them as a duly organized nation, and to give them energy to fulfil all his service. (Ezek. 16.)

6th. The twofold work that God estimated it would be necessary to effect for his people,

—Restoration of outward organization, vers. 7, 8.

—Requickening of inward life, vers. 9, 10.

In vers. 7–10 two distinct acts of prophesying are recorded, one to accomplish the first part of the promise contained in ver. 6, the other to accomplish the second part of the promise. There is good reason to mark the difference.

The account of the first act of prophesying, and its result, is contained in vers. 7, 8. It begins with a declaration by Ezekiel, *So I prophesied as I was commanded:* that is, he called on the dry bones to hear the word of the Lord, and he announced the double promise made to them. It then states the immediate effect of this, *and as I prophesied, there was a noise, and behold a shaking.* This phrase has become as a household word among religious people, applied to events of very disproportionate importance, and that, commonly, in a mode to produce amusement rather than meditation; but it doubtless points to an important truth. In the valley of solitude and silence, audible and visible signs of change suddenly occurred, intimating a course of alteration in the condition of things, a transition from rest into motion, from death into life. This figuratively sets forth the invariable, the necessary result of the word of God coming to a people who have been unfaithful: in its first aspect it is a commotion in society, caused by the clamour of those who rejoice in the word and of those who are vexed by it, and by a separation arising between those who hasten to obey and those who set themselves to resist. For, when a people are out of their true position, their social arrangements become mere confederacies, and must be broken up, that the willing-hearted may be free to be reorganized; and this, to those who are content to dwell in Babylon, or to sit at ease in Zion, will be distasteful, leading such, as it did the Jews of Thessalonica, Ephesus, and Jerusalem (Acts xvii. 5; xix. 23; xxi. 31), to raise an uproar, and to cry, *These that have turned the world upside down are come hither also.* This no doubt was what our Lord spoke of when He said:—*Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against*

her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. Matt. x. 34–36. (Ezek. 17.)

The rest of the result of the first act of prophesying to the dry bones is stated thus: *And the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.* Each bone resorted to the bone that it was adapted to work with, and sinews joined them together and were ready prepared to move them aright, and the flesh that was needful for their nourishment clothed them, and the skin, so necessary for health and beauty, covered them; foreshewing that God in his providence would bring together such covenanted men as were fit and willing to work together for the accomplishment of his purpose, and would unite them by the ordinances of blessing He had appointed, that as an organized people they might be able to serve Him. (Ezek. 18.) The language used reminds one irresistibly of that which the Apostle applies to the growth of the Church: *The head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.* Eph. iv. 16. And again, *The Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* Col. ii. 19. The reason of this correspondence is plain. The human body is an organization of many members, framed by Him who was also to constitute the literal Israel a one people fitly joined together to do a certain work for Him, and who was afterwards to edify together the diverse members of the spiritual Israel into one mystical Body of Christ, by which the Head, from the right hand of power, might be able to accomplish the work in the earth given Him to do. Now it seemed good to Him in his wisdom that these things should bear a certain resemblance one to the other, so that the natural body should be an emblem of both the literal and of the spiritual Israel, and that also the former people should be a type of the latter.

The concluding words of ver. 8, however, are very impor-

tant, *but there was no breath* (that is, no breath of life) *in them.* The dry bones had become organized into the bodies of men, complete in all their parts, beautiful in all their fair proportions—but of what good was that? Organization is useful when it is the product of and invigorated by the energy of life, but useless when it is held captive by the inertia of death. In these few words surely an important lesson was set before a covenanted people; before the Jews first, but now before Christians. Life cannot act without a body, neither a body without the life. An outward seemly organization of a people, whether the remains of a work of God, or the realization of some scheme of clever men, is nothing worth, if, like beautiful idols of silver or gold, it has no gift of life from God. The sculptor may cut his statues correct to nature; but, after all, what are they?—masses of marble. The mechanist may frame brazen heads to utter sounds like the human voice; but, after all, what are they?—machines of dead metal. So the societies of the religious, and the religious societies that the zeal of man has produced, both in the former and in the present Dispensation, however beautiful or useful they may have seemed in the eye of their founders and promoters, what were they, what are they, but parasitical excrescences on the priestly nation of Israel, or on the mystical Body of Christ?—they had, they have, no life in them. These words, *but there was no breath in them*, were doubtless intended to teach the men of Judah, and through them all Israel, that they must not be satisfied with deliverance from captivity, restoration to their own land, nor even with the re-establishing of their outward order as a covenanted people there, but that they would require and must seek of God, distinctly and earnestly, the gift of ability to serve truly and to fulfil the work of a priestly nation. (Ezek. 19.)

The account of the second act of prophesying, and its result, is contained in vers. 9, 10. It begins with a command to the prophet to prophesy to the winds:—*Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.*

The duplication of the command to call on the winds to come and vivify the reorganized bodies, was perhaps because of the nature of it being as strange as the call on the dry bones to hear; not only from its being as unnatural for a man to speak to the winds as to dry bones, but also from there being no power in the winds to make those who have been long dead to breathe again. But the wind here addressed, *O breath*, was not merely the currents of the atmosphere, although it is highly probable that in the vision the natural winds may have been seen to blow on the natural bodies of the men, and to be instrumental in reviving them. The breath called for was the inspiration of the Lord and Giver of life, who, when man was formed out of the dust of the earth, *breathed into his nostrils the breath of life; and man became a living soul.* For the breath of the Almighty was required, whether to fill with natural life the bodies still lying dead, or to vivify into holiness of life the house of Israel. The urgency of the command to the prophet to call for the breath, and the solemnity of the form of the call given, point plainly to the truth, that however much of their true organization a covenanted people may have retained, or have had restored, it will be in vain, save as they have retained, or have had restored in equal degree the presence of the Sanctifier, known to the Jews by the title of the Spirit of the Lord, but to Christians by His name of the Holy Ghost. This is positively stated in ver. 14, as will be seen by the comments on it. (Ezek. 20.)

The form of words appointed for the prophesying is remarkable, *Come from the four winds, O breath.* If this had been a call for literal breezes to fan a host fainting in hot battle, the use of the number four might have intimated merely a call for the winds to blow from the four quarters of the earth, as figuratively meaning, from every point of the compass. But the call was for the agency of the Spirit of the Lord, and the number four is not used figuratively, but literally, referring to the fourfoldness of the operation of the Spirit, already adverted to at page 48. It was the sanctification and quickening of the Jews in the affections of the heart, in the powers of the mind, in the glancings of the imagination, and in the resolutions of the will, that was prefigured in the vision of the resuscitation of the bodies of

an army of soldiers. (Ezek. 21.) In passing, it may be observed, that the form of words here under consideration reminds us of that used by Daniel in recording one of his visions: *I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.* Dan. vii. 2, 3. This shewing, that because the Spirit of God, in accomplishing the mystery of godliness, operates in a fourfold manner, he who is striving to establish in the earth a mystery of iniquity works after a fourfold manner also, in mimicry of the actings of God.

Ver. 10 commences with the statement, *So I prophesied as he commanded me.* The prophet being used to do these things, pointed, as already stated, to God's purpose to accomplish their deliverance by special ordinances, and his being used in this case also shewed that God would not only thus work when it was an outward restoration that was to be accomplished, but even when it was an inward quickening that was to be effected. This prefiguration he afterwards fulfilled by the services of Haggai, Zechariah, Ezra, Nehemiah, and ultimately by John the Baptist. (Ezek. 22.)

The result of this act of prophesying on the reorganized bodies was, *And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.* The bones of the soldiers had become reorganized into bodies, but these bodies were as useless as the dry bones were before, unable to fulfil the duties of their profession, unfit to be set in battle array for the service of their king, but now, through this additional work being accomplished on them, *they stood up an exceeding great army.* In these terms there is implied, not merely the number of the men, but doubtless also their sufficient equipment with armour and with arms, and their excellent marshalling in companies and divisions under the proper leaders, and their being all subject to the orders of a commander-in-chief. For it would have been no vision of the resuscitation of an army, if the transformation of dry bones into living men were all that is recorded; but the men not only returned to life and stood up upon their feet, they became *an exceeding great army.* Israel, because ten tribes, were scattered in Assyria, and two tribes with Levi were in

bondage in Babylon, had fallen into despair, and said, *Our bones are dried, and our hope is lost: we are cut off to ourselves* (literal translation). Though the children of Abraham, they had been carried off from the land given to the seed of Abraham; though the priestly nation of Jehovah, they had been driven away from the place where He had set his name that they might serve Him there; and though the people to whom it was promised that God would dwell in their midst, they found no manifestation of his presence in the strange countries in which they were placed. No wonder then that, when they felt they were cut off to themselves, that is, cut off from God and left to themselves, hope died within them. But though God was seeking to humble his people by laying on them a heavy chastisement, it was to soften their hearts and lead them to repentance, not to harden them and drive them to despair. Therefore in the first year of the captivity this vision was given to Ezekiel, who dwelt in their midst, that by it he might minister to them the comfort of hope, that by hope they might be saved (Ro. viii. 24), if only they would hope in God and wait patiently his time for accomplishing all his purpose concerning them in his own way. (Ezek. 23.)

7th. The promise to the whole house of Israel into which the substance of the vision was turned, vers. 12–14.

The concluding verses of this passage of scripture contain a summary of the meaning of the vision, with an application of it to the house of Israel.

In the words, *Therefore prophesy, and say unto them, Thus saith the Lord God,* Ezekiel is directed to return to the ordinary exercise of his office, prophesying literally to the people of God, not prophesying in vision to dry bones and to the four winds of heaven. *Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* That is, God would open the doors of their prison-houses, which to a covenanted people were the same as the gates of hades to other men; for as by the latter all natural work and serving of God ceases, as is written, *For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest* (Ecc. ix. 10); and again,

For in death there is no remembrance of thee: in the grave who shall give thee thanks (Ps. vi. 5); so in that condition of spiritual death God's people could not serve Him nor fully benefit themselves.

The remaining two verses contain a declaration, repeated, that those to whom this promise should be fulfilled would know that God was the Lord, and that He had made this promise. The wording of the sentences seems to imply that the men of Ezekiel's day would scarcely believe and take the comfort of the word of the Lord, and therefore that, passing by them, God here addresses their children, seventy years afterwards, in whose days the deliverance foretold should be accomplished, and who should enjoy the faithfulness of God, and give Him thanks as a people who had learnt to know that He is the Lord. (Ezek. 24.)

In conclusion, and in confirmation of what has been stated in the remarks on ver. 10, there is one phrase in ver. 14 worthy of special remark, *and shall put my Spirit in you, and ye shall live.* It is not here a question of natural life (for the Jews were alive in Babylon), but in reference to the picture of spiritual death pointed at by the vision; it was a promise of restoration to serviceable life befitting a covenanted people, and God declares that this should be effected by his putting his Spirit in them. Of course, as the incarnation of the Son of God had not then taken place, the indwelling of the Spirit that began with Him, and is extended to all who are grafted into Him and abide in Him, cannot be here referred to as it respected the Jews, nevertheless a special measure of the presence of the Spirit of God is promised to those who, being brought out of bondage, desired to serve God as those who had become, as it were, alive again from the dead.

8th. A list of the chief points of truth respecting the nature of captivity in Babylon, and of the deliverance required, that have been ascertained by the study of this vision—numbered for convenient reference.

—Ezek. 1. A covenanted people that has been unfaithful becomes unable to judge righteous judgment concerning itself, until enlightened by God in preparation for repentance.

—Ezek. 2. To those used as a ministry of restoration the faith of God's purpose will be given; for a true view of the condition of an unfaithful people is too horrible to be borne, save by those to whom is given the comfort of hope that God is able and intending to deliver the willing-hearted out of it.
—Ezek. 3. A covenanted people not fulfilling the purpose for which it was elected, is as useless as a heap of dead men's bones, and, like it, is a defilement of the face of the earth.
—Ezek. 4. God will lead a people in that state to testify against themselves, to some extent unconsciously perhaps, so that, in the day when He reproves, if there be gainsayers, out of their own mouths they may be convicted.
—Ezek. 5. Captivity in Babylon is a figure of the position of a covenanted people when they fail to fulfil as a peculiar people the duties of their calling.
—Ezek. 6. Captivity in Babylon cannot be applied to a portion of a covenanted people as distinguished from the rest, although it is possible the condition may be best understood as seen in some one part.
—Ezek. 7. Captivity in Babylon, when applied to a covenanted people, is not the denial of there being any good among them generally, nor of there being any faithful ones left, but is the declaration that they are not fulfilling the work which as a company or body they ought to accomplish.
—Ezek. 8. Captivity in Babylon has no reference to the state of a heathen man or to that of a careless individual member of a covenanted company; consequently, the conversion of such individuals cannot be spoken of as an escape from Babylon.
—Ezek. 9. Captivity in Babylon is not a state into which a covenanted people bring themselves of their own wish, but one into which they are allowed to be gradually drawn, as a chastisement because they persevere in halting between two opinions, in endeavouring to serve two masters.
—Ezek. 10. The reason why God allows a covenanted people to sink so low is because He is a jealous God, because He will not accept the service of a divided affection, because His invitation is, *My son, give me thine heart.*
—Ezek. 11. The true ground for expecting the restoration of a covenanted people, who have fallen from their true stand-

ing, is God's unchangeable will to accomplish his purpose in such—or, at least, in a remnant of them.

—Ezek. 12. God must uplift the people which is in such a condition by some special act of restoration through a special ministry; no ordinary service of ordinances can prevail to effect this.

—Ezek. 13. Such a special ministry, to convert and restore a covenanted people that has fallen out of its place, must be provided by God.

—Ezek. 14. Those used in such a ministry will require to serve as a matter of simple obedience to the Lord, for the accomplishment of the work will seem improbable, and, looking to the means to be employed, impossible.

—Ezek. 15. Before a lapsed people can be able to listen to the glad tidings of deliverance, their hearts must be prepared, probably in part at least by the dealings of God's providence and by the softening influences of his prevenient grace.

—Ezek. 16. The message of glad tidings of restoration will announce God's purpose to restore the appointed organization of his people, and also the grace needful to enable them to serve him thereby.

—Ezek. 17. One of the first results of the word of a ministry of restoration is to produce dispeace and separation between members of society—this is necessary, and a token for good.

—Ezek. 18. Another of the first results is, that those who are touched by the word will cleave one to another, and each be willing to resume the place appointed to him of God—in other words, they will desire the organization ordained of God, and accept that only.

—Ezek. 19. Outward organization is good, but alone it is inefficient, even when it is of God—whether still remaining or restored through his good providence—and must not content the hearts of his people. They must crave the inward life also.

—Ezek. 20. A covenanted people cannot fulfil the duties of their calling, save by the help of the Spirit of God, who, while He strives with all men to sanctify them to obedience to the measure of the truth vouchsafed to them, seeks to assist in greater measure those who have been elected unto a special service.

—Ezek. 21. The Spirit of the Lord, whether He is acting directly or mediately through ordinances, operates in a fourfold manner on the souls of men, because the soul has a fourfoldness in its constitution, consisting of those parts which we familiarly speak of as the heart, the mind, the imagination, and the will.

—Ezek. 22. The reviving of spiritual life in a covenanted people, as well as the restoration of outward order among them, will be effected by God through his ordinances.

—Ezek. 23. God's chastisements are for leading to repentance, and therefore are ever accompanied by assurances of mercy as grounds of hope.

—Ezek. 24. Commonly, not all but some only of those who hear the promises can in faith rejoice in the hope of them, and, when the time of fulfilment arrives, not all but a remnant only have the faith which can accept the fulfilment of the promises, and give God thanks.

IV. Haggai's Prophecy: the Nature of Restoration to Jerusalem.

Hag. i. 1–11. *In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,* 2 *Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.* 3 *Then came the word of the Lord by Haggai the prophet, saying,*

4 *Is it time for you, O ye,*
To dwell in your ceiled houses, and this house lie waste?
5 *Now therefore thus saith the Lord of hosts; Consider your ways.*
6 *Ye have sown much, and bring in little;*
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;
Ye clothe you, but there is none warm;

And he that earneth wages earneth wages to put it into a bag with holes.
7 *Thus saith the Lord of hosts; Consider your ways.*
8 *Go up to the mountain, and bring wood, and build the house;*
And I will take pleasure in it, and I will be glorified, saith the Lord.
9 *Ye looked for much, and, lo, it came to little;*
And when ye brought it home, I did blow upon it.
Why? saith the Lord of hosts.
Because of mine house that is waste,
And ye run every man unto his own house.
10 *Therefore the heaven over you is stayed from dew,*
And the earth is stayed from her fruit.
11 *And I called for a drought*
Upon the land, and upon the mountains,
And upon the corn, and upon the new wine, and upon the oil,
And upon that which the ground bringeth forth,
And upon men, and upon cattle,
And upon all the labour of the hands.

It was formerly stated to be a point of some importance towards accomplishing our ultimate object, to discern distinctly the essence of the evil in a covenanted people falling into the captivity of Babylon, and to discern distinctly the essence of the good in their being delivered out of it. Having shewn in the last section what such captivity really was, we proceed now to trace the nature of restoration to Jerusalem.

As affording a clue to the subject of our enquiry, we have selected for consideration the portion of the prophecy by Malachi above quoted. This contains God's complaint that his house at Jerusalem was lying waste, and his corresponding exhortation to the Jews. It is examined for the purpose of attaining to a clear view of what it was for a covenanted people to be dwelling truly at Jerusalem; and this, to the end of better understanding what improvement in the condition of the Jews John's ministry should have effected, and what service the Elijah ministry to the Church will be intended to perform. The matter may be conveniently divided into the following heads:

—1st. Some preliminary remarks on the name Jerusalem and on the city thus designated.
—2d. A review of the restoration of the Jews, to ascertain the circumstances which led to the raising up of Haggai the prophet.
—3d. A commentary on the opening passage of his prophecy. Hag. i. 1–11.
—4th. A list of the chief points of truth respecting the nature of restoration to Jerusalem, and of the dwelling therein, ascertained from this portion of the history of the Jews—numbered for convenient reference.

1st. Some preliminary remarks on the name Jerusalem and on the city thus designated.

The derivation of the name Jerusalem is a matter of dispute among the learned, but possibly it is the contraction of Jehovah-jireh-Salem, and, if so, probably means The place of peace through God's providence: that is, Life with full enjoyment, without anxiety, through the gift of God. Ps. xvi. 11.
—This city was the metropolis of those who knew and feared God, and therefore its name can be used figuratively for the people of God. Ps. cxxii. 4.
—The Temple of God was there, and was the glory of the city. Hence Jerusalem is the emblem of men dwelling in the presence of God: He in the midst, and they round about Him; they serving Him, and He honouring those who honour Him. Ps. lxxvi. 1, 2. The Temple is supposed to have been built on the spot where Abraham was directed to offer Isaac, and of which place, as he journeyed, he was made to say prophetically to his son, *God will* (there) *provide himself a lamb;* but, however that may be, it was a place for the same object, a place where, by services appointed by Himself, God might testify to that wondrous work of Redemption which He would accomplish for mankind, and because of which He would, even then beforehand, accept those who approached Him according to his will, listening to their vows and answering all their prayers. The wisdom of those who dwelt (or at least worshipped) truly in Jerusalem was, that in so doing they recognised the truth that God had placed salvation in

Zion, and shewed that unto Him they were content to look for every blessing.

—He who was worshipped in the Temple was the only One God, who had proclaimed Himself to be *The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.* Ex. xxxiv. 6, 7.

—The palace of the kings who were the servants of the God of heaven was there, the centre of the rule of God on the earth, the beginning of the kingdom of heaven restored on the earth: as it is written, *Yet have I set my king upon my holy hill of Zion.* Ps. ii. 6; Ezek. xlviii. 35. The rule of which kingdom is that of fatherly love put forth through the mediation of a brother, and is disinterested, just, protective: a rule allotted as a portion to those only who seek it of God.

—Jerusalem has a spiritual meaning, as is plain from its being used respecting events and persons after Jerusalem literal was destroyed—as, for example, in the vision given to the apostle John, Rev. xxi.

—Restoration to Jerusalem of the covenanted people was a literal exhibition of, and the term is used in scripture as a figurative expression for, the being brought back to the presence of God, readmitted to His service, and exalted again to the dignity of being citizens of the city of the great King.

Religious men have felt the comfort of the truth implied in the use of the name Jerusalem (or Zion, as by mistake they have most frequently called it), but, limiting themselves to a sectarian view of the matter, they have enjoyed it only in small measure. The phrase "our Zion," so frequently used by the clergy of some branches of the Church in prayers and in sermons, forbids the belief that such know the joy that the correct expression "Thy Zion," when used intelligently, is calculated to impart. No one of the ten tribes scattered in Assyria, neither of the tribes imprisoned in Babylon, ever claimed Zion as theirs to the exclusion of the rest, but knew that it belonged to the Lord God of Israel and was established by Him for the common benefit of all.

2d. A review of the circumstances that led to the raising up of Haggai the prophet.

To enable us to weigh well the words of Haggai, for the purpose on which our aim is fixed, it is necessary to look back and trace the history of the return of Judah from Babylon to Jerusalem as recorded by Ezra, and this more minutely on some points than we had formerly occasion to do, when shewing (pp. 75–81) that therein the prophecy of Isaiah had its first fulfilment.

When the people of God have fallen into captivity, true deliverance is, the being brought back to the place from which they have wandered, a restoration to their appointed position in His presence, and this to the end that they may again fulfil all his service as allotted to them at the first. But as in the literal thing, a bodily return from living in Babylon to an actual dwelling in Jerusalem would consist of several stages of progress, each marked by its own events, so is it in the spiritual matter. Before those who had been driven away to Babylon for their unfaithfulness could be fit to serve as a holy nation in Jerusalem, various changes would have to be effected in the condition of their souls, that could not be accomplished all at once. (Hag. 1.) The first beginning of a preparation for a restoration in righteousness, as shewn in the parable of the Prodigal Son, must be a conviction, wrought in those who have wandered, that they have done foolishly, and that it would be a happy thing if they were permitted to return: the producing of which impression was the object of the vision given to Ezekiel, just considered in the last section, as tending to quicken and to strengthen a conviction that existence in Babylon was not, in enjoyment, equal to service in Jerusalem. (Hag. 2.) Progress in preparation for restoration consists of a sincere repentance concerning the past, a hearty confession of the wickedness thereof, and an humble pleading with God that for his name's sake his purpose in his covenanted people may not be allowed to fail: to what extent, as to the number of persons thus touched in heart, preparation may have prevailed among the Jews in Babylon, we cannot judge, but that it existed in some, and was expressed before God on behalf of the whole, we learn from what Daniel has recorded of himself. He thus acted

two years before the brazen altar was reset at Jerusalem, and when of course no sin offering could be offered for the house of Israel, but he was led, doubtless by the Spirit of God, to fulfil in spirit what he could not legally do by typical rite, as recorded in his prophecies, of which the following are some sentences: *And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. . . . Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.* Dan. ix. 3–6, 11. (Hag. 3.)

Observe, Daniel's confession and supplication were made in name of, and on behalf of all the house of Israel—all the tribes, and all the classes of men in each. The sins confessed, were sins committed by Israel long before Daniel was born; for he evidently refers to those for which punishment was laid on the ten tribes, as well as to those for which punishment was laid on Judah, and which latter dealing began when Daniel was very young: he being one of the children of Judah whom the king of Babylon ordered to be educated for his service. Dan. i. 5. Yet Daniel confessed all these sins as those of the house of Israel, and consequently as his own sins, he being a member of that house. (Hag. 4.)

In the first verses of chapter ix., Daniel states the origin of this his proceeding. *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.* This implies, that it was in virtue of hope, quickened in his heart

by the revelation of God's good purpose towards his people contained in his word, that he was emboldened to make confession of the sin of Israel, and to offer supplication on their behalf. It is only by such hope, springing from a lively faith in the promises of God, that a true catholic confession, stretching far back into the history, and reaching very deep into the motives of a covenanted people, will ever be made, and that the corresponding catholic supplication can be offered. (Hag. 5.)

At his appointed time, God raised up a deliverer to fulfil the expectation of the hope which He himself had caused to arise in the hearts of his people. In the disposings of his providence among the heathen, He gave the kingdom of Babylon into the hands of the king of the Medes and Persians, whose son Cyrus, as soon as he ascended the throne, declared his mission to have God's house rebuilt at Jerusalem; implying the full restoration of the people whose calling it was to fulfil God's service there. *Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem.* Ezra i. 2, 3. This proclamation is an illustration of the fundamental truth concerning restorations stated above, namely, that it is to the end, in the first place, that the people may fulfil the service for which they were originally elected of God. The king was charged to build God's house at Jerusalem, and he correctly interpreted this to mean, that he should have the Temple rebuilt by God's people, and the services thereof re-established according to the law given to them of old. He therefore sets free some of his vassals, namely, the tribes of Judah and Benjamin, and the priestly tribe of Levi, and surrenders to them the holy vessels, 5,400 gold and silver vessels belonging to the former Temple, that so far as lay in his power he might promote the recommencement of the worship of God.

The object, therefore, of Judah's deliverance, was not

merely that the people might be free, and enjoy themselves in their own land, but chiefly that they might be faithful as a typical people, who had been elected of God to fulfil a typical service of his appointment, in a typical place of his own choosing. (Hag. 6.)

The wording of the proclamation was adapted, no doubt providentially so, to remind the Jews of several truths which have already been noticed, but some of which it is necessary to restate here, in order to shew the need there was of the ministry of Haggai and Zechariah.

—They were the people of the God of heaven, in spite of the shortcomings of their fathers and of themselves, and in spite of the sore chastisements with which they and their fathers had been visited. (Hag. 7.)

—The chief object of their deliverance was the rebuilding of the house of God in Jerusalem, and the re-establishing of the services thereof according to the law.

—The condition of their being blest in Jerusalem was their serving God truly at his Temple: the appointed place of sacrifice, as the place of assured meeting with God, being the proper place to seek and obtain the blessings they needed; even as their attendance at the spot where God had set his name was, as Moses had declared it should be, a token to them of rest from all their enemies. Deut. xii. 8–12. (Hag. 8.)

—The words, *his God be with him*, shew that the special deliverer raised up knew he was but an instrument in the hand of God; and the Jews might understand that the presence of God would be through the Angel of the covenant, who brought their fathers up out of Egypt, and who would now accomplish a deliverance which should be held in greater estimation even than that was. Jer. xvi. 14, 15.

—The special ministry was not to supersede but to assist the ordinary ministers of God—the princes and the priests. (Hag. 9.)

—Captives cannot deliver themselves, that is, cannot by their own struggles attain all that is included in a thorough deliverance. The words, *let him go*, then uttered with the authority of God, indicated that if during the seventy years of affliction any Jews sought to escape from thraldom and to

return to Jerusalem, they probably perished in the attempt, or at any rate gained nothing by their succeeding—for it was not self-restoration that God intended and promised.

—The poor cannot enrich themselves; God raises up his almoners, by whom He supplies what is lacking. The words, *let the men of the place help him*, and those other words, *Cyrus the king brought forth the vessels of the house of the Lord*, are illustrations of the declaration respecting God's providence, *He hath filled the hungry with good things.*

—The invitation from God to rebuild his Temple, to the end of renewing his services therein, shewed that God had turned back their hearts, that a national repentance had at least begun (whether in all, or in some as on behalf of all) and been accepted, that their national sins had been forgiven, and their weakness provided for, so that they might hope to serve God better than before.

—The surrender of the holy vessels of the Temple to the prince of Judah, that he might restore them to their proper place and appointed use, shewed that it was to him as one with and as acting for the house of Israel that this gracious commission was given. No new law being enacted for Judah, but the old law of the Temple services appointed for all remained, as God by Malachi, 116 years later, explicitly declared, *Remember ye the law of Moses my servant; which I commanded unto him in Horeb for all Israel, with the statutes and judgments.* Mal. iv. 4.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. Ezra i. 5. We have here a further hint as to the course of a true deliverance. God having raised up a special ministry for comforting and reviving his people, the first effect seen is, the people and the ordinance of God in their midst joining together heartily to strive to return into the old paths, the ways appointed to them as a covenanted people to walk in at the first. God's way being the orderly course of wisdom, the arousing by the special ministry the ordinances of the State, of the Congregation, and of the Family (see the following chapter, Ezra ii.) to stand up in

their places, and to do their duty as leaders. He does not by such special ministry, though it be from Him, supersede the ordinary ordinances which in different measures, and for different purposes, have charge, through his appointment, of his people. The good result of this is here seen: not each one selfishly seeking his individual salvation by hasting to flee out of Babylon as fast as he could by himself, but all joining together to obtain, and being content to share in common, the national deliverance for the good of all, secured to them by the unchangeable word of God. (Hag. 10.)

Now these are the children of the province that went up out of the captivity, . . . and came again unto Jerusalem and Judah, every one unto his city; . . . So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities. Ezra ii. 1, 70. When the Jews reached their own land, each head of a family with his household went to his town, or village, in which his fathers house had been, and near to which his estate or farm lay. The object was to rebuild these family houses, and to sow these family fields, that through the sweat of his brow each head of a house might provide his family with a house to dwell in, and with bread to feed on, agreeably to the appointment of God. The land had for seventy years enjoyed its rest, according to the word of the Lord, because it had been before defrauded of its sabbatical years appointed to it by the Law (Lev. xxvi. 34; 2 Chr. xxxvi. 21), it was therefore now free to be cultivated by them again; but this, although necessary for their sustentation, and a great delight to them personally, was not the primary object for which they had been brought back. God did not account that He had done all He could do for them, and consequently not all He could do for his own glory, when He had restored each family to its own estate. God did not wish the Jews to be satisfied with this, and say, The Lord is good, this is enough for us, here let us rest; and therefore, when, after six months, their harvest was reaped, He caused the men to assemble at Jerusalem to begin to accomplish that which was the chief object of their restoration. (Hag. 11.)

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. . . . From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. Ezra iii. 1–6.

It was God who had restored these men to their cities and lands, but it was at Jerusalem He desired their service; and, although the fact is not mentioned, doubtless it was at a summons from Him, through one of his ordinances, that they gathered together with one accord in the midst of the ruins of the holy city.

Observe the facts recorded in the portion of the history quoted:

—The first act towards renewing the service of God, was the clearing away of the ruins out of the court of the Temple, and the setting up of the brazen altar therein. The fear of their enemies hastened this exertion to set the court in order, that all offence to God being put away by the services of the brazen altar, they might have confidence that they should have peace. (Hag. 12.)

—The brazen altar was erected in its old position in the court of the Temple, and this, for offering thereon the sacrifices according to the law of Moses. (Hag. 13.)

—It was the high-priest and priests, aided by the prince of Judah and his brethren, that built the altar of burnt offerings: a pile of masonry of unhewn stones, 48 ft. square and 13½ ft. high, having set on it the brazen altar of 36 ft. square and 1½ ft. high, which had been brought back from Babylon. (Hag. 14.)

—These sacrifices were of various sorts, offered with different rites, and presented for various reasons, but the three chief

acts in all were, the slaying of a spotless victim, the sprinkling of its blood on the altar and on the offerer, and the consuming of its body by the fire on the altar. (Hag. 15.)

—It is called the altar of the God of Israel, that is, the altar of the God of the twelve tribes of Israel, although two tribes only were actually present before Him. (Hag. 16.)

—It was for the fulfilment of services that were national acts, speaking of Israel being one; which services could not be rendered when all Israel were captive; and which services, when they began to be renewed, on the altar reset on its bases, spoke of a revival of a national existence, and of a renewal of a national unity. (Hag. 17.)

The prominence given to the brazen altar, by its erection being the first act towards reviving the worship of God, points out the importance of the service performed at it, and consequently the necessity of our being acquainted with the rites thereat fulfilled, and with the meaning of them, if we would comprehend the value of what is recorded in this typical history.

The brazen altar stood not in the Temple, in the presence of God, but in the court of the Temple, that is very nigh to, and in the space through which alone access could be got to that presence,—thus shewing that the rites performed there were not, properly speaking, acts of worship, but a service of preparation to enter into the presence of God to offer him worship.

The victim on the brazen altar pointed forward to Christ as the Lamb of God, and the service at the brazen altar was the orderly way appointed by God for men in covenant with Him obtaining the benefits of the one sufficient sacrifice, in the measure in which it was vouchsafed to those living in the Dispensation of the Law: foreshadowing the orderly way in which men in the Dispensation of the Spirit should fulfil those rites in spirit, and obtain a larger measure of the benefits of the sacrifice of Christ once for all offered.

The pouring out of the life's blood of the victim, was the acknowledgment of the guilt of the human race, or of the individual, as the case might be; the sprinkling of the blood

on the altar or on the persons, the declaration that not by the shedding of their own blood, but that of one without spot or blemish in the sight of God, should they be cleansed from their guilt and become acceptable to God; the laying the parts of the victim on the altar, and consuming them there by the fire which came down from heaven, was symbolical of the offering to God of men after they have become dead as to all confidence in the flesh, and of his accepting the service of such men thus dedicated to his service.

The sum of which brief, and therefore imperfect, statement is, that repentance, and confession, and forgiveness, and self-dedication to God, which the services of the brazen altar did typify, must precede all worship of God, to the end that it may be acceptable, and all intercession with God, to the end that it may prevail.

In Babylon the Jews, though a covenanted people, part of the one house of Israel, part of the priestly nation which God had separated from all others, had no unity. No sacrifices in common, therefore no worship in common, each family stood by itself, though there may have been an occasional gathering of a few heads of families together to form the meeting of a synagogue. When the brazen altar was set up and its services recommenced, this evil state began to amend. Sacrifices in common began again, but they respected only atonement for sin, a reconciling to God, a profession of dedication to God—a very good preparation for serving God, but a preparation only.

Hence, the expressive form of the remark with which the portion last quoted from Ezra iii. concludes, *But the foundation of the temple of the Lord was not yet laid.* (Hag. 18.)

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, . . to set forward the work of the house of the Lord. . . And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy

endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid, &c. Ezra iii. 8–13.

About six months after setting up the brazen altar on its bases, the Jews began to lay the foundation of the Temple, and the greater formality with which they did this, and the greater excitement of feeling it caused, shew that they understood in some degree the importance of having the dwelling-place of God erected, in addition to the setting up of the brazen altar, and that the former act was as necessary, and even of greater importance than the latter. The older men would doubtless testify to the younger men who had never seen the full Temple service, that the sacrifices of the court were but a preparation for entering into the house of God, for making a nearer approach to Him with the more pleasing offering of a sweet smelling savour; from presenting which the priest returned with the blessing of God for the people. It should be distinctly kept in mind, that the fundamental truth of the services of the court, the basis of the brazen altar as it were, was, that effective reconciliation could be made; and that the fundamental truth of the services of the house, the foundation stone of the Temple, so to speak, was, that an entrance into God's presence to offer intercession was open. In other words, that God had provided Himself a Lamb for a sin offering, and a High-priest to be a mediator between Himself and the sons of men. (Hag. 19.)

But when the Jews had been carrying on their work for about a year, the governors of that part of the country, especially of the district of Samaria, disliking the proceeding, began to obstruct them in their labours. Under one excuse and another this continued all the reign of Cyrus (to B.C. 530), and during that of Ahasuerus (to B.C. 522), when from the latter they obtained an order forbidding the Jews to proceed with the building of the Temple. The work, therefore, ceased B.C. 522, being twelve years after the foundation had been laid. It is probable that, partly from the severe toil of erecting this building of great stones, and partly from the difficulties thrown in their way by the rulers round about, the Jews had for several years carried on the work but feebly, so

that in reality it had ceased to be advanced in any such measure as to promise completion; for when, two years later, God raised up another special ministry to promote the fulfilment of his purpose, the words of reproof imply the cessation of the work for more than two seasons, and that this had not been altogether from compulsion, but that rather the king's order had been accepted as a sufficient excuse.

Now, from the foundation of the world, Jesus was the Lamb slain for the reconciling of manhood unto God; from the foundation of the world, Christ was the High-priest ordained to make intercession for men; and of both these facts God appointed there should be a testimony among those in covenant with Him, that is, those admitted to a knowledge of his purpose. Hence the services of the Court and the services of the House. Therefore God could not endure this delay in rebuilding the Temple, nor suffer the indifference of his people concerning it; but, although He already had his ordinances fulfilling in some measure their service, Jeshua the high-priest with the Levites offering the sacrifices on the brazen altar, and Zerubbabel the prince of Judah ruling as governor, He raised up for Himself the prophets Haggai and Zechariah, by whom He might address to the rulers and people together those words of reproof, of exhortation, and of encouragement, a few of which we proceed to consider. (Hag. 20.)

3d. A commentary on the opening passage of the prophecy of Haggai, i. 1–11.

In the second year of Darius the king of Persia, that is, about two years after the building of the Temple had altogether ceased, God raised up the prophets Haggai and Zechariah for promoting the accomplishment of his purpose. Their prophecies should be consulted as affording light on the question before us, for they cannot be here quoted at length, though the following abstract may be given as being useful in our present enquiry:

—Hag. i. 1–11. On the first day of the sixth month of the second year of Darius, the delay in finishing the Temple was reproved, and help was promised.

—Hag. i. 12–15. On the twenty-fourth day, the building was

recommenced. Then the presence of the Lord was declared to be with them.
—Hag. ii. 1–9. On the twenty-first of the seventh month, a promise of the coming glory was given.
—Zech. i. 1–6. In the eighth month, an exhortation to repent of the sin of their fathers was addressed to them.
—Hag. ii. 10–19. On the twenty-fourth of the ninth month, because of sin, it was stated, that God had smitten them, but that He promised to bless them.
—Hag. ii. 20–23. On the twenty-fourth of the ninth month, a promise of full deliverance was sent.
—Zech. i. 7 to vi. 15. On the twenty-fourth of the eleventh month, various visions were given to Zechariah, revealing what was going on in spiritual regions, and the result to be in favour of God's people.

The first words addressed to the prince and to the high-priest, as representing all the people, were, *Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.* Hag. i. 2. Apparently the people, and probably their rulers with them, had in their despondency, arising from the frequent interruptions, and at length the apparently permanent stoppage put to the building of the Temple, concluded that this must be through God's providence, because He did not desire this work to be executed as yet, that the set time for favouring Zion was not come. Possibly they had not considered another aspect of the question, Why God's providence did not assist them more fully—namely, whether He saw in them so little desire to accomplish the work that He permitted difficulties to arise, to prove them by trying whether they would begin to fear lest God's dwelling-place in Zion should remain unbuilt.

At God's bidding the Jews had returned all the way from Babylon to Jerusalem; they had set up the brazen altar on its bases, and re-established its services; they had laid the foundations of the Temple, and laboured at its re-erection for several years; but, now, having been stopped in their work by an order from the king of Persia, they were satisfied with having rebuilt their towns and villages, and were content to be occupied with the cultivation of their

lands, and were not burdened in heart that God's house was still incomplete. To a people in this state of guilty contentment, God suddenly addressed the burning words of indignant remonstrance, and the startling statements of the instructive declarations concerning the dealings of his providence, contained in vers. 4–6:

Is it time for you, O ye,
To dwell in your ceiled houses, and this house lie waste?
Now therefore thus saith the Lord of hosts;
Consider your ways.
Ye have sown much, and bring in little;
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;
Ye clothe you, but there is none warm;
And he that earneth wages earneth wages to put it into a bag with holes.

This rebuke is put forth in the shape which logicians call the argumentum ad hominem, and in the form which Christians call the appeal to the duty of loving God better than ourselves. It urges, You have carefully roofed in your own houses, shewing what you consider to be reasonable and wise and pleasant in your own matters, why have you not completed the structure by the roofing in of that house, for the very purpose of re-erecting which you were restored to Jerusalem? If you like to have your own houses complete, why do you not sympathize with God, who has shewn how much He desires that his house also should be set in order again.

This teaching concerning the dealings of God's providence, was adapted to produce conviction in the consciences of the hearers, by referring to disappointments which, one after another, had been coming on them, season after season, for some years past, and by declaring that these were afflictions laid on them by God because his house was allowed to lie waste. The lesson given being that old one, coeval with the creation, that the truest way for creatures to obtain the good things they can lawfully desire, is to fulfil the will of their Creator; and that the prosperity of creatures elected unto any special service, is bound up with and dependent on the accomplishment of the purpose for the fulfilling of which they have been chosen. (Hag. 21.)

What then was this house, about which God was so solicitous, about which He had taken so much trouble? Raising up Cyrus to be king over all the earth, that he might have the power to set Israel free, and to reinstate them in possession of Jerusalem. Revealing to Cyrus, and by him declaring to the people, that He wished them to rebuild His house on their return, its reconstruction being the chief object of their restoration.

This house on Zion, like the Tabernacle of Moses in the wilderness, was the dwelling-place of God in the midst of Israel, a type of that spiritual house in which God will dwell for ever in the midst of the nations of them that are saved, when that word shall be accomplished, *Behold the tabernacle of God is with men.* Rev. xxi. 3.

This house, on which God had set his name that He would be found there, and there meet with his people to hear them and to bless them, was the place where alone the priests after the order of Aaron could offer unto God the worship that was then appointed as a witness to God, and a righteous mode of obtaining blessings for Israel first, and through them for all the nations of the earth; and which worship was acceptable for the time then being, because it was a type of that better worship which, founded on a better sacrifice, should be offered by a better priest in a better temple—that is, the service of mediation offered by Christ the Priest after the order of Melchizedek, in the Holy Place, the Christian Church on earth, and in the Most Holy Place, the Heavens where He personally intercedeth.

This house, consisting of two parts, was erected for the purpose of the fulfilment of certain typical rites therein. In the Holy Place there was offered on the golden altar (morning and evening daily, significant of unceasing offering) the incense compounded of four sweet spices (out of the offerings of the people), emblematical of the offering in an acceptable manner of the supplications, prayers, intercessions, and thanksgivings of the saints (who in that Dispensation were the house of Israel, made holy through the due performance of the services of the brazen altar in the court), and the smoke of which incense, filling the house with fragrance, witnessed to the pleasantness that the prayers of his people

were to Him who never wearied of listening to them, and took pleasure in answering them graciously. In the same place there stood the seven-branched golden candlestick, giving forth continually a glorious light (through its lamps being replenished with the oil olive brought up as an offering by the people), emblematical of the light of the truth given to Israel, and hereby acknowledged to be of God, and to be good, and giving assurance that as long as they served Him He would cause his word to be a light to their path—as the Psalmist sang, *For thou wilt light my candle: the Lord my God will enlighten my darkness.* Ps. xviii. 28. In the same place there were proposited on the golden table twelve cakes of fine flour (renewed week by week out of the offerings of the people), and which stood there perpetually, the acknowledgment by the twelve tribes of Israel that they lived wholly on the bounty of God and were content so to do, and the testimony that God never ceased to remember there were twelve tribes, and would day by day provide for all their wants. In the Most Holy Place stood the ark of the covenant with the mercy seat thereon, over which, between the two cherubims, shone the shechinah glory, in testimony of the abiding presence of God. Into this place none entered but the high-priest, and he only once a-year, on the day of expiation, when that great act of atonement for the house of Israel was fulfilled, in the light of, and in reference to which, all the other services, both of the Court and of the Holy Place, throughout the year were performed. The which annual service was typical of that act of reconciling mankind unto God accomplished by Christ, when, having died and risen again, He ascended into heaven to present Himself there as the Lamb which had been slain, and as the High-priest for men who had a worthy offering to offer. Heb. viii. 1–3; ix. 7–14. (Hag. 22.)

The service of the brazen altar in the court of the Temple was important, as being the necessary preparation for Israel, as represented in the priests, entering into God's house, significant of a nearer approach to Him, and there offering the higher and therefore still more important service. The former was an act of cleansing the servants, so making them fit for the service of the Master; the latter was

the fulfilling of that service—which was in sum the offering unto the Creator the worship of all his creatures. Hence, when the Jews had cleared the courts of the Temple from the rubbish of the old ruins that filled them, and had set up the brazen altar therein, they had accomplished an important act, but still the lesser half only of their work; and when they, day by day, offered on that altar the appointed sacrifices, they fulfilled but the lesser half of the services that God desired to have performed in Zion. For the worship of a people cleansed, and drawing near of their own free will to offer a hearty thanksgiving to God for his goodness to all his creatures, and an honest acknowledgment of the glorious majesty of His character as seen revealed in all his works, is the service that He reasonably expects of a covenanted people, and is the service that, when rendered in full measure, He desires above all other.

The vers. 7–11 contain an exhortation to the Jews to renew the work of building God's house, with a repetition of the explanation why, though dwelling in Jerusalem and the district around, they had not been blest as a faithful people should be: which repetition, taken in this connection, plainly implied, that unless they fulfilled God's purpose concerning his house, the same evil portion would continue to be their lot.

Thus saith the Lord of hosts; Consider your ways.
Go up to the mountain, and bring wood, and build the house;
And I will take pleasure in it, and I will be glorified, saith the Lord.
Ye looked for much, and, lo, it came to little;
And when ye brought it home, I did blow upon it.
Why? saith the Lord of hosts.
Because of mine house that is waste,
And ye run every man unto his own house.
Therefore the heaven over you is stayed from dew,
And the earth is stayed from her fruit.
And I called for a drought
Upon the land, and upon the mountains,
And upon the corn, and upon the new wine, and upon the oil,
And upon that which the ground bringeth forth,
And upon men, and upon cattle,
And upon all the labour of the hands.

The last clauses have an evident reference to the promise in Lev. xxvi. 2–12 (and in other places), just referred to, explaining that God had not performed his part of the covenant respecting these things, because his people had not fulfilled the part which He had stipulated that they should accomplish respecting his statutes, and his feasts, and his sanctuary.

The effect of these words through the prophet, as the words of the Holy Ghost through men are intended to be, were most searching, enlightening, and quickening. The rulers and people saw their conduct in a light they saw it not before, and, being filled suddenly with a good hope, they set to work to continue the building of God's house, although the edict of the king was still on record against them. *Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.* Ezra v. 2. The special ministry sent was not to do the work, but, as formerly stated to be the way in such cases, to arouse and encourage those whose business it was—that is, God by his usual servants effecting this, as the prophet by his way of recording the result testifies: *And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.* Hag. i. 14, 15. (Hag. 23.)

When the people became willing to fulfil God's pleasure, He sent them, by the same prophet, words of as intense comfort and encouragement as the former had been of sharp reproof:

Who is left among you that saw this house in her first glory?
And how do ye see it now? is it not in your eyes in comparison of
it as nothing?
Yet now be strong, O Zerubbabel, saith the Lord;
And be strong, O Joshua, son of Josedech, the high priest;
And be strong, all ye people of the land, saith the Lord, and work:
For I am with you, saith the Lord of hosts:

According to the word that I covenanted with you when ye came out of Egypt,
So my spirit remaineth among you: fear ye not.
For thus saith the Lord of hosts; Yet once, it is a little while,
And I will shake the heavens, and the earth, and the sea, and the dry land;
And I will shake all nations, and the desire of all nations shall come:
And I will fill this house with glory, saith the Lord of hosts.
The silver is mine, and the gold is mine, saith the Lord of hosts.
The glory of this latter house shall be greater than of the former, saith the Lord of hosts:
And in this place will I give peace, saith the Lord of hosts.
Hag. ii. 3–9.

Apparently, as might be expected, the materials with which the Temple was rebuilt were not like the costly great stones, and the long beams of undecaying cedar of Lebanon, which king David gathered in such abundance, that the house which his son was to build might be *exceeding magnifical of fame and glory throughout all countries* (1 Chr. xxii.); and the aged men were thence perhaps tempted to doubt whether God would condescend to grant his presence in a house so inferior to the former one. But, by the prophet, God gave an assurance to his people that though indeed the new house would be as to grandeur compared with the former one as nothing, yet his presence should be with them all the same. *According to the word I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: Fear ye not.* The covenant He made with his people was, that if they obeyed his voice He would never leave them, if they made him a tabernacle He would dwell among them, as it is written, *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.* Ex. xix. 5, 6. *And let them make me a sanctuary; that I may dwell among them.* xxv. 8. *And he said, My presence shall go with thee, and I will give thee rest.* xxxiii. 14. The expression, *my Spirit remaineth among you,* corresponds with that which Isaiah used in the song prophetically prepared for the time of which we are speaking: *But they rebelled, and vexed his holy*

Spirit . . . where is he that put his holy Spirit within him? . . . the Spirit of the Lord caused him to rest. Is. lxiii. 10–14. And it is just like that which Zechariah made use of at the same period: *This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* Zech. iv. 6.

Having given this assurance of his presence, as including all his people could desire at that time, God proceeded to reveal the coming of that manifestation of his presence which should cause the glory of the latter house to be greater than that of the former. The glory of the first temple was the symbolic representation of the Divine Majesty, exhibited in the shechinah light on the mercy seat between the cherubims, which glory the second temple does not appear to have had, but it was God's purpose to honour it more than the former one, by causing Him to appear therein who should be the incarnate Son, having the fulness of the Godhead bodily (ii. 6)—even the Deliverer whom the hearts of all men had longed for, though they understood it not, and who should be called the Prince of Peace, because He should make peace. (Hag. 24.)

The effect of *the prophets of the Lord helping them*, was that the rulers of the people returned to the work of building the house of God with zeal, and although their enemies tried again to hinder them, they would not cease; and when these appealed to the new king to restrain them, after two years, on the representation of the Jews that Cyrus had sent them back to Jerusalem for this very purpose, he, having caused the records of the kingdom to be searched, and having found it to be as they stated, renewed the decree of Cyrus, forbidding their opponents to interfere any more, and commanding all his governors in that province to further the work. Thus, when the word of prophecy, like a flash of lightning, came upon the Jews, and they set to work in earnest, the opposition of their enemies failed to hinder, the countermand of Artaxerxes was withdrawn, and they ceased not till, after five years of perseverance, the Temple was finished and dedicated, after having been twenty years in rebuilding. Ezra v., vi. So that what God desired was at last accomplished: his providence ever working in co-operation

with the prevailing of his Spirit with the hearts of his people.

Then, when God's house was built, as well as its precincts put in order; then, when the table, and the candlestick, and the golden altar were re-arranged in their places, as well as the brazen altar reset in its true position; then, when the services of the Holy Place were renewed, as well as the services of the Court re-established;—then the restoration of Israel as seen in Judah was so far complete. The priests and the people fulfilling the law given to Moses, God could bless them according to the promises given in the Law; and the twofold testimony to the presence of God in the place which He had chosen for his name would again become manifest: Zion giving forth the blessings of God, and Jerusalem being satisfied with the goodness of God.

This, then, is what it was for Israel, as represented in Judah, to be restored from captivity, and to be dwelling truly at Jerusalem; it was to be fulfilling in the Temple, and its courts on Zion, by the hand of the priestly tribe of Levi, in due order at their proper seasons, all the statutes respecting his worship that God commanded to Moses at Horeb, for all Israel: on the doing of all which the blessing of Israel was conditioned, as it is written, *Ye shall keep my sabbaths, and reverence my sanctury: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. . . . And I will walk among you, and will be your God, and ye shall be my people.* Lev. xxvi. 2–12. The importance of which services being punctually and strictly fulfilled to the letter, was not merely that they were commanded, but that they had been devised by God's wisdom to shadow forth minutely the confession and intercession that should, in the Dispensation of the Spirit, be made unto God on behalf of all men by Christ and his Church. For, as the work of the high-priest, and priests, and Levites then, was to keep the people ceremonially clean, that they might escape God's judgments, and to lead them on to obedience, that they might obtain his blessing, so now the High-priest, with the priests and deacons serving

under Him, is ever striving to shelter men under the covering of Christ's imputed righteousness, that they may not be cut off, and to raise them up to share in Christ's imparted holiness, that they may endure and attain to the kingdom of heaven. (Hag. 25.)

A list of the chief points of truth respecting the nature of restoration to Jerusalem, and of the dwelling truly therein, that have been ascertained from this portion of the history of the Jews—numbered for convenient reference. To indicate that these arise in this section, their numbers are preceded by the letters Hag., although they are not all found in the words of that prophet.

—Hag. 1. The restoration of an unfaithful people to their true position before God, is not effected at once, but consists of various stages.

—Hag. 2. It begins with a preliminary course of preparation, the first step of which is a true sense of their condition as judged of by God.

—Hag. 3. A further development of preparation consists of repentance concerning their unfaithfulness, confession of the sin of it, and supplication for pardon and restoration.

—Hag. 4. The repentance, confession, and supplication must be in the spirit of oneness with all, and as on behalf of all—the strong bearing the burdens of the weak.

—Hag. 5. The completion of preparation for restoration, stands in a lively hope of it, founded on the promises of God.

—Hag. 6. The object of the restoration of a covenanted people, is the performance of the service for the fulfilment of which they were originally elected of God.

—Hag. 7. God's message to a covenanted people is always addressed to them as such, for their being such is the ground on which a call for more full obedience is made on them.

—Hag. 8. A covenanted people cannot be truly prosperous save in the fulfilment of the service of their calling.

—Hag. 9. A ministry of restoration is for assisting, not superseding, the ordinary ordinances in reforming the condition of the people.

—Hag. 10. Restoration must be hoped for and sought for on behalf of all, that God's purpose may be fulfilled in all :

restoration will never be accomplished on behalf of the selfish or sectarian in heart.

—Hag. 11. Restoration, as it will never be sought after by those who are absorbed in temporal affairs, so neither will it ever be bestowed on such; they cannot care for it, nor are they fit for it. The accomplishing of God's purpose must be desired and sought for as the thing first in importance.

—Hag. 12. The first proof of the restoration of a covenanted people being well begun, is the renewal of catholic repentance and confession.

—Hag. 13. Services of catholic confession are not man-invented services, but fulfilments of the Law given by God to Moses for all Israel.

—Hag. 14. Services of catholic confession can be re-established, and then continued, only by the ordinances appointed to this end by God.

—Hag. 15. These appointed services of catholic confession and rededication consisted chiefly of three acts (to be fulfilled literally in the Dispensation of the Law, and spiritually in the Dispensation of the Spirit), the pouring out of the life's blood of a spotless victim, the sprinkling of its blood, and the devoting to God of the body of the victim.

—Hag. 16. Services of catholic confession are addressed to God as the Lord of the whole covenanted people, and therefore must be offered on behalf of all.

—Hag. 17. Such services of catholic confession are the first manifestation of restored unity.

—Hag. 18. Confession is not properly speaking worship, but the necessary preparation for it: therefore services of catholic confession are not services of catholic worship.

—Hag. 19. The fundamental truth of services of catholic confession, as it were the basis of the brazen altar, is that God hath Himself provided a sin offering—even Jesus slain before the foundation of the world, for the reconciling of manhood to God. The fundamental truth of catholic services of worship, as it were the foundation stone of the temple, is that God hath anointed a High-priest to act as mediator between Himself and men—even Christ, called from of old by Him who said unto Him, *Thou art my Son; this day have I begotten thee. Thou art a priest for ever after the order of Melchisedec.*

—Hag. 20. After attaining to the faith that God has accepted a sin offering, and to the fulfilment of the practical services thence arising, it is good progress to attain to the faith that God has appointed a High-priest, but this extension of faith is fruitless until the practical services thence arising are also fulfilled.

—Hag. 21. A covenanted people's prosperity is bound up with and dependent on the accomplishment of that part of the purpose of God, for the promotion of which they were called.

—Hag. 22. The appointed services of catholic worship consisted chiefly of these acts (to be fulfilled literally in the Dispensation of the Law and spiritually in the Dispensation of the Spirit), the offering of the sweet incense, expressive of the faith of God's granting a way of access into his presence to the prayers of his people; the offering of the sevenfold light, expressive of the faith of God's giving perfect truth for the guidance of his people; and the offering of the shew-bread, expressive of the faith of God's providing sustentation for the life of his people. The literal service pointing forward to, the spiritual service pointing back to, the advent and ascension to power of Him who said, *I am the way, and the truth, and the life.*

—Hag. 23. The word of God by a prophet in the last Dispensation, like the word through the ministries of Christ in this, was intended to be a word of power working wondrously, searching the heart, enlightening the understanding, quickening the imagination, and maturing the judgment.

—Hag. 24. God ever encourages with fresh words of comfort those who struggle against the difficulties that beset them in their endeavours to serve Him.

—Hag. 25. The priestly work of cleansing and blessing wrought among the children of Israel was important to them, but further important as prefiguring the better work to be performed by a better priesthood in the Dispensation of the Spirit, by the imputation and the impartation of the holiness of Christ to all who believe in Him.

V. Malachi's Prophecy of the coming of a Messenger, and of Elias the Prophet.

Mal. iii. 1–3, and iv. 4–6.

iii. 1 *Behold, I will send my messenger,*
And he shall prepare the way before me:
And the Lord, whom ye seek,
Shall suddenly come to his temple,
Even the messenger of the covenant, whom ye delight in:
Behold, he shall come, saith the Lord of hosts.
2 *But who may abide the day of his coming?*
And who shall stand when he appeareth?
For he is like a refiner's fire, and like fullers' sope:
3 *And he shall sit as a refiner and purifier of silver:*
And he shall purify the sons of Levi,
And purge them as gold and silver,
That they may offer unto the Lord an offering in righteousness.
iv. 4 *Remember ye the law of Moses my servant,*
Which I commanded unto him in Horeb for all Israel,
With the statutes and judgments.
5 *Behold, I will send you Elijah the prophet*
Before the coming of the great and dreadful day of the Lord:
6 *And he shall turn the heart of the fathers to the children,*
And the heart of the children to their fathers,
Lest I come and smite the earth with a curse.

These are the portions of the prophecy of Malachi that respect the sending of a messenger before the Lord when He should come to his temple, and of the sending of Elias the prophet before the great and dreadful day of the Lord. They are scrutinized to acquire a precise knowledge of what was here foretold concerning the Elijah ministry, and this, to facilitate the subsequent comparison of John's ministry with the prophecy, and so obtaining data on which to found anticipations as to what service the Elijah ministry to the Church will perform.

It is proposed to effect this by dividing the matter into the following heads:
—1st. The circumstances in which this prophecy was uttered.
—2d. A commentary on Mal. iii. 1–6.
—3d. A commentary on Mal. iv. 4–6.
—4th. A list of the chief points in the prophecy—numbered for convenient reference.
—5th. A list of events which, it will be afterwards shewn, occurred in the history of the Jews at the time of John the Baptist's ministry, in fulfilment of Mal. iii. 1–6; iv. 4–6.
—6th. A list of events which, it will be afterwards argued, have or will occur in the history of the Christian Church as a spiritual fulfilment of Mal. iii. 1–6; iv. 4–6.

1st. The circumstances in which this prophecy was uttered.

The Jews had been restored to Jerusalem B.C. 536, they had rebuilt the Temple and dedicated it B.C. 515, they had had the ministry of Ezra for the reformation of their social manners from B.C. 457–456, and of Nehemiah for the same B.C. 446–434, but their behaviour during that time, and their condition when the prophecy by Malachi was given—supposed B.C. 420—is best shewn by the complaints made against them in this prophecy:
—The priests even had not yielded to God the honour due to a father, nor the fear due to a master, but had profaned his name.
—They had offered polluted bread on his altar, and then said that the table of the Lord was contemptible.
—They had offered in sacrifice the blind, and the lame, and the sick, such beasts as their governor would not have accepted of as presents.
—They would not, except as a mode of earning a reward, even keep the doors of the Temple, or kindle the fire on the altar.
—They said, *What a weariness it is.*
—They, even the priests, had put away their Jewish wives, and taken to themselves wives of the heathen nations.
—They had said, *Every one that doeth evil is good in the sight of the Lord, and he delighteth in them;* and had asked, as if

inclined to deny Jehovah being such, *Where is the God of judgment?*

—The people had robbed God in tithes and offerings.

—And their words had been stout against God, saying, *It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that tempt God are even delivered.*

After the return from the captivity the Jews never relapsed into idolatry, but they did not serve God aright, and when He chastised them for this by the dealings of his providence, they repented not, but murmured against Him. They had probably expected, on their restoration to their own land, that the great promises made in the prophecies concerning restoration would all at once be fulfilled to the uttermost, and in the sense in which their wishes had led them to interpret the words. Not obtaining the measure of blessing they thought themselves entitled to, they grumbled, and this their habit being here pithily imitated, gives to the prophecy its peculiar style. It seems as if the spirit of Pharisaism were already prevailing amongst them, leading to the self-flattery that a little outward observance was a fulfilling of the Law, and so binding God to them for the accomplishment of all his promises, which they believed had laid Him under an obligation to bless and exalt them, and to depress and wither up the heathen as their enemies.

All this is summed up in the question they asked one another, Where is the God of righteousness? And the sum of the answer given them through the prophet seems to be this: God will shew you how righteous He is, for He intends to abide by the terms of his covenant, that is, to bless those who honour Him, and to punish those who disobey Him. Instead of being unrighteous or absent, it is because He is present with you as a righteous God that He afflicts you; for, since from the days of your fathers you have gone back from his covenant, God will shew that He has not changed, but will fulfil his promises both as to rewards and as to punishments, in the course of doing which it may come to pass that not the heathen but Israel may be thrust out of his presence. (Mal. 1.)

Following which retort come the passages we are about to consider, in which it is declared that God in the person of Messiah will soon come to take proof of their condition, to separate between the obedient and the disobedient; but before He comes, being now as ever merciful, He will send a messenger to warn his people, that those who will may make themselves ready, and those who will not may be without excuse. It is added, that this messenger shall come in the spirit and power of Elias, who was sent to the ten tribes of Israel with the message, *How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him.*

2d. A commentary on Mal. iii. 1–6.

This passage contains the following particulars, each of which has to be considered in succession:

—The promise of a messenger to prepare the way of the Lord.

—The declaration of the Lord's coming suddenly to his temple.

—A warning that the Lord's coming is to judge his people.

—And that it is to perfect the faithful, and advance them to higher trust and greater honour.

The first form of the promise in Malachi of the sending of a messenger before the coming of the Lord is made in plain words—

Behold I will send my messenger,
And he shall prepare the way before me.

On looking back at the last verse of the previous chapter, we perceive that it is the Lord of hosts who is speaking, and who gives this revelation of his intentions in reference to what follows, which is considered under the next head. The words are nearly the same, and are of the very same import as those of Isaiah xl. 3, already considered at page 53; what was said there in explanation of the phrase, *Prepare ye the way*, therefore applies here, and need not be repeated. They declare that a special ministry, distinct from God's ordinances already standing in the midst of his people, shall be raised up to prepare them for the coming of the Lord into their

midst, that He may find them in the condition becoming his servants; they imply also, when taken in connection with ver. 3, that this preparation is to the end that they may be fit to be perfected for being used in some further work. (Mal. 2.)

The declaration of the Lord's coming suddenly to his temple, is thus expressed:

And the Lord, whom ye seek, shall suddenly come to his temple,
Even the messenger of the covenant, whom ye delight in:
Behold, he shall come, saith the Lord of hosts.

The phrase, *the Lord, whom ye seek*, refers to what is stated in ii. 17, that the Jews in their complaints against the dealings of Providence said, implying that Jehovah had ceased to be righteous, or else that He absented himself from Judea, *Where is the God of* (righteous) *judgment?* God replies to them by the prophet: He whom you pretend to be enquiring after is coming, even to his Temple in Jerusalem; He is the Lord, the Judge of all, and He executeth righteous judgment; He is also the Prophet like unto Moses (Deut. xviii. 15–18), even the Messiah (Is. lxi. 1–3) whom you all profess to be longing for, and in whose presence, when He comes, you all expect to delight. It is implied also (by the use of the previous words, *prepare the way before me*, and their evident reference to Is. xl. 3), that this coming One is the Angel of the Covenant who brought up Israel out of Egypt (Ex. xxiii. 20–23), and who brought back their fathers from Babylon (Jer. xvi. 14, 15). These words must have been very puzzling even to the priests, and were no doubt purposely so framed as to abash their proud self-confidence by defying a reasonable interpretation of them, and thus possibly to fill them with alarm because of this, to them, indistinct declaration, partaking both of the nature of a promise and of a threat. *The Lord shall come to his temple* would seem to the priests to mean, as in truth it did mean, that God would come, for the Temple belonged to God, and not to any man sent as a man of God—not even to the Son of Man, who said, *make not my Father's house an house of merchandise.* Jno. ii. 16. On the other hand, *the messenger of the covenant, whom ye delight in*, would seem to refer, as in truth it did refer, to the Messiah whom,

as the prophet like unto Moses, they knew should be raised up from among the brethren: these two statements would seem to be utterly irreconcileable. But this point must have seemed, or ought to have been seen, to be plain, that the Lord's coming to his temple, thus spoken of as taking place after a messenger had prepared his way, meant something more than God visiting his people by a prophet to speak to them or to do some work for them. (Mal. 3.)

The warning that the Lord's coming is to judge his people, is intimated in ver. 2:

But who may abide the day of his coming?
And who shall stand when he appeareth?
For he is like a refiner's fire, and like fullers' sope:

The visitation announced was to be made by Him who was the God of judgment whom the Jews pretended to be seeking for, and by the Messiah whom they professed to be desiring, but they are warned not to assume that because they were God's people, the children of Abraham, the coming of the Lord to his temple would of necessity be pleasant to them and just what they wished for. The refiner's fire ascertains whether there be any valuable metal in the smelting-pot, the fuller's sope proves what clothes in the wash-tub can never be re-used, so the presence of the coming One would make manifest who were faithful and who unfaithful among his people. (Mal. 4.)

The warning that the Lord's coming is to perfect the faithful, and advance them to higher trust and greater honour, is communicated in ver. 3:

And he shall sit as a refiner and purifier of silver:
And he shall purify the sons of Levi,
And purge them as gold and silver,
That they may offer unto the Lord an offering in righteousness.

This and the preceding verse form one passage, but it seems plain that there are two ideas distinctly set forth therein. The effect of the refiner's fire, shewing of what quality lumps of metal are—reducing speedily to dross those which are base, but not so those which are of the precious metals, even though somewhat alloyed—points to the act of

judgment, to the distinguishing between the precious and the vile. The figure of a refiner sitting patiently watching his crucible in the midst of his blast-furnace, and manipulating the contents until they are entirely refined, speaks of a process of perfecting that which is good, though as yet not altogether pure.

This last idea is the burden of the words we have now to consider, and it foretold of the Lord's perfecting those of his people who are faithful to the end, that they may serve Him more. For the Lord is represented as one refining gold and silver, that is, things precious to the owner, and by the process to be made more valuable and useful to him. So that if, on the one hand, the refiner's fire speaks of dealings to be suffered, the enduring of which may not be pleasant at the time, on the other, the terms gold and silver speak of honour and pleasure to be attained to in becoming jewels in the treasury of the Lord. This interpretation is confirmed by the declaration made, that the result of this purification by the Lord, in the case of Levi, shall be their being able to present their offerings unto God in a more acceptable manner.

This whole prophecy is specially addressed to the priests as the rulers, both to reprove them and to forewarn them of what God would do on behalf of his people; and the truth concerning the operation of perfecting, intimated in the sentence just considered, is in an emphatic way applied particularly to them, as the sons of Levi; yet, like all other words of God, this prophecy was spoken to the people also as one with their rulers, for to the declaration concerning Levi there is added in the next verse (ver. 4) one concerning the people, shewing that they also had an interest in the purification, and that the sons of Levi would offer aright not their own but the people's offerings: *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.* (Mal. 5.)

3d. A commentary on Mal. iv. 4–6.

This passage contains the following particulars, each of which has to be considered in succession:

—An exhortation to remember the law of Moses.

—The promise of sending Elias the prophet before the day of the Lord.
—The warning of there being a day of reckoning with God's people.
—And of there being a risk of the heritage of God's people being lost.

The exhortation, the last special exhortation addressed to the Jews by God before the appearing of John, is thus conveyed:

Remember ye the law of Moses my servant,
Which I commanded unto him in Horeb for all Israel,
With the statutes and judgments.

This word, *Remember ye,* was needed, according to the assertion of iii. 7, *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.* Yet the object of calling for obedience to the Law in such solemn words declaratory of what the Law was, in this concluding passage of the Old Testament, was evidently something more than to persuade the Jews to become fulfillers of the Law in the letter, that the promises of reward might also be fulfilled in the letter. The formal declaration that the Law was given by God himself to Moses, a fact which the Jews knew, and which none of them called in question, is plainly intended to proclaim, that although the Dispensation of the Law was hastening to a close, the Law was not about to be abrogated; that there was much more in the Law which God had devised and revealed than had yet been fulfilled, even in the best days of Israel's obedience; that the Law was a revelation, in an unchangeable form of words, of the enduring will of God. The words, *which I commanded for all Israel,* form a remarkable expression, seeing that at the time ten of the twelve tribes had long been scattered, far away from the place where alone the chief requirements of the Law could be fulfilled by them. But doubtless it was expressly used as a memento to those who remained, to fulfil the Law as on behalf of all Israel; for, although they saw not their brethren, God had his eye upon them, and would yet gather them, that the whole twelve tribes might again fulfil the Law given to them as one nation. Yet the words, *all Israel,*

uttered, as before observed, when the Dispensation of the Law was hastening to an end, sound plainly to him who has a discerning ear, as synonymous with the expression used by the Apostle to the Gentiles in writing to the Gentiles, *the Israel of God* (Gal. vi. 16), of which people, Israel under the Law was the lesser and inferior portion, and Israel in the Dispensation of the Spirit, whether literally of the children of Abraham or of his family by adoption out of the Gentiles, is the greater and superior part; and the portion of the Israel of God by which the Law shall be most heartily and most completely fulfilled —following the example of Him who was the seed of that better part, as he declared, *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit* (Jno. xii. 24), and who said, *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.* Matt. v. 17. (Mal. 6.)

The promise, the last promise made to Israel in that Dispensation, shewing plainly it was a promise in reference to the last days of it, is thus communicated:

Behold, I will send you Elijah the prophet, . . .
And he shall turn the heart of the fathers to the children,
And the heart of the children to their fathers.

This announcement is evidently one of great importance, seeing that God commences it with the command, *Behold*, which, spoken of an event then future, meant, Take notice of what is promised, and watch for the fulfilment of it. When God thus speaks, let all his people take good heed: it is a word to him that hath ears to hear.

The contents of vers. 5, 6 are manifestly a repetition of those of Mal. iii. 1, the promise here given answering to that recorded in the earlier verse, but with the addition of an indication of the nature of the ministry to be specially raised up, and of the nature of its work. The messenger of the Lord of hosts of the former passage is here called *Elias the prophet*, the nature of whose service has been considered above (pp. 26–42), and the sum of which should be kept in view, for it is implied that this messenger should come on a similar errand. Elijah was sent to reform Israel when desperately corrupted, yet, although he excelled among the prophets by

the spirit and power of his ministry, he prevailed but in small measure, and the result of his virtual rejection, though there was a temporary acceptance of his ministry, was a long course of trouble from, and a final carrying away into captivity by, the Assyrians. The Jews, taking the name Elijah literally, expected him to return personally to minister to Judah and Benjamin, as he had done to the other ten tribes, believing that for this very purpose he was taken away alive, and was being preserved till the time should be come; but we know that the first fulfilment of this promise was accomplished by John the Baptist, shewing that what was spoken of was a ministry to do a work similar to that of Elijah. This expectation of the Jews, as to the literal fulfilment of the promise, was exhibited by the priests and Levites who came to John, and, after asking him whether he was the Messiah, enquired, *Art thou Elias?* Their little comprehension of the prophets, which they heard read in their synagogues every Sabbath day, was also shewn by the fact, that although they approached the truth so nearly by their enquiry, and John replied, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias* (Jno. i. 21–23), yet they could not connect together the prophecies of Isaiah and Malachi, and discern that John was the messenger foretold to their fathers, although he was not literally Elijah. (Mal. 7.)

The designating the messenger of the Lord of hosts by the title of Elijah the prophet, foretold that he should be a servant specially raised up to effect the particular work in view, and that he would be of the highest order of ministry used in the Dispensation: namely, that of prophet in the Dispensation of the Law, and that of apostle in the Dispensation of the Spirit, as formerly shewn. (Mal. 8.)

The phrases used in this prophecy to describe the work to be done are peculiar, but very appropriate and full of teaching. Isaiah said, *Prepare ye the way of the Lord;* Malachi in the former place said, *he shall prepare the way before me;* but here he expresses it, *And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers.* The first clause of this sentence meaning, He shall turn the hearts of those set as ordinances, whether in the fa-

mily, in the state, or in the congregation of Israel, towards those over whom they are set, with a hearty desire to fulfil to them the part of fathers to their children, to which end they had been so elevated by God: the ordinance of father being not only the first established, but that which was appointed to be the type or pattern of all other ordinances, none of which are fulfilling their work, save as they manifest the fatherly heart of God to the children of men. The second clause of the sentence meaning, He shall turn the hearts of those placed under rule, whether in the family, the state, or the congregation of Israel, towards those set over them in the Lord, to love, honour, and obey them, as children honouring their fathers, expecting of them, and so obtaining through them, all they need—in fulfilment of God's promise, *that thy days may be long on the land which the Lord thy God giveth thee* (Ex. xx. 12). All which work, the turning of the hearts of the fathers, and of those of the children, is but the same as that of which Elijah spoke when he said, *Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again* (1 Kings xviii. 37), by which turning of the heart he meant the turning of it back to God; for in truth, except as the fruit of their hearts being first turned back to God, there can be no turning of the heart of the fathers to the children, or of the heart of the children to their fathers: the former reformation being the cause of the manifestation of the latter. (Mal. 9.)

The first of the two warnings contained in this scripture, is insinuated in the words used to intimate the period when this Elijiah ministry should be sent, *before the coming of the great and dreadful day of the Lord.* This phrase, *the day of the Lord*, is used in the scriptures to denote those periods in the world's history when God accomplishes some of his greater acts in the earth, especially the act of judging the earth, or some people or nation therein, bestowing reward on those who have served Him, and a suitable recompense on those who have refused so to do. The words, *the day of the Lord*, are usually accompanied by some terms expressive of the awfulness of the moment when a man, or a nation, or the world is judged by a righteous God, even although mercy is equally

his attribute. It is spoken of as the day of the Lord's anger, of his wrath, of his vengeance, as a day of clouds, of darkness, of destruction (Lam. ii. 22; Zeph. i. 18; Is. xxxiv. 8; Joel ii. 2; Amos v. 18; Joel i. 15), and here as *the great and dreadful day of the Lord.* These words referred to the same event as those in iii. 1, *the Lord shall suddenly come to his temple*, and, like those of ver. 2 in that chapter, implied the fulfilling of the act of judgment with which the Dispensation of the Law, like all other Dispensations, should close, namely, the judgment of the literal Israel concerning the fulfilment of the Law in the letter: those found faithful, through accepting the assistance of the Elijah ministry to this end sent to them, being rewarded by advancement into the new Dispensation; and those found unfaithful, in spite of that ministry offered in mercy, being rejected. Such act of judgment, indeed, appears to man's sight to concern only those alive at the time, but it includes also those who have been sharers in the same covenant before them; those who have in their day been faithful shall yet come to honour, those who have in their day been unfaithful shall not attain to it.

The second warning in this prophecy is contained in its concluding words, *lest I come and smite the earth with a curse*, which, if paraphrased, would, looking to what goes before, doubtless stand thus—Lest, if my ordinances still fail to fulfil my pleasure, and my people still despise the blessings I purpose to bestow through these ordinances, the day comes when I shall feel compelled, as a righteous God, to smite with a permanent curse the land I chose for my people to dwell in. For the day of the Lord to Israel concerned only the land they dwelt in; as the day of the Lord to the spiritual Israel will concern only the lands they dwell in, the lands of Christendom; while the day of the Lord to the world will concern all lands, even the whole earth. Israel held the land of Canaan on this covenant, that as long as they obeyed the voice of God it should be a land flowing with milk and honey, and that they should rest in it, safe from all their enemies; but that if they were not obedient, the heavens over them should become dewless as brass, and the land should be consumed with famine, and their enemies

should triumph over them, and carry them away into strange countries. That obedience here is, as it ever was, the great point in view, is plain from the exhortation with which this promise of an Elijah ministry is introduced, *Remember ye the law of Moses;* for of the fulfilment of God's part in the covenant of the Law, in its two aspects of rewards and chastisements, Israel had had full experience, and now they received a final warning that, if persistent in disobedience, a persistent curse—not one of seventy years merely—would be laid on the land of their fathers. Israel, as a nation, refused to hear, Israel, as represented by those who dwelt in their own land, rejected and slew the Prophet sent to them, saying, *His blood be on us, and on our children;* and God, taking them at their word, has caused them to inherit the lot of Cain who slew his brother: a people scattered and peeled, like the other ten tribes, are Judah and Benjamin, fugitives and vagabonds throughout the earth they are, and the desolation persistently resting on their inheritance for eighteen hundred years, shews that God was compelled to smite their land with a curse. We say, that the desolation resting on the land shews that God has cursed it, not indeed with the curse of destruction, such as that with which he visited the well-watered plain in which the cities of Sodom and Gomorrah were situated, yet with a curse that can be discerned even by careless eyes. Those who dwell in that country concur in reporting, that not one-tenth part of the good land is under cultivation, and that, consequently, there is not one-tenth part of the population that once existed, and could still be easily maintained therein; while travellers concur in confessing, that the sight of the miserable condition of the inhabitants, even as to temporal matters, fills them with such a sense of disappointment and melancholy, as to diminish very largely the pleasure anticipated from visiting places of the most exciting interest. (Mal. 11.)

While studying these passages from the prophecy of Malachi, chiefly for the purpose of ascertaining what they reveal concerning the Elijah ministry, the mind can scarcely forbear digressing to ponder the questions, When had those

parts that refer to the Lord their first fulfilment? When did the Lord come suddenly to his Temple? When did He purify the sons of Levi? When was the great and dreadful day of the Lord? Probably we have not light enough to answer these queries fully, but a few remarks on the subject may be here offered. The Lord was presented in the Temple when six weeks old, and again attended there when twelve years of age, but neither of these events could well be the commencement of the fulfilment of this prophecy. At the first passover after his being baptized by John, He began to appear in public with disciples attending Him, and took on Himself to cleanse the Temple (Jno. ii. 13–25); this was more probably the period when He came suddenly to his Temple. It was an act of authority that He then performed, and there is the sound of authority in his answer to the challenge of the rulers, calling on Him to shew some sign to justify his doing such things. He said, *Destroy this temple, and in three days I will raise it up*, which, paraphrased, intimates, I will give you a sign, You will destroy my body, which is the temple of God, but in three days I will raise it up to life again. But it may be said, This first cleansing of the Temple resembled more an act performed in continuation of the work of the Elijah ministry which John began, and which apparently the twelve and then the seventy disciples continued in a measure, and which found a counterpart even in much of what our Lord said and did; for the first cleansing seems to have been to convert, cleanse, and reform, while the second cleansing, performed at the close of his ministry (Matt. xxi. 12, 13), seems more like an act of judgment, signifying the destruction that was coming on the house of prayer, which had been made a den of thieves—of which destruction He spoke plainly to his disciples two days afterwards. If so, then this second cleansing might rather be looked on as the time when the Lord came suddenly to his Temple, and, finding it not prepared for Him, foreshewed that He would have to smite it with a curse. The Lord did not prevail to purify the sons of Levi, so that they could offer more perfectly the offerings of Judah and Jerusalem, which shews that the prophecy is expressed in figurative language, and

refers to Christ's preparation of the ministers of a better priesthood, whom He would establish in his Church, and who should offer a spiritual sacrifice, and one more acceptable to God; as it is written, *For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.* Mal. i. 11. The great and dreadful day of the Lord to the Jews, was doubtless that period which our Lord called, speaking to Jerusalem as representative of Israel, *the time of thy visitation* (Luke xix. 44), and which, beginning with either the first or the second cleansing of the Temple, just spoken of, continued until the destruction of Jerusalem thirty-six years afterwards—in which destruction God's solemn condemnation of Israel was proclaimed to all the world.

It may be good to remark here, as has been done with respect to the other scriptures examined, that the exhortation, the two promises, the declaration, and the four warnings of Malachi, which we have been examining, though they were words addressed to the Jews in the first place, and because they were so, are addressed in the second place to the Gentiles brought into the room of the Jews, are words to be fulfilled in spirit to the spiritual Israel, as truly as they have been fulfilled in the letter to the literal Israel.

The sum of what has been set forth from the words of Malachi, here considered, may be briefly restated thus: Those who are a covenanted people are exhorted to remember the Law of God given to them through Moses, because at the end of their Dispensation the Lord will suddenly come to them to call them to an account; but they have it declared to them that, before He comes, He will in mercy send them a special warning to make themselves ready to meet Him; that He comes to perfect those who have desired to be faithful, and who wish to be more so; and that He comes to reject those who reject Him; and lastly, that, if need be, He will write his judgment concerning them in the part of the earth He had given them to serve in, so that those who come after

them shall take note, that God has, for their unfaithfulness, smitten their land with a curse.

4th. A list of the chief points of truth respecting the events at the closing of the Dispensation, that are set forth in Mal. iii. 1–3 and iv. 4–6,—numbered for convenient reference.
—Mal. 1. The covenanted people, instead of being humble, meek, and diligent in their calling, would be full of self-flattery, of the spirit of judgment against others, and of reckless daring in the neglect of their duties; and this pride would be shewn, not merely when contrasting covenanted with uncovenanted men, but when contrasting party with party among themselves, and even when considering the result to themselves of the providence of God.
—Mal. 2. A message of warning, by a ministry of preparation for the Lord's coming, would be sent to the covenanted people before He came to receive a final account of their stewardship.
—Mal. 3. At the close of their Dispensation, the covenanted people would be visited by Him who was their Master, Judge, and Lord: He then acting personally, and not mediately by his servants.
—Mal. 4. The Lord at that time would come to judge those only who were in covenant with Him, and He would do it by a standard appropriate to them: such visitation being the day of the Lord to Israel alone.
—Mal. 5. The reward of the faithful remnant of a covenanted people, would be to be purified, and to be advanced into a position of greater trust and higher honour.
—Mal. 6. The abiding exhortation to the covenanted people was to remember the Law which God gave—the only system of laws He had ever promulgated for the guidance of those in covenant with Him.
—Mal. 7. The covenanted people might expect, that when visited by a ministry of warning and of preparation, as their Dispensation was drawing near to its close, it would be one in the spirit and power of Elijah—called in these pages, for brevity sake, an Elijah ministry.
—Mal. 8. The Elijah ministry being fulfilled by a prophet—the highest ministry in the Dispensation of the Law.
—Mal. 9. The work to be accomplished by such special

ministry being the re-establishing the ordinances of God in their true action, and the replacing the people in their true relation to them.

—Mal. 10. The covenanted people would be judged as such, when the period of service for which they were elected was ended, that the Lord as master might render unto every servant his due—the standard of judgment and of reward being according to the Dispensation in which such servants were called.

—Mal. 11. If the covenanted people persisted in being unfaithful to the end, so that in and by a remnant only the Lord could accomplish his purpose, He would record their condemnation by smiting with a curse the portion of the earth He had assigned to them to dwell in.

5th. A list of events which, it will be afterwards shewn in part Third, occurred in the history of the Jews, at the time of John the Baptist's ministry, in fulfilment of Mal. iii. 1–3; iv. 4–6.

—Mal. 1. Judah and Benjamin and Levi, though restored to Jerusalem, never attained to any great measure of faithfulness, and at the end of the Dispensation were found divided into three great parties, those of the Pharisees, Sadducees, and Herodians: each party prided itself on being the faithful of Israel; each party was filled with bitter hatred of the two others; and all of them, while despising the heathen as being ignorant of God, themselves made void the Law by their traditions.

—Mal. 2. John the Baptist was raised up among the Jews to warn them of the approach of the Messiah, to call on them to prepare by repentance for his coming, and to assist them in so doing.

—Mal. 3. The Lord dwelt among the Jews to make manifest, by the light of his own conduct and teaching, their real condition. He afterwards judged them by that condition.

—Mal. 4. The Lord came at that time to those only who were in covenant with God, therefore He came to the Temple, the place of service, seeking those, if any, who were faithful, and visited Galilee seeking the lost sheep of the house of Israel; but unto the Samaritans or Gentiles He went not: it was the day of the Lord to Israel only.

—Mal. 5. Those who were effectively moved by John's ministry, and touched by our Lord's preaching the gospel in word and in power, were a remnant only; which, after the Lord's ascension, was advanced into the better standing of membership in the Christian Church, and was sealed with the Spirit unto the day of redemption.
—Mal. 6. The Jews boasted of Moses while they fulfilled not the Law given by him: they were warned, however, that obedience to the Law to the uttermost was expected of them, for that not one jot or one tittle should pass from it, but that all must be fulfilled.
—Mal. 7. John came in the spirit and power of Elijah, who was very jealous for the Lord God of hosts, and whose word moved the hearts of the whole people, for the time at least.
—Mal. 8. John was a priest, but it was as a prophet, the highest ministry of the Dispensation, that he was sent to fulfil this special ministry.
—Mal. 9. John's testimony to such priests and Levites as came to him, was a charge to prepare the people for the coming of the Lord; his testimony to the people was a charge to bring forth the fruits meet for repentance as to which he counselled them.
—Mal. 10. Israel, as represented by those who dwelt in Judea, was judged as a priestly nation, which had been elected to witness to the better things to come, and, being found as a people unfaithful, was set aside for a season: the places of their service, Zion and Jerusalem, being destroyed as an undeniable testimony to that rejection.
—Mal. 11. Not only were Zion and Jerusalem destroyed, but the whole land, once flowing with milk and honey, and filled with a population extremely numerous, was smitten with a curse of desolation: not only by being given over to the enemies of Israel, but also by being inhabited by few, and, as a consequence, the land being to a large extent left uncultivated.

6th. A list of events which, it will be afterwards argued in part Fourth, have occurred, or will occur in the history of the Christian Church, as a spiritual fulfilment of Mal. iii. 1–3; iv. 4–6.
—Mal. 1. The Church has been unfaithful from the time of

the fathers, and has lost that unity which is the fruit of love, and this to such an extent, that not only is it divided into several branches which are opposed one to another, but each branch also is a company divided against itself: being leavened with the doctrines that formerly distinguished the Pharisees, Sadducees, and Herodians; and being also polluted, in some of its members, by the conduct that marked the publicans and sinners. Each party boasts of being the true representative of that branch of the Church in which it exists; each party is filled with a bitter hatred of the others; and all, while despising the other branches of the Church, and even denying their Christian standing, are making void the law of Christ by their zeal for their sectarian traditions.

—Mal. 2. The Lord will come to ascertain how the Church has employed his spiritual goods which He entrusted to her; but He will not do so until after He has sent to her a special message of warning, that, if she will, she may be ready to render an account of her stewardship.

—Mal. 3. The Lord will come personally to judge his Church: by rewards recording his judgment of some; by rejection shewing his judgment of the rest.

—Mal. 4. The day of the Lord to the Church, will be a coming to her alone, and the judgment then fulfilled will be of her alone; for it will be according to a standard of service that applies to none other, because unto her most has been given.

—Mal. 5. The faithful remnant of the Church, both those who sleep in Christ and those who are alive at his coming, shall be perfected in body, soul, and spirit, in the twinkling of an eye, and caught away together to meet the Lord, and to be for ever with Him.

—Mal. 6. The Law of the Lord by Moses has never been abrogated, but remains the expression of His will, in a form of sound words, for the guidance of those who are in covenant with Him, and it must all be fulfilled by them, if they would make their calling and election sure: the spiritual Israel being as much bound to fulfil the Law in spirit as the literal Israel was to fulfil it in the letter.

—Mal. 7. The special ministry that shall be raised up in the midst of the Church to warn it, and to prepare it for the

coming of the Lord, will come in the spirit and power of Elijah: with all his jealousy for the glory of the Lord, and with a power of light in the word, testifying that those so used do not come of their own will merely, but are sent by Him who can speak with authority.

—Mal. 8. Such a ministry for the reformation of the Church, must be fulfilled by the highest ordinances of the Dispensation; even by apostles and prophets, by which ministries the Church was established at the first.

—Mal. 9. The work of apostles and prophets will be to bring out, and re-establish in its place, the fourfold ministry—by which Christ from the first sought to perfect the saints, and to edify his mystical body. It will be also to minister grace to the people, that they may be able to seek and obtain all the blessings of their calling.

—Mal. 10. At the end of the Dispensation, the Church will be judged as the Body of Christ, the temple of the Holy Ghost, the family of God: those who are found faithful obtaining, collectively and in the fellowship of Christ, the promised inheritance.

—Mal. 11. If, when the Lord comes, a remnant only of the baptized shall be found fit to stand before Him and to enter into his joy, it seems probable that, after the remnant is translated, He will smite the lands of Christendom with a curse: the vials of God's disappointment being poured out there, that the Jews, and the residue of the Gentiles, may see and be led to acknowledge that He is a righteous God, One who will by no means clear the impenitent.

VI. The Prophecies of Gabriel and of Zacharias concerning John the Baptist.

Luke i. 15–17 and 76–79: *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.* 16 *And many of the children of Israel shall he turn to the Lord their God.* 17 *And he shall go before him in the spirit*

and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

76 *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;* 77 *To give knowledge of salvation unto his people, by the remission of their sins,* 78 *Through the tender mercy of our God; whereby the dayspring from on high hath visited us,* 79 *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

These verses are portions of the announcement made by the angel Gabriel respecting John previous to his birth, and of the prophecy uttered by his father Zacharias regarding him at the time of his circumcision. They are noticed to shew how they apply Is. lx. and Mal. iii., iv. to him, and to gather what further light may thence arise on John's ministry; and this, for the purpose of afterwards comparing John's service therewith, and of thus obtaining confirmation of the data on which we found a judgment of what the service of the Elijah ministry to the Church may be. The matter is divided into the following portions:

—1st. The circumstances in which these prophecies were given.

—2d. The prophecy of the angel Gabriel, Luke i. 15–17.

—3d. The prophecy of Zacharias, Luke i. 76–79.

—4th. A list of the chief points in these prophecies—numbered for convenient reference.

—5th. A list of the events which, it will be afterwards argued in part Fourth, have occurred, or will occur in the history of the Church, corresponding with those here foretold respecting the Jews.

1st. The circumstances in which these prophecies were given.

The angel (who in ver. 19 is stated to have said, *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings*) uttered the words recorded in vers. 15–17 to Zacharias the priest, as he was presenting the incense at the golden altar in the Holy Place

of the Temple, after the offering of the morning or evening sacrifice on the brazen altar in the court. He did so after having announced to him that his prayer had been heard, that he should have a son whose name should be John (that is, the favour, or gift, of the Lord—to those to whom he was sent), and that not only he, but many, should have joy and transport through his birth. Zacharias, who was honoured to be the father of John, was a devout man and an intelligent priest, walking in all the commandments of the Lord blameless, and, doubtless, was one of those Jews who looked for the redemption of Israel according to the promises. His prayer, which was here said to be answered, had been doubtless concerning this hope, and not for a son merely, for the answer given was to him not as a private man, but officially as a priest representing at that moment all Israel before God; and the substance of the revelation, contained in the verses we are going to examine, was not a private matter, but one that concerned all Israel. The announcement made was, that, as a first step towards the accomplishment of his promises made of old, God was about to cause to be born to Zacharias a son who should fulfil a ministry of reformation, to make the people ready for the coming of Messiah.

Zacharias, not readily believing the startling intimation that in her old age his wife should bear him a child, not unhesitatingly accepting the announcement as to the wonderful person that his son should be, was made to be dumb until the time when, in obedience to the word of God by Gabriel, he gave his son the name of John. And he was made to apply the first use of his restored power of speech to the declaring, in an utterance through the Spirit, of those very things that the angel had testified to him concerning the good purpose of God towards Israel. *And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be!* &c. Luke i. 65, 66.

It was God's set purpose to send the Messiah, and He had fore-ordained the period when this should be done, but it was according to his course of proceeding to have all these things enquired for of Him by the house of Israel (Ezk. xxxvi. 37);

and therefore when the time approached, He put it into the hearts of some to pray for the thing which was according to his mind to grant. For God's people know not what to ask for as they ought, but the Spirit leads them to pray for good things beyond their understanding and expectation, and hence it comes to pass that when a bountiful answer is given to their petitions, they are generally unable to accept it at once, and to render unto God his praise. Thus Zacharias, who could pray for the consolation of Israel, could scarcely believe the testimony, even when given by an angel, that God was about to do what he wished, and doubted because it was said that he, who was an old man, should have a son by whom Israel should be made ready as a people prepared for the Lord. Because God's promises are larger than men comprehended, because his way of fulfilling them may be very different from what they have anticipated, therefore when they are being accomplished few are able to discern that it is so; most will hesitate, and wonder, and object, as did good Zacharias. So is it now. Of the multitudes who in the obedience of faith pray, saying, *Thy kingdom come. Thy will be done in earth as it is in heaven;* how few escape from private interpretations of God's word, and attain to a true scriptural view of the restoration of that kingdom in the earth which man's disobedience disturbed; how few believe it possible that God's will should ever be done in the earth as truly as it is in heaven. Or, to illustrate this point by the matter before us, How few of the pious Jews who prayed for the sending of Elijah the prophet, and for the coming of Messiah, so understood what they prayed for, that when the fulfilment came they could at once recognise it, accept it, and give God thanks for it. Some few waited for the promised consolation of Israel, and two of them, aged Simeon just and devout, to whom it had been revealed that he should not see death before he had seen the Lord's Christ, and aged Anna the prophetess, were enabled to accept the witness of the Holy Ghost within them, that the child whom they saw presented in the Temple was verily the Messiah; and these two could testify thereof to the others (Matt. ii. 25–38). But it does not seem probable that there were many who could believe the testimony; for it made so little noise in Jerusalem, that

when the wise men came enquiring after Him that was born King of the Jews, the priests who spent their time at the Temple could only state that a prophet declared He should be born in Bethlehem: they knew not that He had already been born there, though the place was only six miles off, and that He had been presented to God in the Temple when six weeks old, according to the Law. (G.&Z. 1.)

2d. The prophecy of the angel Gabriel, Luke i. 15–17.

The first declaration in Gabriel's prophecy is, *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.* That is, he should have from his birth an unusual measure of the presence of the Spirit of God with him, to qualify him for the special work for the doing of which he was to be born; he should be a Nazarite unto God (Num. vi. 2), and not mingle with the ordinary society of men, which is what is recorded of his life (Luke i. 80); and he should be eminent among the servants of God, which our Lord Himself afterwards declared he was (Matt. xi. 11). These, doubtless, are the characteristics of all those whom God uses in a special ministry for such work as is here referred to; but, with respect to the formal austerities of the Nazarites, they are not always to be looked for, the Lord himself not practising them, as he said, *For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.* Matt. xi. 18, 19. (G.&Z. 2.)

The angel proceeds to say, *And many of the children of Israel shall he turn to the Lord their God* (ver. 16), which was fulfilled when that came to pass which is written, *Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.* Matt. iii. 5, 6. But though many were so far turned back, those that were effectually converted were few, compared with the thousands of Israel; for, as the Lord said, *Many be called, but few chosen* (Matt. xx. 16); and as the apostle afterwards wrote, applying the words of Isaiah (x. 22) to the Jews, *Though the number of the*

children of Israel be as the sand of the sea, a remnant (only) *shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.* Ro. ix. 27, 28. But the extent of the fruit of such work as John's is known only to God; many who heard John with hesitating hearts may have been prepared by his ministry for the preaching of the gospel after the day of Pentecost. For while it is written, *They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him* (Ps. cxxvi. 5, 6); it is also written, *One soweth, and another reapeth* (Jno. iv. 37); for the manner of executing judgment, of which this is the description, *And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay* (1 Kings xix. 17), is but the counterpart of the manner in which the work of mercy is prosecuted. (G.& Z. 3.)

The angel said further, *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord* (ver. 17). In this sentence he applied to John the words of Malachi iv. 5, 6, and iii. 1, which have just been considered in the last section; and therefore their meaning need not be again explained. It declared plainly that John should fulfil his mission in the spirit and power of Elijah (G.& Z. 4); that his work should be to turn the hearts of God's people one to another, according to the relative social positions given them by His providence (G.& Z. 5); and that this would be to the end of making them ready for the coming of the Lord (G. & Z. 6). It may, however, be further observed, that the variation from Malachi's words in one branch of the announcement, instead of *shall turn the heart of the children to their fathers*, saying, *to turn the disobedient to the wisdom of the just*, confirms the interpretation put on the expression in the former place; namely, that to turn the heart of the children to their fathers means, to turn the heart of those set in places of subjection to love, honour, and obey those who are appointed to be God's ordinances over them, and to expect and to obtain

through them all the blessings He has ordained for them. Even if it be correct, as some of the learned say, that the sentence in the angel's address should be read, *to turn the hearts of the fathers and of the children, even the disobedient to the wisdom of the just*, the same remark holds good; for, when those set as ordinances neglect their duties, and those placed under them are content that it should be so, both parties are equally *the disobedient*, and when they are converted, it is equally true of both parties, that it must be *to the wisdom of the just*—for the just are they that obey God, and this is their wisdom: for the fear of the Lord is the beginning of all wisdom.

3d. The prophecy of Zacharias, Luke i. 76–79.

The passage we quote from the prophecy of Zacharias begins, as those of the angel concludes, with applying to John the words of Mal. iii. 1, respecting the coming of a messenger before the Lord to prepare his way, *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways* (ver. 76). These words declare that John should be a prophet, implying that it was a prophet's work he should be set to do (G. & Z. 7); and they confirm the strange fact hinted at by Malachi's prophecy, that the Coming One, the long-desired Messiah, should be more than man, while truly one of the brethren, for that He should be the Lord (G. & Z. 8).

But Zacharias was led of the Holy Ghost to superadd a new declaration, which, though to those who understand God's righteous course of proceeding is now seen to have been implied in former prophecies, had not been so distinctly declared: *To give knowledge of salvation unto his people by the remission of their sins* (ver. 77). For these words manifestly refer to a measure of the knowledge of salvation greater than the Jews had before, to a measure of experience in the conscience of remission of sin greater than arose from the offering of the sacrifices, or making use of the ablutions appointed by the Law, according to the condition of each man before God. These words plainly refer to a new measure of grace committed unto John to minister, as it is said of him, *John did baptize in the wilderness, and preach the baptism of*

repentance for the remission of sins. Mark i. 4. John's baptism, though not equal to Christian baptism, was something more than those sprinklings with clean water of which so many rules in the Law speak, saying, *He shall wash his clothes, and bathe himself in water, and be unclean until the even* (Lev. xv. 5): implying that after sunset, when the day that had been defiled had passed away, he should become again ceremonially clean. (G. & Z. 9.)

Doubtless this larger grace was connected with baptism by John, through its being preceded by a truer repentance than that which led offenders under the Law to attend to its injunction, that they might be cleansed and appear again before God. His calling them to repent, because Messiah was at hand, and about to bring in the kingdom, little as the Jews understood the meaning of the proclamation, would have a more searching effect on the hearts of those touched by the word than the mere letter of a ceremonial law; and, leading to more sorrow for, and to a fuller confession of their sins, would produce a better repentance, which God responded to by a better washing with water, one followed by a greater measure of peace and joy in the heart. This is that knowledge or experience of salvation which the angel declared should be given to God's people by the child that was to be born. The Jews indeed seem to have expected as a probable proceeding when Elijah returned, or when the Messiah appeared, that there should be a baptizing or purifying with water; for the priests and Levites who were sent to John asked him, when he had said he was not Elias, nor the great prophet that was for to come, *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?* Jno. i. 25. But of course they meant no more than a ceremonial sprinkling, and not such a baptism as John, the greatest of the Lord's messengers, was empowered to bestow. (G. & Z. 10.)

Zacharias concluded by words which those who heard them may have supposed to be merely the proper acknowledgment, that the benefits which were to come by this child were through the mercy of God, but we easily discern much more in them: *Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet*

into the way of peace (vers. 78, 79). For the dayspring from on high does not refer to John, but to Christ *(He was not that Light, but was sent to bear witness of that Light,* Jno. i. 8), who was probably spoken of by these terms in reference to the half-concealed revelation of God's presence in Him during the days of his pilgrimage in the valley of humiliation, while He is in other places spoken of as the Sun of Righteousness, who is to arise with healing in his wings, in reference to the greater manifestation of his power, and fuller manifestation of his grace, given by Him after his ascension to the right hand of God on high. (G. & Z. 11.)

4th. A list of the chief points in the prophecies of Gabriel and Zacharias; and which, it will be afterwards shewn in part Third, were fulfilled by John—numbered for convenient reference.

—G. & Z. 1. The pious men who were led to pray for the things that were according to God's purpose were, from various reasons, as is commonly the case, unable to discern the accomplishment of them as in the maturing of his purpose they were one by one fulfilled.

—G. & Z. 2. Those used of God to convert a covenanted people from the error of their way, would require to be, and certainly will be, specially endowed for their work, through the presence of the Holy Ghost.

—G. & Z. 3. The sending of a special ministry of conversion to a covenanted people will not be in vain, but the result thereof cannot be estimated at the time—its fruit may not ripen till the next Dispensation is come.

—G. & Z. 4. John the Baptist was to fulfil his mission in the spirit and power of Elijah: with a like jealousy for the glory of God, and with a similar power of the word.

—G. & Z. 5. His work should be to turn the hearts of God's people one to another, according to the relative social position given them through his providence.

—G. & Z. 6. The object of persuading each man to stand in his place, and fulfil the duties thereof, being to prepare the covenanted people for the coming of the Lord.

—G. & Z. 7. That John should be a prophet, having to fulfil a prophet's work.

—G. & Z. 8. That the Coming One, for whom John was to prepare the way, should be more than man, even the Lord.
—G. & Z. 9. That John's ministry should produce a fuller measure of faith in the remission of sin.
—G. & Z. 10. And this because his call to repentance, in the circumstances of the near approach of Messiah, would produce in those who were converted a truer sense of their sins.
—G. & Z. 11. That great as the Coming One should be, He would not then shew forth to his people the fulness of his greatness—that being reserved for another appearing.

5th. A list of the events which, it will be afterwards argued in part Fourth, have occurred, or will occur, in the history of the Church, corresponding to those foretold respecting the Jews by Gabriel and Zacharias.
—G. & Z. 1. Before the appearance of the Elijah ministry to the Church, pious men will probably be moved to pray much for a true reformation of the Church in preparation for the coming of the Lord; but apparently many of them will, from various hindrances, be unable to discern the answer vouchsafed to their prayers when it is given.
—G. & Z. 2. The apostles and others used of the Lord to fulfil the Elijah ministry to the Church will require, and shall receive of Him, a special endowment suitable for the work, through the presence of the Holy Ghost.
—G. & Z. 3. The Elijah ministry to the Church shall not be in vain, although its apparent success may be small.
—G. & Z. 4. The apostles and those sent with them to effect a catholic reformation in the Church will labour in the spirit and power of Elijah—they will be very jealous for the glory of the Lord, and the power of the word of truth in their mouth will shew that He has sent them.
—G. & Z. 5. The work of the Elijah ministry to the Church will be to turn the hearts of the baptized one to another, according to their relative position in the body of Christ—*to turn the disobedient to the wisdom of the just.*
—G. & Z. 6. The object of the Elijah ministry to the Church being to prepare it for the coming of the Lord, this cannot be effected save as its members are made willing to stand in their respective places and fulfil the duties thereof.

—G. & Z. 7. The Elijah ministry must be constituted under the headship of apostles, the highest ministry of the Dispensation, and that on which is more especially laid the burden of all the Churches.

—G. & Z. 8. The Coming One, for whom the Elijah ministry to the Church is to prepare the way, is the Lord from heaven. His coming is a personal coming, and not merely a manifestation of his presence in the earth.

—G. & Z. 9. The Elijah ministry to the Church shall revive the faith that the Son of Man hath power to forgive sin on earth now—there will be bestowed on those who accept this grace, the knowledge of salvation that stands in the experience of the peace of God which passeth all understanding.

—G. & Z. 10. This will be possible, because the call to repentance concerning personal sins and church offences, made in the light of the speedy and sudden coming of the Lord, will accomplish, in those who give ear to it, a more profound sense of their manifold shortcomings, and a truer measure of sorrow for their sins, than they have ever had before.

—G. & Z. 11. The coming of the Lord following the sending of the Elijah ministry to the Church, will apparently not be accompanied with the full manifestation of his glory.

THE MINISTRY OF JOHN THE BAPTIST.

THE object of this part of our investigation is to ascertain how John fulfilled the prophecies which had been uttered concerning him. To effect this, it is necessary to review those passages in the Gospels that speak of John, fixing our attention on the most important particulars, and comparing those of them that were foretold with the words of the Prophets, to learn what God accounts a fulfilment of his predictions. We thus obtain a clear view of the nature of the Elijah ministry to the Jews, accomplished by John, and thence acquire data on which, in the following Part, to found conclusions as to the sort of service which the Elijah ministry to the Christian Church will be intended to perform.

It will be convenient to divide the matter of this Part into the following portions:

—I. The circumstances of the kingdom of Israel when John was sent to it.

—II. The lesser particulars of the history of John's mission.

—III. The Scripture testimony that John came as—The voice crying in the wilderness, The messenger of the Lord of Hosts, and the Elias who was for to come.

—IV. John's fulfilment of the Elijah ministry to the Jews.

—V. The continuation of the Elijah ministry fulfilled by Christ and his disciples, and of the facts connected therewith.

—VI. A list of the chief points in John's ministry—numbered for convenient reference.

I. THE CIRCUMSTANCES OF THE KINGDOM OF ISRAEL WHEN JOHN WAS SENT TO IT.

The spiritual condition of the Jews, 450 years before John's time, has been shewn at page 139, from the word of the Lord by Malachi, to have been exceedingly evil; causing them to be as a people of little more service to God than when they were in captivity in Babylon. There is no reason to suppose, either from Scripture or from their own history of them-

selves, that they had become any better. On the contrary, there are several facts concerning the Jews at the time of their visitation that tend to prove their spiritual condition to have grown worse. These it is necessary to keep in view, and they may be arranged under the following heads:

—1st. They were still subject to a foreign power, proving that they were still a disobedient people.

—2d. They were divided into parties, shewing that they were not improving, but rather getting worse.

—3d. John was sent to them—the object of his mission corroborating this estimate of their spiritual condition.

1st. The Jews were still subject to a foreign power, proving that they were still a disobedient people.

After the revelation of the succession one after another of four universal monarchies, made in Nebuchadnezzar's dream of the great image, as interpreted by Daniel (Dan. ii. 31–45), there was a revelation of the attitude which these monarchies would assume towards the Jewish people, made to Daniel himself in the vision of the four beasts which came up out of the sea, after the four winds of the heaven had striven upon it (Dan. vii. 1–8, 15–18). These kingdoms of Babylon, Persia, Greece, and Rome, it was shewn, would supersede one the other in this order of succession, but that all would act towards the Jews the part of wild beasts, with as little variation of cruel oppression as there may be differences between the savageness of a lion, and a bear, and a leopard, and of a wild beast stronger and more terrible than these. Even before the vision was interpreted to him, his prophetic talent seems to have caused him, involuntarily probably, to discern somewhat of the truth involved in this figurative revelation; for he says, *I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.* And after the interpretation of the vision given to him, he adds, *As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart* (vers. 15, 28). As it was foretold, so it came to pass: though the Jews were restored to Jerusalem, and were enabled to rebuild the Temple, and to renew the services thereof, they never became a kingdom, in the sense of being a people

headed up in a king of their own. Zerubbabel, the prince of Judah, was governor of Jerusalem, and the district immediately around, for a little while, so was Nehemiah after him, and thenceforth the high-priest for the time being was allowed to rule the city and suburbs, and to collect the tribute for the dynasty that had the dominion, yet Judea was but a portion of the district subject to the rule of the governor of Cœli-Syria. At the time of the decline of the Grecian empire, indeed, when the satraps of Cœli-Syria and Egypt were at war with one another, the Jews assumed for short periods an appearance of independence, through siding with the latter against the former, but it was only while the leopard that stood over them was languishing to his fall, succumbing to the power of the next beast which was fiercer than he, and which beast soon shewed the power of its peremptory will that none should stand up free before it. Even Herod the great, who was king over Judea for thirty-seven years (and who died soon after exerting his power in having all the infants in Bethlehem put to death), was not properly a Jewish king, but a Roman governor, who by the means usual in those days, and for his own gratification, had obtained the situation from the sovereign at Rome.

This fact of the continued subjection of the Jews to a foreign power, when looked at in the light of God's promise and threat to Israel by Moses (Deut. xxviii. 7, 13, and 25, 48), teaches us, that although Israel, as represented by Judah and Benjamin, had been brought back to Jerusalem, and were to some extent fulfilling there the Law in the letter, they had not returned in heart unto the service of God, they were not in reality restored as a covenanted people to their true position before God. Gideon of old understood the truth of such a state of things when, in answer to the angel's salutation, he exclaimed, *Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.* And therefore God said to him, *Go in this thy might* (the faith of God's providence), *and thou shalt save Israel from the hand of the Midianites: have not*

I sent thee? Jud. vi. 13, 14. If then the Jews had had as much faith in God's providence as Gideon, doubtless God would have found for Himself a man among them to whom He would have in like manner said, Go, and thou shalt save Israel out of the hand of their enemies. (J. B. 2.)

The Holy Land had become permanently divided into several portions, ominous of that smiting of the Holy Land with a curse conditionally foretold by Malachi, and that afterwards actually came to pass. All that portion which lay to the east of the Jordan was called Peræa, and in it few Jews dwelt. That part which lay to the west of Jordan was separated into the three districts of Judea, Samaria, and Galilee. Judea, a district of about seventy miles square, having Jerusalem in its midst, was inhabited by Israelites of pure descent, and, as the name implies, chiefly of the tribes of Judah and Benjamin. Northward of this lay Samaria, a tract of country of about sixty miles by forty, and which was inhabited by that mixed people whom the Jews hated even more than they did the heathen. Still further north lay the long-shaped space of eighty-five miles by thirty-five, known as Galilee of the Gentiles, having in it, especially near the lake of Tiberias, many small towns or villages inhabited to a large extent by Jews. These, when going up to Jerusalem to attend the three yearly feasts, had to pass through the district of Samaria, but endeavoured to do so without entering into the towns or holding any communication with the inhabitants. (J. B. 3.)

At the time when John began his ministry, Pontius Pilate was the Roman governor of Judea and Samaria, and Herod (a son of Herod the great) was tetrarch of Galilee.

2d. The Jews were divided into parties, shewing that they were not improving, but rather getting worse.

As John uplifted a special testimony, couched in strong language, against the different parties among the Jews, and as our Lord, after him, applied to them very sharp reproofs, it is clear that the being divided into sects was a very evil condition, and one which, as offering pertinacious resistance to their endeavours, could not be tolerated by those sent to accomplish a reformation among the people. It is therefore of

importance to have a true view of the nature of schism, of the form in which it existed at that time among the Jews, and of the obstacle it proved, first in the way of the work of John, and then in that of the Lord; and this being as suitable a place as any other in which to set forth the matter in order, we proceed to do it here.

A covenanted people is elected to love and serve God, and to love one another, but the former duty comes first, and the latter follows on it: where the former duty is fulfilled there is no fear about the latter; but the latter will cease to be attended to where the former duty fails. In other words, men must be one in heart with God before they can be truly one in heart with one another; and they will soon separate in heart from one another when they are withdrawing from communion with God.

Schism then is in its root a separation in heart from God. It manifests itself first by those set as ordinances mingling the fulfilment of their own will with the service of God, then by these forming parties to draw away disciples after them; sectarianism thus becomes rampant, and prepares the way for that flood of infidelity in which at the end many are engulphed.

It has been shewn that the return of the Jews from Babylon to Jerusalem was not a perfect restoration—more of a visible than of a spiritual return; more of a yielding of the service of the body than of a dedication of the soul unto God. This continuing at a distance from God in heart, soon shewed itself by the fruit which proved they were separated in heart from one another; they might join together in chanting the psalm, *Behold how good and how pleasant it is for brethren to dwell together in unity!* but it was mere formality, they felt not its pleasantness, they knew not that it was good: such happiness was denied to them, because they did not cleave unto the Lord.

It should be observed, in passing, that the terms sects or parties, as applied to the Jews, did not imply all that they do when applied to us Christians. The Jews, however much they might be separated from one another in heart, could not form independent religious sects; they had it not in their

power to proceed this length in the evil course of schism. They had but one temple at which to worship; they had but one priesthood, of whose ministrations to make use; they had but the same one series of services for common days, Sabbath days, and feast days.

In one aspect the body of the Jews was divided into two parts, the learned and the unlearned—that is, those who had abilities and time to study the Law, and those who had not. Hence the remark, *Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.* Jno. vii. 48, 49. It was among the former, of course, that sects or parties arose, and the latter, so many of them at least as attended to their religious duties, became in some measure humble admirers and followers of one or other of these parties, as they might be connected by relationship, or by service, or by other accidental influence with some active member of it. The parties that were most distinct, and of which the lesser parties that existed were but offshoots, were the Pharisees, the Sadducees, and the Herodians. The learned have not been able to ascertain when these parties arose, but it seems probable that, with some variation as to their tenets and practices, and under different names, they existed from some time between B.C. 300 and B.C. 180 down to the destruction of Jerusalem.

But while these three parties, as being marked out by the notice taken of them by John and by our Lord, no doubt included all the religious sectarianism of the Jews, there was a fourth class of Jews who, because they did not confederate to maintain by precept and practice any peculiar tenets, cannot be called a party, yet they were in truth the extreme schismatics, and were distinguished as a class, by John and by our Lord, under the designation of the publicans and sinners—that is, the irreligious part of Jewish society. It is important, for certain reasons, not to overlook these lost sheep of the house of Israel, and therefore we proceed to speak of the Jews as divided into four classes. (J. B. 4.)

First. The publicans and sinners consisted of the careless, irreverent, and openly profane Jews, who neither loved man nor feared God, but yielded themselves to be the slaves of unchecked selfishness in seeking after wordly gain

or sensual enjoyment. Of course there had always been such a class among the Jews, as among every other people, a class that had by its bad behaviour separated itself from, and would ever after be kept at a distance from, all social intercourse with the other classes of society.

It is unnecessary to particularize the evil doings of this class of Jews; it may be safely assumed that they included the transgression of almost every command in the decalogue; but it is worth while to endeavour to trace out the true cause of a portion of the covenanted people being in such a desperately wicked condition as this. Some of them, taking a charitable view of their case, probably erred, partly through the adverse circumstances of their birth and education—deficiency of judgment or weakness of the will in themselves, lack of instruction or want of oversight by their parents—but the fault characteristic of them all was doubtless this, hardness of heart: so that God failed to touch them with even the least sense of his love, either through the dealings of his providence with them personally, or by the testimony of his goodness shewn plainly in the world around, and set forth in the Law, and the Psalms, and the Prophets. They loved not God even a little, and therefore could not love their neighbours, and had no desire to please God or any of their fellow-men. This their condition seems to correspond with that of those whom the Lord spoke of, in his parable of the Sower, under the figure of the soil of the wayside. These were such as had their hearts so hard, that the word of the gospel of the Kingdom could quicken in them no sense of the love of God to them, and consequently could kindle in them no love towards Him. To such the word of the Kingdom had no interest, no value, and in them therefore the enemy was permitted to quench it altogether.

Second. The Herodians, as a party known by that name, and exhibiting the peculiar phase under which they were seen in John's day, could not be of older date at any rate than B.C. 37, when Herod took Jerusalem and the country round about; but there can be no doubt that the better feelings and desires that actuated them, being those that were strong in all true-hearted Jews, had always been the characteristic of some who attained to no higher thoughts, and so were of the same

character as the Herodians. This mainspring of their hopes and consequent actions was pride in their descent from Abraham, the friend of God, and in their being the peculiar people of God, and thereby entitled to great privileges; this pride producing a contempt for, and hatred of, all heathen nations, and a proportionate horror of being subjected and ruled over by them. This national pride became a mere blind zeal for the glory of Israel, and was the feeling that led the Pharisees to deny, in conversation with our Lord, God's dealings with themselves, saying, *We were never in bondage to any man* (Jno. viii. 33), whereas the Jews had been subjected in succession to the power of Babylon, Persia, and Greece, and were then under the power of Rome, though this had been somewhat concealed by the long and prosperous reign of Herod the great. Herod was descended from one of those Idumean or Edomite families, the children of Esau, whom John Hyrcanus, the military high-priest, conquered and converted to the Jewish faith about B.C. 130. These Edomite converts and their descendants, though zealous for the glory of Jerusalem, were but half Jews in heart, as seen in Herod, who, although he expended a large portion of the plunder he obtained in his successful wars on the repairing and beautifying of the Temple, built also temples for idols, and was a desperately wicked man. But it must not be assumed that the party which became zealous in supporting the family of Herod, and thence obtained a name, approved of his evil life, and were mere sycophants of the court, attached to it to share in its pleasures, or to make gain by it. Many such there would no doubt be among the party of the Herodians, but the bulk of them were probably influenced by a higher motive, though deceiving themselves in the result. Their view was that it was better to have for their king a man who, though but half a Jew, professed to acknowledge Jehovah, and honoured Him by a lavish expenditure on his Temple, than to be directly ruled by a heathen governor who would despise Jehovah and his services, and perhaps defile the holy city with temples to the Roman idols.

The spiritual condition of the Herodians, looking at them charitably, seems to have been this: Their hearts were touched with the sense of God's love to Abraham, and to them as his

children, and they loved God, at least a little. They therefore approved in some measure of God's purpose in them, and of his appointments concerning them—of their separation from other nations, of their having a priesthood, a place of meeting with God, and a series of services to be fulfilled there. They also loved, at least a little, their brethren who shared in their election—the publicans and sinners, who despised their calling, being of course excepted. But they attained to little more than this, and so became distinguished from the Sadducees and Pharisees, who had all these national feelings, yet were not satisfied therewith, and sought after other, and what they considered to be the higher, attainments of their calling. It is probable that the current thought of the Herodians was, If we can have for our king one of the family of Herod, we shall be sufficiently well off; for if he will not be so perfect a king for Israel as one of the family of David would be, yet it is better to have such than a heathen Roman; and it may suffice, for we must make the best we can of the present position of affairs.

It is this contentedness with a measure of blessing, without enquiring whether God wishes to bestow more, or whether his purpose requires that more should be sought for and obtained—his promises being undervalued or doubted of—that is designated "the leaven of Herod." *And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.* Mark viii. 15. The term used being *the leaven of Herod*, not the leaven of the Herodians, was probably meant to include the evil license of superadding the honouring of idols to the worshipping of Jehovah (which Herod practised, and perhaps many of the Herodians did not sufficiently hate); for, when there is not a seeking after the development of His perfect way, there will be a mingling of services springing from the will and fancies of men with the appointed service of God. It is remarkable that in the record of the same event in Matt. xvi. 6, it is the leaven of the Sadducees that is spoken of in addition to that of the Pharisees, from which some have supposed that the doctrine of the Sadducees and of the Herodians must have been the same, but it is far more probable that our Lord referred to the leaven of all the three parties of the Pharisees, the Sadducees, and the Hero-

dians, although in each place one of the parties is left unnamed. (J. B. 6.)

Third. The Sadducees are supposed by some to have derived their name from one Sadok, who lived about B.C. 260, or from a word signifying righteous. But, however that may be, they were an ancient party, and, though not numerous, were influential. They gradually came to contend for the following tenets:

—That the Law of God by Moses was all written, and that there was no oral law given, as the Pharisees pretended.

—That the Pentateuch was the authoritative portion of the Scriptures. By this they did not deny that the rest was divine, but only that in the former part was to be found all that was binding on Israel. In this they did not so much differ from the rest of the Jews as at first might be supposed, for all these made a great difference between the Pentateuch and the other books of the Old Testament, as to the degree of reverence and obedience to be rendered to their contents.

—That the Law was to be taken strictly as it stood, neither adding to it nor taking from it by inferences from its declarations or glosses on its statements.

—That there was no resurrection, and consequently no future state of rewards and punishments: there being no declaration in the Law to that effect, and all its promises and threats referring to temporal things.

—That God did not fore-ordain a portion to men, because they all act according to the choice of their freewill, and obtain the fruits thereof, whether good or evil.

—That there were no such beings as angels, nor any spirits of departed men. The latter is in accordance with their belief in the mortality of the soul, but the former is so contrary to their tenet of the duty of believing implicitly the Pentateuch in the letter (wherein there is frequent mention of angels), that it is probable their actual belief on this point has not been accurately handed down to us. Apparently their belief must have been, that the ministration by angels to men had ceased—as is the notion of many Christians now. Matt. xxii. 23; Acts xxiii. 8.

It is a fact worth noticing, that the sects of the Sadducees and of the Herodians disappeared soon after the de-

struction of Jerusalem. This is to be accounted for, not by the vast numbers of Jews who then were slain, but rather by the effect which the perishing of the holy city had on their hopes, and by the effect which the successful preaching of Jesus and the resurrection among the Gentiles had on their speculative opinions. For it is probable that those Jews who could not accept the Gospel of the Kingdom, connected as it was with the resurrection of Christ, would be compelled, for consolation sake in their then distressed condition, to join the Pharisees in their belief in the oral law, or traditions of the elders, which contained assurances of the resurrection, and of a future time of rewards and punishments, wherein they might hope to have the fulfilment of all the gracious promises to Israel, and to see the accomplishment of all the threats against the heathen who oppressed God's people, destroyed his temple, and interfered with his services.

The spiritual condition of the Sadducees, it is probable, was this: Like the Herodians, they had a sense of God's love to Abraham and the house of Israel, and loved Him at least a little, and hence also his purpose and his ways; but, further, besides yielding to these impulses of the heart, they exercised the powers of their mind in endeavouring to ascertain God's will. The result of this is stated above. They believed the Law written by Moses in the Pentateuch to be a clear and peremptory revelation of the will of God, by the letter of which they were bound, and laid under an obligation to do no less than what its words plainly declared, and under no obligation to do more. Hence they were zealous for the strict fulfilment of all the Temple services, and of all private duties as ascertained by the letter of the Law, and contended against every attempt to superadd thereto. In this the feelings of the heart and the faculties of the mind were in measure in activity, producing a certain amount of punctual formal fulfilment of the Law: performed in order to obtain God's blessing, and to escape his curses. (J. B. 7.)

Fourth. The Pharisees were the largest and most influential party, having the great bulk of the Jews for their adherents, so far as admiration and support went. They seemed to have attained to prominence so early as B.C. 180. Their name is supposed to mean "separation," intimating their

separating themselves from all who were careless in observing the Law. Their chief tenets were:

—That God gave Moses a comment on the Law which Moses did not write, but taught it to Joshua, his successor in the leadership of the people, and he to others, and so on in succession down to their own time. This oral law, this tradition of the elders, is what the Pharisees gloried in, saying of it, "The Lord made his covenant with Israel according to the traditional law; the written law is scant and narrow, compared with the traditional law; the written law may be taught for hire, but the traditional law may not." All this the Sadducees objected to and denied.

—That God decrees all future events, yet so that man's free will is not interfered with.

—That there is a resurrection, at any rate of good men, that they may have their reward.

—That the ministration to men by angels has not ceased.

In the Scriptures we have several brief but emphatic descriptions of the conduct of the Pharisees, tending to shew that many of their observances were for the purpose of obtaining the applause of men. They wore long robes with deep fringes to hold the blue ribbon, and phylacteries (pieces of parchment with two quotations from the Law on them—one piece to be placed on the forehead, and one on the left arm); they coveted the chief seats in the synagogues, and to be saluted with deference in the market places; they endured fasts, and the abstaining from anointings, and made long prayers standing in public places, in such way that men should observe their doings; and gave alms in an ostentatious way to the poor. Matt. xv. 2–9; xxiii. 4, 7, 13–33; Mark vii. 1–13; Luke xii. 37–54; xviii. 11, 12. But though this was their general character, in so large a body there were doubtless many favourable exceptions, of men who contended for fundamental truths with honest earnestness.

The spiritual condition of the better sort of Pharisees seems to have been this: Like the Herodians and Sadducees, their hearts were touched with a sense of God's love to Israel, and they loved Him and his purpose and ways, at least a little; like the Sadducees, they exercised their reasoning faculties in ascertaining the will of God as revealed in the

Law; but further, they used the powers of the imagination in pondering not only the Law but the record of God's works in creation, and of his dealings with men, and of his purpose traceable in his promises to men, contained in the Law, and in the Psalms, and in the Prophets, thereby supplying their minds with full matter for analysis and comparison and logical deductions; which, if they often tended to erroneous opinions, very often also led to a clearer and more enlarged view of the truth. Concerning this, Paul's account of himself as a Pharisee should be kept in remembrance, as it implies nothing of which he had to regret the experience: *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city* (Jerusalem) *at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* Acts xxii. 3. *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.* xxvi. 4, 5. (J. B. 8.)

With respect to the sectarian zeal of the Pharisees, Sadducees, and Herodians proving itself to be an obstacle in the way of reformation, we have this shewn to us in the Lord's parable of the Two Sons, and by what occurred on the last day of his public ministry: *But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.* Matt. xxi. 28–32. Here the openly irreligious and evil-living class was pointed at by the son who at first boldly said, *I will not;* while the professedly religious classes were pointed at by the son who said, *I go, sir:* and the Lord led the

priests and elders to acknowledge, that of the two sons the former rather than the latter fulfilled the will of their father; and this in preparation for His application of the parable, shewing that the irreligious class would, in the end, serve God better than the religious sectarians. It is indeed said that He addressed these words to *the chief priests and elders of the people*, but we know that these, though chiefly Pharisees, had Sadducees and Herodians among them, and the substance of what follows in that and the next two chapters, and the frequent mention of the names of these parties, shew that it was less as rulers of God's people (though, as such, also, they were hinderers and not furtherers of the purpose of God, as will be afterwards taken notice of—Division IV, Subdivision Third, Section 2) than as sectarians they were here addressed. Thus it is added, *And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them* (Matt. xxi. 45); and, further on, *Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians* (xxii. 15, 16); and again, *The same day came to him the Sadducees* (ver. 23); and yet again, *But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together* (ver. 34); and lastly, it is recorded, *Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not* (xxiii. 1–3). After which follows that sevenfold objurgation, each clause beginning with the words, *Woe unto you, scribes and Pharisees, hypocrites!* with which chapter xxiii. is filled. (J. B. 9.)

What could be the reason for the strange fact announced by the Lord? Granted that the Pharisees superadded many man-invented rules to God's commandments; granted that the Sadducees by their formal adherence to the mere letter of the Law missed some precious truths; granted that the Herodians were too easily satisfied with a small measure of the blessings God wished to bestow on them; yet how could it be possible that the publicans and sinners, who knew not God's law, and gave themselves up to live in all things contrary to his will, how could they be more ready for, or be more

easily made fit and willing to enter into the kingdom of God than the others? At first sight the answer seems easy, when it is observed that the Lord said, over and over again, *Woe to you, scribes and Pharisees, hypocrites!* naming the Pharisees only (though the Sadducees and Herodians also had that day been endeavouring to entangle him in his talk by their deceitful questions), no doubt because they were by very much the largest party, and that one which on false grounds obtained an extensive influence among the common people. But, why should the wickedness of the religious hypocrite be accounted more offensive than the wickedness of the irreligious sensualist? what is that bitter root of hypocrisy that it should be more difficult to eradicate than the bitter root of sensuality? The evil here called hypocrisy was the profession of sectarian religion, under the pretence of its being that which had been appointed by God: a sectarian religion consisting of a system of doctrine and a course of practice framed by men in a state of separation in heart from God, and therefore made agreeable to and promotive of that condition of separation. Israel, as at that time represented by Judah, Benjamin, and Levi, was, as before shewn, still in heart far off from God, not truly returned into the fellowship of His will as to his purpose and ways. Israel, therefore, accepted not heartily that measure and form of religion God had provided, but fashioned one for itself. Then, as a natural consequence, it was found that not one shape of sectarian religion would serve, but there must be several, because in truth Israel was divided—separating itself from God, it became a people divided against itself. In other words, the religious Jews (the Jews professing to be religious) gave themselves up to the self-indulgence of gratifying their own will in matters of religion (that is, in matters in which the soul was chiefly concerned); gave themselves up to soul immorality, to soul sensuality. And instead of being ashamed of this, not discerning that soul immorality is worse than bodily immorality, they were proud of it, they boasted themselves of it, as the Pharisee said: *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.* Luke xviii. 11, 12. But this

pride, which rejoiced in their having fashioned a religion for themselves, was not the fruit of their success, it was the evil root that had produced their evil success. The covenanted people must have much forgotten their creature standing, and the divine majesty of the Holy One of Israel; their hearts must have been filled with pride, before they could have the self-confidence so to overlay with the paint and tinsel of fleshly imaginings the truth of God revealed to their fathers, that it should assume to a large extent quite a new phase, and so change the rules of the law of love, that the services performed in consonance with these rules should not be acceptable to God or beneficial to men. It is probable that the men of Israel of old time had often failed as much in their service of God and of one another as they did in the latter times of their Dispensation, but apparently this arose from mere careless worldly-mindedness, while the errors and shortcomings of the Pharisees, Sadducees, and Herodians—the religious sectarians of the house of Israel—arose from their systems, which in the proud self-confidence of their hearts they had established in competition with the ways of God, and thus produced a systematic offence; because of which systems, with all their evil fruit of deviations from the law of God, they praised themselves and expected to be praised; and by which systems they dared to judge their brethren, each party the others, and to condemn them as boldly and recklessly as though the making of the law, and the vindication of the law so made, had been by God committed to them. These man-concocted systems of doctrine and courses of practice, the founders thereof, and those who adopted them as their own, were so proud of, and became so zealous for, their extension and maintenance, that on them was bestowed all the zeal that should have been put forth in the service of God, to His glory, and to the benefiting of the whole house of Israel. Hence the indignant language in which this sectarianism is described in the chapter above referred to, and of which one sentence here, by way of confirmation of what has been said, may suffice: *Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.* They did not expend their energies in striving to make their fellow Jews become Israelite indeed, but

Pharisees, that their pride might have its craving gratified by the acquisition of fresh disciples. (J. B. 10.)

This accursed spirit of sectarianism, which, like the Upas tree, while producing no good fruit itself, withers up and renders fruitless the truth that comes within its range, is the product of the pride of the natural man when it is more fully developed, and therefore more offensively manifested in the hearts of covenanted men than it could be in those of the uncovenanted; the very light of the truth entrusted to them, and the privileges conferred on them, being made use of to frame and to justify and to extend the influence of their sectarian systems. (J. B. 11.)

Hence it was that the religious parties among the Jews were a more hopeless class than the publicans and the sinners. John's proclamation might, peradventure, touch the hearts of some of the latter class; for, though they had their evil habits of sensual indulgence as a mighty hindrance in the way, they had no pride in their course of life to be overcome, they had formed no confederacy with others for the defence and justification of their evil practices, and therefore they had no party to bear them up and encourage them to resist the power of the Word when it began to take effect on them: the difficulty the Word had to contend with in them was but the power of evil habits respecting chiefly the gratification of the bodily appetites. On the other hand, the very first word of John's proclamation, *Repent ye*, could not but be offensive to each religious party in turn; it could not be listened to, because in listening to it the sect would dissolve away and disappear; for parties being the result of men being separated in heart from God, and thereby made willing to be separated from their brethren, and the first fruit of repentance being restoration to communion with God, which leads at once to a desire for communion with the rest of his people, repentance is necessarily the destruction of sectarianism. No sect or party in the midst of a covenanted people can tolerate for a moment any testimony that declares it needs, as a party, to repent; if it is to continue, it must as a party contend vehemently against every such testimony; a sense of self-preservation will influence the less spiritual members of a party to act on this principle. No sect or party

ever did repent, as a party, of the sins of its sectarian position (though individual members have been brought to do so): no such thing was seen under the ministry of John, no such thing was seen under the ministry of the Lord, no such thing ever will be seen to the world's end; for, when the last head of a party and his partizans—the Man of Sin and his followers—have been made use of by God to destroy the schismatic ecclesiastical systems which have made his Church so little fruitful, they shall not be converted but be destroyed by the brightness of His coming who is one Lord, and who will have one Kingdom, in which shall be no sects and parties, no divisions and strifes, but in which peace universal shall prevail, it being the Kingdom of Heaven brought down and established in the earth. (J. B. 12.)

The word of the Lord by Malachi, 450 years before John, pointed out exceeding great evils as then existing, and very sharply reproved the priesthood for them; but the word of God by John and by the Lord, to the Pharisees and the other sectarians of their day, is couched in terms that savour less of sharp reproof and solemn warning than of contemptuous and indignant denunciation. From this the inference is irresistible, that from the time of Malachi the Jews had not improved, but rather grown worse. (J. B. 13.)

While, however, each of these four classes of the Jews was, as a class, worthy only of condemnation, it should not be overlooked that in each class there were some not personally guilty in the extreme degree of the evil of their class, and for whom mercy rejoicing against judgment could out of the circumstances of their position frame some partial excuse. Hence it came to pass, that out of those whose hearts were hard, some were recovered by the last testimony to the love of God; that out of those whose mental faculties had been unproductive, some were recovered by the appeals of John or of the Lord to their reason; that out of those whose imagination had been unprofitably employed, some were recovered by the opening up of the meaning of God's work of old, or by the revelation of the works He would yet perform; and, lastly, that out of those whose judgment had hitherto very much missed the truth, some were recovered to discern

and comprehend the purpose of God, and to rejoice in it. (J. B. 14.)

3d. John was sent to the Jews—the object of his mission corroborating this estimate of their condition.

John was sent to the house of Israel, represented at that time by the tribes of Judah and Benjamin, with the priests and Levites in their midst; he was sent to all collectively as God's one people, and to each individual as one in covenant with God: his testimony was to all without respect to rank or party. So it was found that he had a word for the priests and Levites who came to him; for the Pharisees, the champions of the lively oracles of God entrusted to their fathers; for the Sadducees, the advocates for the Law of Moses; for the Herodians, the zealots of the visible kingdom; for the publicans and sinners, who were scarcely accounted to be of the house of Israel.

The object of John's mission had been foretold, and he accomplished it. It was to remind the Jews of the Law given to Moses by God for all Israel; it was to warn them that the Lord was coming immediately to judge the people and to set up His kingdom; it was to call on those in places of rule to repent of their past unfaithfulness, and to hasten to be diligent in fulfilling as fathers their work, that they might not miss their reward; and it was to call on those in places of subjection to repent of their past disobedience, and to begin to fulfil the part of children, that they might not be shut out of that kingdom in which their father Abraham should be blest. (J. B. 15.)

Without a strong necessity, no such message would have been sent to a covenanted people having God's ordinances in their midst: its being sent, shews the estimate of their condition made by Him who ever judgeth righteously.

II. The lesser particulars of the history of John's mission.

Although it is the events connected with John's public ministry that we have to consider with minute attention, it is useful to keep in mind the general outline of his life, which may be divided into these portions:
—1st. His birth and early life.
—2d. The pause of thirty years before he commenced his work.
—3d. The outward circumstances connected with his ministry.
—4th. His imprisonment, message to Christ, and death.

1st. His birth and early life.

His father Zacharias was a priest, and his mother Elizabeth was of the daughters of Aaron. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, and had lived to be well stricken in years without having had a child. To the father, when offering the incense in the Holy Place, the angel Gabriel announced that he should have a son, who should be filled with the Holy Ghost from his mother's womb, and whom he should call John. The place and time of this announcement shewed that the child was a gift not to Zacharias but to Israel, and that his name (the gift of the Lord) indicated grace to the nation, not to the parents merely. By the angel, and by his father prophesying at the time of his circumcision, the prophecies of Malachi concerning the sending of a messenger before the Lord, and of the coming of Elias the prophet, were applied to John, in words which have been just examined (pp. 157–167). John was born probably in June B.C. 5 (allowing for the four years of error in placing the beginning of the present era), that is B.C. 4½, in the priestly town of Hebron, not far from the rocky district lying on the western slope of the hills bounding the Dead Sea on the west, and which was known as the wilderness of Judea. Here he was brought up, and lived retired till the word of God came to him, bidding him to commence his ministry: as it is

written, *And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.* Luke i. 80. From this it appears that, although a priest, God's providence kept him back from associating with the priesthood, and from sharing in its ministrations at the Temple. (J. B. 16.)

2d. The pause of thirty years before he commenced his work.

When we observe with attention the several events connected with the birth of John the Baptist, namely, the announcement of it in strange language by the angel in the Holy Place of the Temple, the dumbness laid on his father for so long a time as a reproof, the re-opening of his father's mouth to give utterance to words of prophecy after a cessation of prophetic utterance in Israel for more than four hundred years, the nature of the declaration made by Zacharias through the Spirit respecting his son, and the name appointed for the child by God (John—meaning the gift of the Lord), we cannot but feel that all these things came to pass, not for the sake of the father only, but for the sake of the whole people, and that the words by Gabriel and by Zacharias were proclamations of God's purpose made by them to Israel. When further we observe, that John did not begin to fulfil the declarations made concerning him till thirty years afterwards, we cannot help being struck with the long interval which occurred between the public announcement of a messenger being sent from God to fulfil a special ministry, and the commencement of the work. When pondering this point of John's history, the mind naturally turns back to compare it with the pause that occurred between the public announcement of Elijah's ministry, made by his shutting up heaven from rain, and his reappearance after three and a half years to begin that work of reformation for which he had been raised up, and for which he had made that preparation. The nature of the announcement, indeed, was different in the two cases, and the periods of the two pauses were of very different lengths, but the object seems to have been, in part at least, the same in both cases; namely, to give men time to consider well what had been begun to be done, and to prepare for the fulfilment of the ministry

thus indicated. It seems as if this was God's way of mercy, exhibiting patience within patience, as it were; not only by prophets of old time foretelling a message of warning, but even when that message is about to be delivered, prefacing it by some act or word that might attract men's attention to that which is about to follow. (J. B. 17.)

3d. The outward circumstances connected with his ministry.

The period when John commenced his ministry is well marked by the particulars of Roman and Jewish history given to us in Luke iii. 1, 2. It is there stated that the word of God came to John in the fifteenth year of the reign of Tiberius Cæsar, and, if this period is to be reckoned, as apparently it should be, from the time when his stepfather the emperor Augustus associated him with himself in the rule of the Roman empire, John appeared in the year of Rome 779, answering to A.D. 26. It seems probable that John began his work about midsummer in that year (A.D. 25½), so that, having been born at midsummer B.C. 5 (B.C. 4½), he was then just thirty years of age. The baptism of Jesus took place, apparently, early in the January following, A.D. 27, and his first public appearance was at the feast of the Passover soon after, namely, on April 9th. Now, as Jesus was crucified on the 7th of April A.D. 30 (A.D. 29⅓), and as the Temple was destroyed A.D. 70, it appears that John was sent to bear an Elijah testimony to Israel not quite four years before the offering of that one sufficient sacrifice which caused the Levitical sacrifices to be no longer useful, and forty-four years before the destruction of the place where alone they could be offered, so causing them necessarily to cease. In other words, John was sent to fulfil the Elijah ministry to Israel just before the termination of the Dispensation of the Law, in which Dispensation they had been elected to serve as a peculiar people; and just before God was to send the Angel of the Covenant to the Temple to bring into manifestation the condition of his people, to shew whether they had fulfilled the purpose of their election and were deserving of reward, or had failed in His hands, like a deceitful bow, and were fit only for destruction.

This is the important point with respect to the time of John's appearing. (J. B. 18.)

The place of John's ministry was in the wilderness of Judea. The word of God came to him in that desolate region, in which he had been brought up and had lived till the time of his shewing himself to Israel. The wilderness of Judea was a rocky tract of country, lying chiefly along the mountain ridge that forms the west side of the Dead Sea, but also stretching down along the north end of that lake to the mouth of the Jordan, and thence northwards along its western bank. There, where the word of God came to him, he lifted up his voice and cried, fulfilling literally the words of Isaiah, uttered 736 years before, *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord* (Is xl. 3); or, as Matthew expresses it, *In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand.* Matt. iii. 1, 2. He gradually moved from the south end of the district to that part of it that bordered on Jordan, in which, when men began to repent, he baptized them for the remission of their sins.

To the Jews of old time hearing the words of Isaiah, it must have seemed a strange idea that a testimony to Israel should be uplifted in the wilderness, and doubtless they would esteem this expression to be a mere poetical figure of speech, especially considering that the following expressions had the appearance of being, and in truth were, figurative, *Make straight in the desert a highway for our God.*

In the wilderness of Judea! Not in Jerusalem, the populous city of God, and whither Jews from all parts of the world did congregate at the feasts (Acts ii. 5). Nor in the courts of the Temple, though John was a priest. Yet this course was effective, as the result shewed, proving that *the foolishness of God is wiser than men* (1 Cor. i. 25).

By the place appointed for the ministry, God intimated his view of the condition of the house of Israel, that the Vineyard of the Lord had become as uncultivated and fruitless as a desert in which no husbandman dwelt. And, by compelling Israel, through their consciences, to come into that wilderness to be taught, and baptized for the remission

of sins, He would shew them, by the nature of the place into which He brought them, what they were in heart, and also testified against the state of matters at the Temple, which had caused the place of cleansing for the house of Israel, and the house of prayer for all people, to become a den of thieves. (J. B. 19.)

There is one text, referring to a particular spot where John carried on his ministry, that it may be worth while, in passing, to notice, because modern criticism has offered a reasonable explanation of it: *And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.* Jno. iii. 23. This place has been traced, with much probability, to one of the fords of Jordan, where the river is wide and divided by small islands into several shallow streams, which seem to be referred to in the text by the term *much water*, but which, in reality, means many waters: the attraction to Ænon therefore being, not that abundance of water was there, for more than enough existed throughout the whole length of the Jordan, but that the river there was not so deep and dangerous as in most parts, the shallows of the ford affording ample safe standing-room for the many candidates for baptism.

It was not necessary to the substantial fulfilment of Isaiah's prophecy that John should preach literally in the wilderness, for the Jews being in a wilderness-condition of soul, in a state unbecoming a people dwelling in the city of God, if he had uplifted his testimony in their midst in the streets of Jerusalem, there would have been a real accomplishment of the prophecy; but the Jews, being obliged to go out to the wilderness to hear John, when they were attracted by the report of his preaching, was, as already stated, no doubt appointed to be a figurative token to them, that their condition of heart was not that which was suitable for a people serving God in Zion, but resembling rather the natural state of wild beasts, or wild races of men inhabiting the desert. (J. B. 20.)

John's manner of life, as to dress and clothing, was peculiar. For, like Elijah and others before him, John, not of his own fancy or desire, but through God's providence, personi-

fied as well as preached repentance. *And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.* Matt. iii. 4. In various scriptures, the wearing of a rough garment made of hair, and fasting, are spoken of as the natural tokens of sorrow and of humiliation, and therefore of repentance also (1 Kings xxi. 27). So the Lord refers to John's raiment and food as things that marked him out as some one in particular—*But what went ye out for to see? A man clothed in soft raiment?* Matt. xi. 8. *For John the Baptist came neither eating bread nor drinking wine.* Luke vii. 33. John endured a continual fasting from the enjoyment of luxurious clothes and food, a lifetime habit of taking no thought about to-morrow, never saying, What shall I eat, or what shall I drink, or wherewithal shall I be clothed. Matt. vi. 31. (J. B. 21.)

The outward circumstances connected with John's ministry were, judged by man's judgment, against him. His ministry began when Pontius Pilate was governor of Judea, and, jealous as the Romans were of the Jews, as a people very apt to rise in rebellion, through their expectation that God would some day restore the kingdom to Israel, one might have expected that he would have interfered with any unusual congregating of people, even though professedly for a religious purpose. His preaching was in the wilderness, where at first few indeed would be likely to hear him, and even, when these having reported in Jerusalem and in the other towns the things they had seen and heard, and a good many began to visit him, while the place, and the preacher's dress, and the substance of his testimony, might suit the temperament of religious enthusiasts, there was little in these things to attract, rivet the attention of, and please the multitude, who must, in general, have gone out to John at some inconvenience, and continued with him, though it were but for a short time, at much sacrifice. Then how were they to know whether he was sent of God or not? Not by the word of God coming to him; for he only was acquainted with that fact. Not because he seemed to be a good man, vexed with the condition of Israel; for many others were so, and were hoping for a deliverance from God. Not by his having prophesied to them before, so causing them to be acquainted with his call-

ing as a prophet, and to have a respect for his ministry; for he was an unknown man, brought up in the wilderness. Not by his performing wondrous works in confirmation of his word; for John did no miracle. He invited the penitent to be baptized of him in Jordan, confessing their sins; but what proof had they to convince them, or what plausible reason had they for supposing, that his baptism was of any use, or even of the value of the sprinkling of their flesh and clothes with pure water for the restoration of ceremonial cleanness, which they were accustomed, as often as there was need, to perform for themselves at home. Yet they repented at his bidding, they accepted baptism on his invitation, and they believed his testimony of Christ; for, when our Lord, towards the end of his ministry, removed for a season to the other side of Jordan, it is recorded: *And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.* Jno. x. 41, 42. (J. B. 22.)

4th. His imprisonment, message to Christ, and death.

After John had spent about a year and nine months in preaching and baptizing, he was imprisoned (probably about March A.D. 28) by Herod the tetrarch of Galilee, in the dungeon of his palace at Samaria, according to tradition. He continued in prison till his execution, which took place, most likely, early in A.D. 29. After he had endured incarceration for some time, he sent a message to the Lord, which it may be good to consider, as it throws some light on John's ministry, and on that of the Lord and His disciples before He suffered. (J. B. 23.)

Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. Matt. xi. 2–6. (Luke vii. 19–23.) John in prison was depressed in spirit and perplexed in mind, not because of what had happened to himself, but for

lack of that sort of consolation to Israel which probably he, as well as others, expected to be rapidly developed as soon as the Messiah should appear. He had declared that he himself was but the forerunner of one greater than himself, adding, *He must increase, but I must decrease.* His cessation from work, through imprisonment, was therefore not likely to surprise him; but in the prison he heard of the Lord's ministry, and there was something about it that disappointed, or at least perplexed him. The question asked, and the answer given to it, shew that it was not his own position but the Lord's course of proceeding that troubled him, and the following is most probably the reason of it. John had testified that Jesus was the Lamb of God, that He should baptize his people with the Holy Ghost and with fire, that his fan was in his hand and that he should throughly purge his floor, gathering his wheat into the garner, but burning up the chaff with unquenchable fire. He, doubtless, like other pious Jews, expected that Messiah would restore the kingdom to Israel, driving away its enemies, and with them perhaps the unworthy members thereof. When he heard from mouth to mouth the report that Jesus of Nazareth went about preaching, *Repent, for the kingdom of heaven is at hand,* He, or his disciples, baptizing the penitent, and that, though He healed the sick, He took no steps to re-establish the kingdom in the hands of a son of David; it would seem to John, what we shall afterwards shew was in measure true, that Jesus and his disciples were continuing his own Elijah testimony, and that a manifestation of the Angel of the Covenant coming as Lord to his temple was lacking. Hence the form of the Lord's answer to John's question was in the shape of a report by his own messengers, that they had heard Jesus preach the Gospel of the Kingdom, and had seen Him give samples of the deliverance from all trouble that should be enjoyed in the kingdom, by his curing the sick, restoring the maimed, cleansing the lepers, and casting out of devils. The answer, in the circumstances, and in the light of the prophecies referring to the period, seems to sound as if when paraphrased it would read thus: Do not doubt, you have fulfilled your measure of the Elijah testimony; I am completing it by works foretold of the Messiah. Those who

have accepted your witness will be able to receive mine, and shall obtain their reward at the close of the Dispensation which is hastening to an end. Those who have despised you, will reject me, and in the day of reckoning, which is now close at hand, shall receive a just recompense when their land is smitten with a curse.

The concluding words of the Lord, *Blessed is he whosoever shall not be offended in me*, though not addressed to John, evidently sum up what He wished the answer by his disciples to say to him, Blessed is he who is not stumbled by the way in which I do my work, fulfilling all the prophecies which have gone before concerning me. (J. B. 24.)

III. The Scripture testimony that John came as—The voice crying in the wilderness, The messenger of the Lord of hosts, and The Elias who was for to come.

The record of how John accomplished his ministry is the proof of his having fulfilled the prophecies, which most concerns us in this enquiry; but it seems wise, in passing on to that, to pause, and notice the verbal testimonies given to the object of his coming. These, in their chronological order, are as follow:

—1st. John's own profession to the priests and Levites that he was—The voice crying in the wilderness.

—2d. Our Lord's declaration to the multitude, after the return of John's disciples, that he was—The messenger sent before the Lord to prepare his way.

—3d. Our Lord's announcement to his disciples, after the transfiguration, that John was—The Elias who was for to come.

—4th. The testimony of the four Gospel histories, that John was—The voice crying in the wilderness, The messenger coming before the Lord, and that he was sent of God.

1st. John's own profession to the priests and Levites that he was—The voice crying in the wilderness.

Jno. i. 19–23. *And this is the record of John, when the Jews*

sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

When John, in answer to the question, *Art thou Elias?* replied, *I am not*, he must have framed his reply to meet truly what he discerned to be the real question, Art thou the very prophet Elijah that was taken up into heaven, and whom we are expecting to return; and he would not suffer them so to think of him. But he could not intend to deny his being the messenger forespoken of by Malachi under the descriptive title of Elijah. The reason why he did not fully explain the matter, was probably because there was little sincerity in the inquirers. He was led to see that the wisest answer was the warning, *I am the voice of one crying in the wilderness, Make straight the way of the Lord.* This meant, Do you, priests and Levites, make ready the people committed to your care, for the Messiah is nigh to come. (J. B. 25.)

2d. Our Lord's declaration to the multitudes, after the return of John's disciples, that John was—The messenger of the Lord of hosts, sent before the Lord to prepare his way.

Matt. xi. 7–15. *And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John.*

And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

The Lord first of all called the attention of the multitude to the strange fact, that they went out to the wilderness to see, not the things ordinarily to be met with there, but a prophet. The figurative meaning of such a ministry in such a place has been adverted to at page 191. He then testified that John was more than the ordinary prophets sent to Israel, because he had come in fulfilment of the prophecy by Malachi, to prepare the way for the Lord's coming to his temple. Moses the great prophet had constituted Israel a peculiar people to be made ready for the Lord, all the prophets sent from time to time had in some small measure renewed the work of Moses, but John had come to complete the work so far as Israel would allow of it. He added, as if to save the people from idolizing John, that those in the kingdom should be greater than he; and declared that the kingdom was then being taken by force, as meaning, Strive then to attain to this kingdom, in which each of you may be greater than this great prophet was; but you must seek this privilege earnestly; it is those who are striving with a determination to enter it that will gain admittance into it.

The Lord concluded by asserting that John was the Elias who was for to come, but hinted that this could be believed only by those whose hearts were prepared to rejoice in it, saying, *He that hath ears to hear, let him hear.* (J. B. 26.)

3d. Our Lord's announcement to his disciples, after the transfiguration, that John was—The Elias who was for to come.

Matt. xvii. 10–13. *And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.*

In the prophecy of Malachi (vi. 4–6) Moses and Elias were spoken of in connection with the reformation to be

effected towards the conclusion of the Dispensation—*Moses my servant, Elijah the prophet.* Now on this occasion, the transfiguration of the Lord, Moses and Elijah were seen together in his company; and Peter had proposed to make three tents, that the Lord and Moses and Elijah might dwell there together. The disciples probably remembered Malachi's words, and had some flashing thought that Moses was come to teach again his Law, and Elijah to restore all things, and that Jesus, as then glorified before them, should there be manifested to be the Angel of the Covenant, and re-establish the kingdom of Israel; but Moses and Elijah were gone away, and Jesus only remained with them, and He merely in his ordinary condition, so they were disappointed. This led them to ask, as they descended from the holy mount, *Why then say the scribes that Elias must first come.* The *Why then* do not seem to be connected with any words recorded; they may have reference to something said but not written; but they answer very well to the scene that had passed before them, in respect to its having raised a hope which had ended in disappointment. It reads as if they had said, Did the scribes not teach truly that Malachi declared Elijah should come. Why then, when he came, did he not remain, and begin to do his work of restoring all things? And with this corresponds the Lord's answer: Yes, Elijah was promised, and has come and done his work, and has been put to death. And with this agrees the remark, *Then the disciples understood that he spake unto them of John the Baptist*—not of Elijah personally, whom they had seen speaking with Him.

Thus the Lord testified that John had come and fulfilled the Elijah ministry to Israel. (J. B. 27.)

4th. The testimony of the four Gospel historics that John was—The voice crying in the wilderness, The messenger coming before the Lord, and that he was sent of God.

Each of the Gospels testifies that John came to prepare the way of the Lord, and to bear Him witness. What is said on this point is here quoted in parallel columns, that it may be the better seen, the words used in respect to any particular, when it is referred to in more than one of the Gospels, being placed in line, for facility of comparison.

MATT. iii. 1, 3, 4.	MARK i. 1–3, 6.
	The beginning of the gospel of Jesus Christ, the Son of God;
In those days	
came John the Baptist, preaching in the wilderness of Judæa. . . .	
For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	*As it is written in the prophets, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*
	Behold, I send my messenger before thy face, which shall prepare thy way before thee.
And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.	*And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.*

LUKE iii. 1, 2, 4–6.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests,

the word of God came unto John the son of Zacharias in the wilderness. . . .

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

JNO. i. 6–9.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

This fourfold testimony to the fulfilling of the prophecies by John's ministry contains various particulars which it is useful to discriminate.

The first thing that strikes the mind on reading over these quotations, is the abrupt way in which John is introduced by the four evangelists, and the emphatic manner in which they apply to him the strange though comforting prophecies of Isaiah and Malachi. This would be very startling to us if we had not been so familiar with these passages of Scripture, that their substance scarcely leaves on our minds the impression they were intended to make. These opening words—*In those days came John the Baptist*, &c.; *The beginning of the gospel . . . . As it is written, Behold I send my messenger*, &c.; *Now in the fifteenth year . . . the word of God came unto John the son of Zacharias*, &c.; *There was a man sent from God, whose name was John*, &c.—would, to a person who read them for the first time, immediately suggest the question, Who is this that the historians speak of in such extraordinary language, with so little explanation, as if every reader ought to know who and whence he was, and what he had come to do? The suddenness with which John is brought on the field of view, reminds one of the first mention of his prototype, *And Elijah the Tishbite said.* We indeed know something more about John; his parentage, and the remarkable occurrences that took place before and after his birth, having been recorded for us by Luke; but even in his history there is a sudden returning to speak of John after the attention has been occupied with the account of our Lord's birth and the events of his youth, and at once a proceeding to speak of him again when about thirty years of age. It is probable that this abruptness in the narrative is intentional, to recall to our minds the history of Elijah, by way of indirectly reminding us that John was to resemble him in his ministry. (J. B. 28.)

The beginning of the gospel of Jesus Christ, the Son of God. Mark considered that the true way of beginning to record the preaching of the gospel by the Lord, was to certify that the prophecy of Malachi respecting the forerunner of the Messiah had been fulfilled, as otherwise there could be no true history of the appearing on earth of Jesus Christ the Son of God. (J. B. 29.)

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa. . . . Annas and Caiaphas being the high-priests. The historical particulars given in this passage mark minutely the period when John commenced his ministry, and are of much importance in confirming the date of our Lord's birth. The learned have as usual found in them much scope for disputing the possibility of their correctness, but the most recent investigations have confirmed, what all reasonable men should have anticipated, that Luke, writing so near the time, would be more able to state the historical facts correctly, than men living so long after it are to criticise fairly his statement. The various tokens of the time when John began his work, taken from the Roman and from the Jewish history, are very valuable and interesting; but they do not in this respect call for our attention at present. Yet they are of service in our investigation, for they testify that God was continuing to his people his usual ordinance of high-priest, priests, and Levites, for teaching them and guiding them in their religious duties; that he had set over them a civil governor for protecting their lives and property that they might dwell in safety; and, therefore, that when John was raised up to speak with authority to the people, he was sent as an extraordinary ordinance, to fulfil a special ministry, both to rulers and to people, and this of course because they were in such a condition as to require it. (J. B. 30.)

The word of God came unto John the son of Zacharias in the wilderness. Although the son of Zacharias had been announced by the angel Gabriel before his birth, and by his father in prophetic utterance at his circumcision, as he who should fulfil the prophecies of Isaiah and Malachi, yet he was brought up in private without gossiping about his calling, and he lived in retirement in the wilderness without making any attempt to fulfil it, waiting till God should intimate the time was come for commencing his ministry. Luke here shews that John did not dare to speak till the word of the Lord came to him, and then he opened his mouth boldly, honestly, and perseveringly, giving free utterance to all that God from time to time laid upon his heart. (J. B. 31.)

Came John the Baptist, preaching in the wilderness of Judæa.

It is remarkable that Matthew here, as Mark and Luke in other places, gives John a title, not drawn from that which was his chief employment, the preaching of the word, and which word, being felt to be a thing of power, might have been expected to be referred to as his characteristic, but from his baptizing the penitent in token of their being cleansed from their sins. (J. B. 32.)

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Matthew, Mark, and Luke, all expressly apply in this way the prophecy of Isaiah to John. It has already been remarked that he fulfilled literally as well as spiritually the prediction that the voice should utter its cry in the wilderness. (J. B. 33.)

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mark applies to John this part of the words of Malachi, slightly altering the form of the expression. (J. B. 34.)

There was a man sent from God, whose name was John. The same came for a witness, &c. Although the apostle John does not actually state that John the Baptist came in fulfilment of the prophecies respecting the Messiah's forerunner, yet it is plain that, by the phrases he uses, he alludes to those words of Malachi applied by Mark to John directly. The words, *There was a man sent from God,* are an intimation of the fulfilment of the promise, *Behold, I send my messenger;* and the words, *He came to bear witness of the Light, that all men through him might believe,* are a declaration of the fulfilment of the rest of the promise, *Which shall prepare thy way before thee.* For John came to prepare the way of the Lord, who is the light or revelation from God concerning Himself, which has enlightened every man that has or shall come into the world. (J. B. 35.)

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Matthew and Mark both record these facts concerning John. Although it was not necessary for the making of John's ministry a true counterpart of Elijah's that he should somewhat resemble him in even the lesser points of his history, yet it seemed good to God that so it should be. Thus we

find John's peculiarity in his raiment was a resemblance to Elijah, for, when Ahaziah, king of Samaria, asked the messengers whom he had sent to enquire of Baal-zebub the god of Ekron *What manner of man was he which came up to meet you, and told you these words?* it is added: *And they answered him, He was an hairy man* (clad in hair-cloth), *and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.* 2 Kings i. 7, 8. So also John's peculiarity regarding his food (its meagre quality and its being supplied to him without his labour) was another resemblance to Elijah, who was fed of God by the ravens at the brook Cherith for six months, and by the widow woman of Zarephath for three years, and by the angel in the wilderness with bread and water, so that he *went in the strength of that meat forty days and forty nights unto Horeb the mount of God.* 1 Kings xvii. 2–16; xix. 4–8. (J. B. 36.)

The sum of this testimony is, that John appeared as a prophet suddenly; that his coming is important towards the proof of the Gospel narrative; that he came not to fulfil an ordinary but an extraordinary ministry; that he did not shew himself to Israel till the word of God came to him; that he was known to the Jews by the name of John the Baptist; that he fulfilled the prophecy of—A voice crying, Prepare ye the way of the Lord; that he fulfilled the prophecy of—A messenger of God going before the face of the Lord; that he was sent of God to bear witness to the Light; and that he personified, as well as preached, repentance.

IV. John's fulfilment of the Elijah Ministry to the Jews.

The record of John's ministry is given to us in the Gospels in the form of very brief narratives, and, of course, without any attempt at a formal arrangement of the matter. As it is instructive to see what each historian has stated, the whole record is here given in four parallel columns, with the particulars so arranged as that those shall be in a line which are given by more than one of the evangelists.

MATT. iii. 2, 5–17.	MARK i. 4, 5, 7–11.
And saying, Repent ye: for the kingdom of heaven is at hand.	
Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.	*John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.*
But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?	
Bring forth therefore fruits meet for repentance:	
And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.	
And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.	

LUKE iii. 3, 7–18, 21, 22; and vii. 29, 30.	JNO. i. 19, 23, 26, 27, 29–36; and iii. 27–30.
And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;	
Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?	
Bring forth therefore fruits worthy of repentance,	
And begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.	
And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.	
And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.	

MATT. iii. 2, 5–17.	MARK i. 4, 5, 7–11.
I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:	*And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water:*
He shall baptize you with the Holy Ghost, and with fire:	*But he shall baptize you with the Holy Ghost.*
Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.	
Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.	*And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*

LUKE iii. 3, 7–18, 21, 22; and vii. 29, 30.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:

He shall baptize you with the Holy Ghost and with fire:

Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

And many other things in his exhortation preached he unto the people.

Now when all the people were baptized, it came to pass, that Jesus also being baptized,

JNO. i. 19, 23, 26, 27, 29–36; and iii. 27–30.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

MATT. iii. 2, 5–17.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK i. 4, 5, 7–11.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

LUKE iii. 3, 7–18, 21, 22; and vii. 29, 30.

praying, the heaven was open-
nd the Holy Ghost descended
bodily shape like a dove upon
and a voice came from heaven,
h said, Thou art my beloved
; in thee I am well pleased.

all the people that heard him, and the publicans,
fied God, being baptized with the baptism of John.
the Pharisees and lawyers rejected the counsel of
against themselves, being not baptized of him.

JNO. i. 19, 23, 26, 27, 29–36; and iii. 27–30.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

On studying these scriptures, one feels that they contain a very large subject, which cannot be satisfactorily treated of without dividing it into branches, each consisting of several parts. It is therefore proposed to consider, in the following order, the various topics included in these texts:

—First. John's cry in the wilderness—a comprehensive proclamation.

—1st. Repent ye.

—2d. The Kingdom of heaven.

—3d. Is at hand.

—Second. His testimony to Individuals.

—1st. The call on Individuals to repent because the Kingdom of heaven was at hand.

—2d. The baptism of repentance for the remission of sins.

—3d. The counsel to Individuals to bring forth fruits meet for repentance.

—Third. His testimony to Israel as a covenanted people.

—1st. The proclamation to Israel to repent because the Kingdom of heaven was at hand.

—2d. The charge to the priests and Levites to prepare the way of the Lord.

—3d. The protest to Israel against sectarianism.

—4th. The call on Israel for fruits meet for repentance, with a warning of the result of entertaining false notions concerning election.

—5th. The message to Israel—a preparation for judgment being executed.

—6th. The many other exhortations which he addressed to the people of Israel.

—Fourth. His testimony of Christ.

—1st. As being the Coming One—mightier than himself.

—2d. As being the Baptizer with the Holy Ghost.

—3d. As being the Judge of Israel.

—4th. As being the Administrator of a better baptism.

—5th. As being the Lamb of God.

—6th. As having the Spirit of God abiding with Him.

—7th. As being the Son of God.

—8th. As being a Bridegroom, and having for a Bride those who were gathered to Him.

—Fifth. The result of John's ministry.

First. John's cry in the wilderness—a comprehensive proclamation.

The word of God that came to John, caused him to uplift his voice in the wilderness, crying, *Repent ye: for the kingdom of heaven is at hand.* Now Jesus began his ministry in the same way, and when He sent forth, first twelve, and then seventy disciples to preach, his charge to them was to repeat the same proclamation. This shews that these words form a sound formula, for expressing the substance of the message sent from God by an Elijah ministry to a covenanted people, when the end of its Dispensation draws near. Of course, much more was spoken by John, as by our Lord, than the mere repetition of this sentence, but it was made use of as a suitable introduction to what was to follow, while it was a sufficient announcement by itself at such times and in such places as did not afford opportunity of saying more. These words, though few, are very comprehensive, and form an accurate summary of all John's ministry, and of that of our Lord and his disciples before He suffered. (J. B. 37.)

John's proclamation was made to a covenanted people, to whom had been entrusted the lively oracles of God, in which was set forth His purpose to destroy the works of the devil, and to cause all flesh to see the salvation of God, and which are full from end to end of continual references, in plain or figurative language, by symbols or types, to the glories and blessedness of that Kingdom which should be re-established in the earth, and should never be removed. To such a people, the brief and simple message was intended to say plainly: God's purpose is hastening to completion, His Kingdom is about to be restored; are you ready to be judged concerning your faithfulness in the past, and your fitness for future service? (J. B. 38.) The proclamation was adapted to have a double operation on the consciences of those to whom it was sent; to remind them of their duties as individuals, and to remind them of their duties collectively as a one peculiar people. It is therefore necessary, for exhibiting a full elucidation of the matter of John's message, to attend to this twofold application of it, which will be done in Divisions Third and Fourth; but it is proposed first of all to consider

at some length, by way of preface, the things implied in the terms used:
—1st. *Repent ye.*
—2d. *The Kingdom of heaven.*
—3d. *Is at hand.*

1st. *Repent ye.*

A voice crying in the wilderness of Judea to the covenanted people of Israel, to all the members thereof, without distinction of ranks, *Repent ye*, might be safely assumed to use the term in its fullest sense; but, in fact, the word, in the original, includes more than the ordinary meaning of the English word "repentance;" it includes also the sense of the word "reformation." The repentance here invited to, comprises several stages of progress — self-examination, sorrow for transgressions, desire to do better, confession of guilt, and supplication for forgiveness, as a first branch; but includes also, after obtaining faith in God's forgiveness, rededication of one's self to his service, prayer for grace to be more faithful, and a hastening to bring forth fruits meet for repentance, as the completion of the reformation. All this is indeed true of the word "repent," as addressed to men in general, but it is only those who are in covenant with God, and therefore more fully instructed by Him, and more enriched by grace from Him, that have sufficient light of the truth to understand this. Covenanted men are bound to yield, as men, a better measure of obedience than other men, because of this clearer light of God's will and greater grace imparted to them; and to render, as members of a company, united of God for some special service to Him, the fulfilment of a new class of duties to which they attain as a privilege. Therefore, as just stated, the word *Repent*, when addressed to covenanted men, necessarily leads them to a twofold self-examination, namely, as to the faithfulness that has been exercised respecting both classes of duties and privileges: first, those which concern them personally as individual men; secondly, those that concern them in their corporate capacity, as members of an elect company. Further, the repentance of a covenanted people, as such, is not limited in its operation to the sins of their own generation,

but, in the light of their being one with all the members of that elect company, it must have reference to, and include all the shortcomings of the one covenated people from their first calling, and, in the light of their being one with all men, from Adam downward, it must have reference to, and include all the offences committed against God by men from the beginning of the world. (J. B. 39.)

It may perhaps not be useless to add, that Repentance, in its full sense, implies a return to a condition of soul from which one had fallen; a return to a position in the service of God from which one had departed. It is neither a becoming merely a little less bad than one was at the lowest point, nor the being uplifted into a higher standing than one was in before. Thus John's call on the Jews to repent was to the end that they might become true-hearted Jews, that Israel might become faithful Israel. He did not invite them to change their standing before God, either by going back to be uncovenanted, or to advance into a better covenant. This remark applies to two other words, when used with reference to a covenanted people, namely, "reformation" and "conversion." All these terms imply a full return, of those unfaithful, to the duties and privileges of their calling, but not more than this: the being advanced by God from one position before Him into another is an act of his sovereign election, and cannot be designated by any of the terms "repentance," "reformation," or "conversion." Thus, Abraham's being called to leave his own country and his father's house, or those who were faithful among the Jews being called to become Christians, or the faithful members of the Christian Church being called to sit as the Bride of the Lamb on the throne of His glory, is an act of election on the part of God, not an act of repentance, reformation, or conversion on the part of men. (J. B. 40.)

A messenger from God calling on a covenanted people to repent, is a sure sign of there being need for it; the extent of repentance requisite depends, of course, on the past behaviour of that people, but its earnestness requires to be in proportion to their standing before God: for to whom much has been entrusted, of them the more heartfelt repentance will be expected, if they have been unfaithful. Such a mes-

sage is also a certain sign that the day of probation to such a people has not yet closed, though it may be near its end; that the grace of repentance is still obtainable by them, and that the grace of faithfulness will still be afforded to them; for it is a sign of God's being still ready to bestow on them the grace of penitence, to accept their confessions, and to grant them the remission of their sins—in short, a sign that the day of judgment for them is not yet come; but that their day of mercy still endures. (J. B. 41.)

2d. *The Kingdom of heaven.*

John gave a reason for urging the Jews to repent, saying, *for the kingdom of heaven is at hand;* and the Lord, with his disciples, did the same. They did not say, Repent, for the day of judgment is at hand; though, as we shall see, the words implied this: they did not say, Repent, for the day of increased grace is at hand; though, as we shall see, the words included this: they did not say, Repent, for the kingdom of David is about to be re-established in Israel; though, as we shall see, the words imported this in a spiritual sense: but they said, *for the kingdom of heaven is at hand.* Now, when they did so, they announced, as to the substance of the matter, no new thing; they did but proclaim in plainer language, and with an assurance of its nearer approach, what God had been declaring ever since the Fall: namely, that the Kingdom of God should be restored in the earth; that the dominion lost by the first Adam should be regained by the second Adam; and that then the fulness of God's dominion on the earth should be seen again, as at the first, to be committed to the hand of a Man.

There are some truths concerning a kingdom, and the rule and the obedience therein, that are little more than truisms, yet somehow are not so generally perceived, and their importance not so fully realized as they ought to be, and, therefore, it may be good to repeat them here.

A kingdom implies a king putting forth rule, and a people, the subjects of the king, obeying, and so benefited by that rule. It implies, also, in a secondary degree, officers of the king, by whom he may mediately fulfil his kingly work, and through whom he may mediately obtain the homage of his people's

obedience, and receive, whenever there is occasion, the expression of their desires for additional benefits.

The term "Kingdom of heaven" being employed, implies all this to be true of the order of affairs in the heavens above, and, although little is revealed to us concerning heaven, that little confirms this inference. God is King there, a ruler absolute, and the angelic beings who surround his throne, *that do his commandments, hearkening unto the voice of his word* (Ps. ciii. 20), are not a mob, but a host, that is, an organized army—*The army of heaven* (Dan. iv. 35), *a multitude of the heavenly host* (Luke ii. 13)—having officers and gradations of ranks appointed to them, as many expressions used in Scripture plainly declare: thus, *Michael one of the chief princes* (Dan. x. 13); *nor angels, nor principalities, nor powers* (Rom. viii. 38); *far above all principality, and power, and might, and dominion* (Eph. i. 21); *unto the principalities and powers in heavenly places* (Eph. iii. 10); *thrones, or dominions, or principalities, or powers* (Col. i. 16); *the head of all principality and power* (Col. ii. 10); *the voice of the archangel* (1 Thess. iv. 16); *Michael the archangel* (Jude ver. 9); *Michael and his angels* (Rev. xii. 7).

The terms "Kingdom of heaven," "Kingdom of God," and other similar expressions being used, almost invariably, throughout the Bible in connection with matters in which men are concerned, refer to the Kingdom of heaven in the earth, not to the Kingdom in the heavens. They therefore imply the same King, putting forth the same kind of rule for the benefit of his creatures here below as He does in the realms above; for God is One, and His wisdom is everywhere the same. The earth was created on purpose that the Kingdom of heaven might be extended down into it, and because of the nature of the creatures ordained to be in it, God saw it to be good that He should have there a visible representative, and therefore He created Adam in His own image and entrusted to him His dominion over all living creatures therein. But when He had done this, the earth was still God's property, and the authority put forth therein was His, so that, while Adam was king, God was King of kings; while Adam was lord, God was Lord of lords. It is therefore important to consider the nature of that heavenly rule, and of the

obedience thereto that God would have manifested in the earth.

God's dominion is power put forth in love, according to wisdom (which includes righteousness), for the upholding, guiding, and supplying the wants of his creatures. Of this sort has been every lawful exercise of authority by men from the beginning of the world, whether in the family, in the state, or in the church. God has, from time to time, as He judged to be right, set up many sorts of rulers, but it ever was to put forth His rule, which is of this nature, and none other.

On the other hand, the creature's obedience to God was to be in the spirit of love, a willing subjection to all the ordinances of God, and a thankful acceptance of His blessings through them: so affording a continual acknowledgment that all good is from God, and that He may bestow it in measures and in modes which are according to the counsel of His will. (J. B. 42.)

The manifestation of this heavenly rule began, as already stated, in the garden of Eden, and was continued after the Fall, in such measures as men chose to admit, first in the form of family headship, then under the Law, in priestly headship, and, after a time, in kingly headship also. And, responsive to this heavenly rule, there was that heavenly obedience which corresponds thereto; or, at least, such a measure of it as men chose to render: it being God's desire to obtain, and it should have been man's wisdom to have yielded, a perfect obedience. Through man's failure in the hands of God, both when set as his ordinance of rule, and when set in places of obedience, little of the beauty of God's rule, and of the profitableness of the creature's obedience, have been seen in human society. But both shall yet be seen in perfection; for, as soon as the Fall occurred, God announced his purpose, that the seed of the woman should bruise the serpent's head—that is, that a son she should bear should destroy the works of the devil: undoing what he had brought to pass, and so causing the dominion of God to be again put forth in full measure in the hands of a man, and the obedience of man to be again rendered in full measure to the authority of God. The accomplishment of this promise has been God's unceasing work ever

since, and hence his Spirit has caused the anticipated joy of its accomplishment to be the continual burden of the words of revelation, whether of the Law and the Prophets and the Psalms of the Old Testament, or of the Gospels and the Epistles and the Revelation of the New Testament. From one end of the Bible to the other, the terms "king," "sceptre," "throne," "rule," (often in the form, "to judge,") "kingdom," "the people," "Israel," "Zion," "Jerusalem," and many others of like import, meet us at every turn in reference to the ultimate accomplishment of this purpose of God; while in some of them, particulars concerning the Kingdom of so striking a character are given as ought, even in the former Dispensation, to have rivetted the attention of those that heard them, and caused them to be treasured up in the heart with a longing desire that their fulfilment should be speedily accomplished. It was foreshewn that this Kingdom should be one universal monarchy, superseding all other kingdoms, and lasting for ever; that the King thereof should be the Son of man; and that this Son of man should be the Son of God, enthroned in the midst of all the families of the human race. *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Ps. ii. 1–3, 6–8. *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Dan. ii. 44; vii. 13, 14. (J. B. 43.)

This restoration of the dominion of God in the earth in the hand of the promised seed of Abraham, of the promised seed of the woman, of the Son of God made Man, the Jews should have understood, in some measure at least, and had the faith of, if they had listened with an obedient ear to the Law and Prophets, read in their hearing every Sabbath day; but a veil was on their hearts, so that almost all they could hear therein, and could desire through hearing, was the permanency of the kingdom of Israel. Hence, when John, and then our Lord, with his disciples, testified, *the kingdom of heaven is at hand*, the best of the Jews, even the disciples themselves, and those who looked for consolation in Israel, could form hopes reaching little beyond the raising up of a king out of the house of David, who should accomplish their deliverance from the hand of their temporal enemies. (J. B. 44.)

3d. *Is at hand.*

Having expounded the meaning of the terms, "Repent ye," and "Kingdom of heaven," it remains only to offer a brief remark on the expression "is at hand." This could not well have been intended to lead the Jews to expect that literally, in a space of time which to ordinary men (to whom the word was addressed) would seem to be reasonably called at hand, the restoration of the Kingdom of heaven in the earth, in the full meaning of the phrase, would be effected. Nor does it seem likely that this term is used in reference to His estimate of time with whom a thousand years are as one day. It doubtless had reference to some event which was really at hand, and which, in some sense, was truly the approach of the Kingdom of heaven. This was that beginning to re-establish the Kingdom of heaven in the earth which was accomplished, not openly before the observation of all men, or of the Jews in general, but in that concealed manner which could be discerned only by those who had eyes to see and ears to hear, and which is called the Kingdom of God in a mystery. This beginning of the Kingdom came to pass when a Man, perfect in body, soul, and spirit, clothed with immortality, and entrusted with the power of God, was seated at the right hand of the Majesty on high. Being Man, He was a

part of the earth and one with the creatures that dwell therein, and in Him God's dominion was fully established, and to Him therefore God's authority was committed. In Him, consequently, the restitution of the Kingdom of heaven in the earth was begun; and it is continued in those who have been made one with Him through being baptized into Him, and in whom there is obedience to God through their being indwelt of by the Holy Ghost: in such the Kingdom has been re-established, literally in a measure, and virtually in full measure, because they are perfect in Him.

In plain words, the Church, as in Christ and as headed up in Him, is, in a mystery, the beginning of the re-establishing of the Kingdom of heaven in the earth; and it was the approach of this act of changing Israel under the Law into Israel in the Spirit, the act of changing Jews into Christians, that was declared to be at hand. Hence, because the Jews were not yet fit for this change, the argumentative form of John's proclamation, *Repent ye: for the kingdom of heaven is at hand.*

It is important to keep in mind, what was stated before, that the term "kingdom" implies both a king bearing authority and power, and also subjects bowing to that authority, and benefited by that power. Therefore the phrase "the Kingdom of heaven is at hand," and other similar expressions, do not simply announce that God is going to be King, or merely that He is coming to the earth with authority and power, for He has never ceased to be present there, and to exercise His rights therein, but they declare that God is about to obtain in the earth a multitude of faithful subjects who, cheerfully acknowledging His authority, in the King whom He sets as His representative over them, shall through his power obtain everything they can desire: God's dominion being accepted, and all his goodness poured forth. (J. B. 45.)

Second. John's testimony to Individuals.

The Elijah ministry was sent to the house of Israel, bearing a testimony to the members thereof individually, and to them collectively also as one people. Accordingly, some of the words recorded were addressed to them in the one capacity, some of them in the other, while the rest have a twofold

application, and consequently afford a somewhat varied meaning, according as they are regarded in the one light or the other. It is therefore more convenient and instructive to consider separately the substance of John's addresses as looked at under these two aspects. As the personal application of the preached word is that which would be the first made and attended to, that which would be most extensively understood and more fully felt, and that which would be followed by the personal blessing of baptism for the remission of sins, we here commence with it, and take up the national application of the testimony in the next Division.

The portion of matter to be here considered may be divided into the three following topics:

—1st. The call on Individuals to repent because the Kingdom of heaven was at hand.

—2d. The baptism of repentance for the remission of sins.

—3d. The counsel to Individuals to bring forth fruits worthy of repentance.

1st. The call on Individuals to repent because the Kingdom of heaven was at hand.

Repent ye: for the kingdom of heaven is at hand. Matt. iii. 2.

The meaning of these words, in their full sense, having been already considered, we have here merely to estimate what measure of apprehension the Jews were likely to have of the meaning of the intimation that the Kingdom of heaven was at hand, and of the call to repentance made on that account. It is plain, that although they ought to have been expecting and longing for a kingdom the glory and blessedness of which should excel all former kingdoms, because its King should be infinitely superior to any that had been before, they were not able to rise up to such thoughts concerning it, even after John's testimony that it was the Kingdom of heaven; for the disciples of the Lord themselves, as just remarked, after attending Him all the time of his ministry, and after having had his company for forty days subsequent to his resurrection, during which He taught them many things pertaining to the Kingdom of God, had their minds occupied with thoughts about Israel and its restoration, and so, even at the last

moment before his ascension, could only ask, *Lord, wilt thou at this time restore again the kingdom to Israel?* Acts i. 3, 6. The most intelligent of the Jews, therefore, would probably have quickened in them by John's reference to the Kingdom nothing higher than some hope concerning the re-establishing of the kingdom of their father David, perhaps in the condition of peace and glory in which it was in the days of Solomon, when the queen of Sheba came to hear his wisdom and to see his glory.

The call to repentance, accompanying the words which revived the desire for, and some hope of Israel being gathered together in one again, as a people separated from the rest of the world to the service of Jehovah in Zion, and blest of Him in such large measure in temporal things that the nations around should be compelled to confess that their gods were not mighty and beneficent as Jehovah, even they themselves being judges—this call to repentance would testify to the consciences of those who heard it, first, that they were not worthy of God's accomplishing for them such a work of deliverance, and that they were not fit for the Kingdom; secondly, that they might, however, yet become worthy of it and fit for it, if they would obey God's voice speaking to them by his prophet. This must have been, to some extent, the effect on every man who paid any attention to the message: amounting to at least a little sense of guilt, accompanied with at least a little perception that repentance was set before him as an open door of hope. It is useful to trace the probable progress of reformation step by step.

When the conscience of man is addressed, the sense of obligation to the great fundamental law of love to God and love to men is that which first arises, and it predominates as long as the conscience remains active; for it is the root of all real repentance concerning disobedience to God and unfaithfulness to men. When the conscience of the Jews was aroused, therefore, it would set them on self-examination as to their past attention to the ten commandments, which God had written for them, to assist them in understanding what it was to fulfil the law of love written on man's conscience at his creation. For, although Moses prefaced the record he made of the law given to him by God with a copy of

the two tables of the law of love, these must not be accounted as a part of the law of Moses. The ten great branches of the law of love were unfolded for Israel by the finger of God on tables of stone, but the accomplishment of these duties by manifold services to God and to men, was developed by God through the hand of Moses writing on skins of parchment: a distinction between the Decalogue and the Law that must not be overlooked for a moment. The Law was given at Sinai, and then commenced the Dispensation of the Law, which lasted about 1,500 years; but the law of love, of which the ten commandments are but a written statement, and which the Law does not supersede but corroborates, was established at the beginning of the world, and had been in force 2,500 years when the Law was promulgated. (J. B. 46.)

The next result of an awakened conscience among the Jews would be, the consideration, in particular, of how the duties of headship and of obedience thereto had been fulfilled. Each man who was the head of a house, would be led to bethink himself, how he had behaved towards his household, consisting of wife, children, hired servants, and purchased slaves; how far, through prayer to God, he had obtained prosperity for them; how far he had laboured to supply their wants and to defend them from dangers; how far he had listened to their complaints and borne all their burdens; how far he had set before them the good example of a man living in the fear of God: then repenting concerning the shortcomings of the past, and seeking to be more faithful respecting these duties for the time to come. In like manner, the men and women placed through God's providence in a place of subjection to the head of a house, who were touched by John's preaching, or influenced by the grace descending to them from the penitent head of the house, would bethink themselves, how they had behaved towards their head, and towards one another; how far they had trusted that God would bless them through the head of the house; how far they had loved, honoured, and obeyed him whom God had set over them; how far they had fulfilled the law of kindness one towards another: then repenting concerning the shortcomings of the past, and seeking to be more faithful respecting

these duties in the time to come. We say, without hesitation, that these must have been a part of the result of John's ministry among those whose consciences were touched by his word, because Malachi prophesied that this would be a part of the work he should come to do, for all this is included in the words, *He shall turn the heart of the fathers to the children, and the heart of the children to their fathers.* Mal. iv. 6. (J. B. 47.)

A further result of an awakened conscience among the Jews would be, the consideration by the heads of houses, how they and their families had attended to those duties arising out of their covenanted position that were personal to men individually; how far they had rendered unto the Lord his tenth of all their increase, by yielding it cheerfully to the tribe of Levi; how far they had set aside another tenth, and, presenting themselves thrice a-year before the Lord at Jerusalem, had there consumed that tenth in the feasts of the Lord, inviting to share therein some of the Levites and some of the poorer brethren; how far they had hallowed the Sabbath days, and those other days which were appointed to be kept like Sabbath days, wherein holy convocations were to be held, and no servile work was to be performed; how far they had refrained from reaping the corners of their fields and from gleaning the scattered ears, also from gathering the grapes and figs and olives from the outermost and topmost branches of their fruit trees; and how far they had, in the sabbatical year, left their fields uncultivated and their fruit trees unpruned, and had abandoned to the poor and strangers and the beasts of the earth whatever the fields and trees produced without their labour; how far they had been scrupulous about ceremonial defilements, and washed their flesh and their clothes, and recognized themselves to be unclean till sunset; how far, in worse cases of offence to God, they had hastened to carry up a sin-offering to the Temple, and, confessing their sin, obtained the services of a priest to offer it for them, and to sprinkle them with the blood, that as blood-sprinkled they might be freed from the fear of God's wrath; and how far they had used the favourable opportunities of prayer afforded by the offering the sweet incense in the Holy Place at the morning and evening sacrifice, when at Jerusa-

lem, by being present in the courts of the Temple at the ordained time, or, if too far away, remembering the hour, and embracing the advantage of crying unto God when by his own appointment the way of access into his presence was specially open: then, in so far as each man saw he had need, repenting of the shortcomings of the past, and resolving, with God's help, to be more faithful concerning all these duties in the time to come. (J. B. 48.)

2d. The baptism of repentance for the remission of sins.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Luke iii. 3.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. Mark i. 4, 5.

John's call on the Jews to repent, that is, to become reformed, was no doubt accompanied with many assurances of God's forgiveness to the penitent, and of his assistance in fulfilling their duties, to those who desired to be obedient; for an invitation to repentance implies a promise, to him who obeys, of full remission of sin and of grace to do better for the time to come; and although all the words he used are not recorded for us, we may be assured that they were as many, as clear, and as positive, as those with which he charged the people to reform. When he told them of forgiveness of sin, he set before them no new truth, for the Law testified of that, wherever it directed the taking of a sacrifice to be offered by the priest for the making of an atonement.

Yet the terms in which Luke and Mark record John's proceedings, quoted above, indicate that there was somewhat of peculiarity about John's proclamation, for it is called *preaching the baptism of repentance for the remission of sins. The baptism of repentance* means an ablution with water following on, as being earned by, repentance; and *the baptism for the remission of sins* means an ablution with water producing ceremonial cleanness in preparation for the remission of sins literally. The sentences in Luke and Mark may, therefore, be paraphrased thus: John called on the people to repent, and proclaimed the ministration of a baptism, to those who shewed

their repentance by confessing their sins, that should be a true ceremonial preparation for the full remission of their sins. This suggests a few remarks on the rite of baptism under the Law, on John's baptism requiring confession of sin, and on its only being a preparation for, while implying a promise of, the remission of sin.

When man had polluted his soul by eating of the forbidden fruit, God ordained him such hard toil in obtaining the food he required, that the sweat of his brow and the dust of his occupation should disfigure his countenance, and injure the health of his body, unless continually removed; for this cleansing away of the soiling of the flesh ample provision had been already made in one of the properties of water; and by such ablutions man was not only made safer from disease, but also at the very moment refreshed. Doubtless all this was thus appointed to teach man by visible things somewhat concerning spiritual things: to remind him, even by even, as he washed his face from the defilement of the day's work, that all acts of disobedience polluted his soul, yet that God had fore-ordained a way of escape from the just consequences thereof, and that there was every inducement to hasten to make use of the ordained remedy; for that the doing so not only obtained the ultimate benefit of escape from the penalty of sin, but also procured the immediate pleasure of peace in the conscience.

The washing of the body with water was constituted an emblem of the purification of the soul, and it is probable, therefore, that from the time of the expulsion from Paradise, man was taught of God to wash himself before he drew near to Him to pray, or to offer sacrifice. There is indeed no record of this; but although there may have been no direct revelation concerning it, seeing that man's common sense soon taught him so to do before approaching a superior among his fellowmen, it could scarcely suggest to him to do less when humbly presenting himself before God. When Joseph was suddenly called out of prison to come to the king, it is said, *And he shaved himself, and changed his raiment, and came in unto Pharaoh* (Gen. xli. 14); and when Moses turned aside to see more nearly the wonder of the bush filled with fire yet not

consumed by it, God said to him, *Draw not nigh hither: pu off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* Ex. iii. 5. The former of these texts shews in action the common-sense custom among men to which we have referred; the latter seems to refer to some established rule for men when approaching the presence of God. Some confirmation of this arises from the fact that when Israel drew near to Sinai, before the Law was given, and as a preparation for this, it is said, *And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.* Ex. xix. 10, 11.

When the Law was given, in which God revealed his will more fully and plainly, and which He had engrossed, so that if not obedient his people should stand convicted by the written word, the use of water was appointed to be of frequent occurrence. The priests, washed at their consecration, were to renew that purification by washing their hands and their feet at the brazen laver on every occasion of service; the pieces of the sacrifices were to be washed from the blood before they were laid on the altar; the people were to renew their ceremonial cleanness on a variety of occurrences, and this not only when drawing near to the Tabernacle, or to the Temple, but even when abiding in their tents or their houses; and clothes, vessels, and houses were also to be thus purified on many occasions. It is true that these ceremonial washings are said by the Jews, with apparent probability, to have consisted in general of a mere dipping of part of a man's flesh and of his clothes in water, or of the sprinkling of water thereon; but, as the object was not actually to cleanse the body or the clothes when dirty, but figuratively to wash them, even though clean, symbolically setting forth the purifying of the soul, it was deemed sufficient (doubtless through revelation) to wash or sprinkle a part of the body or of the clothes, in lieu of the whole. (J. B. 49.)

In like manner, as John, by calling on unfaithful men to repent, and by testifying to them of remission of sin, did not teach the Jews any new truth, so, by his inviting them to be baptized

in token of their becoming clean in heart, he did not, so far at least as the outward ceremony was concerned, institute a new rite. As before observed, the familiarity of the Jews with these ablutions led them to expect such on any great occasion of reformation, and hence the priests and Levites, who were sent from Jerusalem to John at Jordan, said to him, *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?* (Jno. i. 25)—shewing that the baptizing of the penitent by Elijah or by the Messiah would have seemed to them to be reasonable and in order, but that they wished to know John's authority for so doing.

There was, however, one part of John's course of action that was new or unusual, compared with the ordinary ablutions in fulfilment of the Law. It was that those who wished to be baptized were called on to confess their sins, whereas, while the ceremonial washings were an acknowledgment that there had been defilement, there was in general no open confession of the fault as preliminary to the use of water.

It is probable that it was this appointment of open confession of sin, as a condition of John's baptism, that led to another peculiarity connected with its ministration. The ceremonial washings could, most of them at least, be performed by the unclean themselves, and at home at their own houses, but this baptism had to be performed for the penitents by John, and that only in the river Jordan. His drawing the people by his preaching out of Jerusalem and all the land of Judea down to the banks of Jordan, and baptizing therein those who, being touched by his word, repented and confessed their sin, reminds us of the saying of Samuel to the people, *Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.* 1 Sam. xi. 14, 15. For this Gilgal was not far from the west bank of the Jordan, a passage to which was opened to Israel as the gate of entry into the promised land, and where, as soon as they arrived, Israel, by God's command, renewed their covenant with Him by being circumcised; because that their parents had not circumcised them by the way, as they were born in the wilderness. It is recorded

that when this was accomplished, *The Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.* Jos. v. 9. This taking of Israel down to Gilgal by Samuel to renew the kingdom there, and this taking of the Jews down to Jordan to be baptized therein, and to come up out of the river cleansed for the remission of their sins, were acts intended, doubtless in both cases, to remind them that God brought their fathers into Canaan to be to Him a peculiar people, and that, though they and their fathers had been unfaithful, God there renewed his covenant with them as He had there renewed it with their fathers. This baptizing in Jordan, therefore, was intended to be to the penitents as the beginning of days, after which they should seek earnestly to fulfil their covenant vows; so that, to as many of the Jews as were baptized of John in Jordan, a fresh opportunity was afforded of entering on a new course of obedience, delivered from the burden of the guilt of former shortcomings, and therefore in a more favourable condition for striving to make sure their calling and election as the peculiar people of God. (J. B. 50.)

John's mission was not in any way to supersede the services of the priests, nor by any act he should perform to render unnecessary the fulfilment of the Law. His baptism, therefore, could not be intended to serve as a sufficient preparation for the forgiveness of sins in cases for which the Law appointed sin offerings to be offered, or other rites to be fulfilled towards God, or services to be rendered to men. Where such were necessary, baptism must have been delayed until the penitents went to the priests with the offerings prescribed, or must have been administered only on their promise so to do; for a readiness to fulfil such acts of obedience to the Law was a part of the reformation which gives title to this ordinance, *the baptism of repentance.*

Nevertheless, although John's baptism did not bestow or form the means of conveying forgiveness, it had doubtless some unusual measure of grace connected with it, and at least a promise of forgiveness of sin attached to it. Even Christian baptism, respecting which we make the profes-

sion of faith, "I believe in one baptism for the remission of sins," does not, strictly speaking, directly convey forgiveness, but in it God accomplishes that mysterious act whereby we are made partakers of the death of Christ, and so enter into a state of freedom from guilt, and are made partakers of His resurrection, and so enter into a condition of newness of life. There was, however, nothing in John's baptism approaching to this; for Jesus was not yet glorified—John was not a minister of Christ—Christ did not use John to work the works of God given to Himself to do. John was a prophet of the Dispensation of the Law, and, like all the service of that Dispensation, testified to better things to come. His mission was merely to make ready a people for the coming and the work of Him of whom he was about to testify: *Behold the Lamb of God, which taketh away the sin of the world. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.* John i. 29, 31. The latter clause of this scripture shews the object of John's baptism, by plainly declaring that the Messiah should not be made manifest, as the Lamb of God, to any but such as repented, and accepted of the special ceremonial washing in Jordan by the messenger of the Coming One, in token that by him they had been prepared for His appearing; and thus what was written by Malachi be fulfilled: *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple.* Mal. iii. 1. (J.B. 51.)

3d. The counsel to Individuals to bring forth fruits worthy of repentance.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then

came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Luke iii. 7–14.

This passage agrees with that in Matt. iii. 7–10, except that here it is said, John thus addressed the multitude, while there it is said he addressed the Pharisees and Sadducees. There is no reason why we should conclude that one or other of these statements is incorrect, and that he uttered once only the words here recorded, rather it is probable that he was led thus to speak both to the people and to their leaders, and this very often; for, both in Matthew and in Luke, the narrative gives merely specimens of his preaching, in illustration of the ministry which he carried on for two years nearly. Besides, if the words were truly applicable to the leaders, as doubtless they were, they would be in measure to the people also; for there is no truer saying than "Like people like priests," and there never was such a case as an unfaithful band of rulers with an obedient people, or a wicked people under godly leaders. (J. B. 52.)

To save repetition, we propose to defer the consideration of what is here said in the latter part of ver. 8, respecting election, and in ver. 9, respecting the execution of judgment, till we come to expound, in the next Division, the same words written in Matt. iii. 9, 10.

It appears that John's testimony was not only addressed to the Jews in general, but that also he made special applications of it to the different classes of society, to meet their particular condition, even as we see he acted thus in giving counsel to those who sought it: he had a word for Herod the tetrarch of Galilee, for the priests and Levites, for the Pharisees and Sadducees, for the people, for the publicans, and for the soldiers. It is probable, therefore, that the sharp words recorded here in ver. 7 did not form a portion of his general address to all the Jews without distinction, but, just as in Matthew they are said to have been applied specially to the Pharisees and Sadducees, so here possibly they were ad-

dressed to Jews in some particular condition only. The terms used, *Then said he to the multitude that came forth to be baptized of him*, seem to suggest that it was to Jews who came thronging too readily to be baptized, before they had heard much, before they were convinced in conscience of the evil of their ways, before they had counted the cost of reformation. The rest of the sentence, *Who hath warned you to flee from the wrath to come?* tends to confirm this; for the words imply, that all which they had as yet heard from John could scarcely have effected such a change in them as to lead them in a reasonable way to desire to be baptized, but that they were rather in the spirit of following the multitude, whether for good or for evil, which was a course of proceeding beneath the object of the work.

These inferences arise in the mind when pondering the meaning of the salutation, *O generation of vipers*, which, as applied to private persons, it is difficult to understand. What can be said of its apparent meaning we shall reserve till speaking of it, in the next Division, as applied to the Pharisees and Sadducees. But it may be good to observe here, that these were not words of John's selection, speaking as a man in the exercise of his judgment, but words put into his mouth by God. However wicked the worst of the Jews were, John would not have been justified in applying such terms to them at his own hand, and if he had, seeing that they were his brethren in the bonds of the one covenant, and therefore that, in a certain sense, he was in measure responsible together with them for all their evil doings, his hard words would have recoiled upon himself as being included therein with them. But they were words given to him to speak in prophetic utterance, and therefore true and appropriate, whether we can satisfactorily expound them or not. (J. B. 53.)

Bring forth therefore fruits worthy of repentance. This means, in reference to such as have been just spoken of, If, however, you who have been so evil will now press forward and claim your privilege as Jews to share in *the baptism of repentance for the remission of sins*, which I am sent to administer, come, but, take note, it will require of you to bring forth the fruits that are worthy of repentance. But, no doubt,

this admonition was addressed to every one baptized, to whatever class he belonged; for John's ministry was to bring back the people to righteousness—that is, obedience to God's will in all things. Perhaps adopting the fuller term, "reformation," for the word "repentance," the meaning of John's exhortation will be still more plainly felt: If you desire to share in my baptism, observe it is the baptism of reformation of life, and you will be expected by God henceforth to yield the fruits worthy of a true reformation, the full measure of service which is due by those who are in covenant with Him. For John sought not to gather disciples to himself, to form another party among the Jews; he did not, like the founders or patrons of the sects, admit eagerly, and very easily to his fellowship, whoever, though unprepared, would join him. His work was to make ready a people for the Master, and he strove to do it thoroughly. (J. B. 54.)

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. John's answer seems to confirm the view, that the multitude to whom he was speaking (ver. 7) was of the ordinary members of Jewish society; the substance of the answer being, Fulfil the law of love to the brethren, let each one love his neighbour as himself. Of course, as before shewn, this could not be, save as first of all they began to love God; but this duty was perhaps alone spoken of, as suggesting a very practical test by which each man might ascertain his progress in reformation. The fruit worthy of repentance demanded of them was not some great thing, not a multitude of bulls and of calves for sacrifice on Zion, not some additional solemn feasts to be held in Jerusalem, but that, wherever they dwelt, they should love one another. No words could set forth more plainly the low condition of soul those were in who, while boasting of being the children of Abraham, Isaac, and Jacob, and of being the Israel whom God had chosen for his peculiar treasure, required to be reminded of the duty of attending to the very first beginnings of a fulfilment of the second great fundamental commandment; of the duty of respecting the first faint emotions of love in one's heart.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. The publicans being the collectors of the Roman tribute, in general no Jews but such as had lost caste among their brethren would accept of the office, and therefore the whole class was hated and despised; yet some of them desired to share in the baptism of repentance, and to bring forth fruits worthy of reformation, and unto them also a special word of counsel was given.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. These soldiers must have been Jews, for John had no message to any other people, and probably belonged to Herod. Some of these even, it appears, were touched by the words of John's testimony, and repented, and desired to do better for the time to come; and therefore a word of counsel was ready for them also, suiting their peculiar position.

These cases, here given by Luke, are illustrations only of what occurred continually, and teach us that John not only industriously made his proclamation, *Repent ye*, and actively baptized all who professed their penitence, and shewed it by confessing their sins, but that he also perseveringly exhorted every one to bring forth fruits worthy of repentance, to take heed to manifest the reality of reformation of heart in their life and conversation, giving counsel also to such as needed instruction as to what this practically in their cases meant.

Doubtless among these pieces of counsel given would, in many cases, be the advice, though no mention of it is here made, to go and shew themselves to the priests, and to offer for their cleansing from guilt before God the sacrifices appointed by the Law, as the plague of each man's heart might require. (J. B. 55.)

Third. John's testimony to Israel as a covenanted people.

Having considered John's testimony in its personal aspect, we proceed now to trace its application to the Jews as a covenanted people, that is, in their corporate capacity as the peculiar people of God: dividing the matter into the following subjects:

—1st. The proclamation to Israel to repent because the Kingdom of heaven was at hand.
—2d. The charge to the priests and Levites to prepare the way of the Lord.
—3d. The protest to Israel against sectarianism.
—4th. The call on Israel for fruits meet for repentance, with a warning of the result of entertaining false notions concerning election.
—5th. The message to Israel—a preparation for judgment being executed.
—6th. The many other exhortations which John addressed to the people of Israel.

1st. The proclamation to Israel to repent because the Kingdom of heaven was at hand.

Repent ye: for the kingdom of heaven is at hand. Matt. iii. 2.

The meaning of the phrases here used, and the application of them to individual Jews, have already been shewn; the application of these words to Israel as a nation in covenant with God remains to be considered.

The text points to a national conversion; for the Jews, to whom the words were addressed, knew that the word "kingdom" had no reference to individuals separately, but to a people collectively. In their longings for the re-establishing of a son of David on the throne, it was that they might all, together bodily, not one by one, come under his sway and be benefited thereby: hence the disciples, giving expression to the desire of all the Jews, enquired, *Wilt thou at this time restore again the kingdom to Israel?*—a national restoration. In like manner the language of Malachi, forespeaking of a conversion, pointed to a national reformation: *Remember ye the law of Moses, . . which I commanded for all Israel;* and again, *Behold I send you Elijah*—now Elijah was sent to the king and the ten tribes conjunctly, at that time forming the kingdom of Israel.

A covenanted people, elected to serve God in a peculiar way as a united company, if unfaithful, has as much need to repent, in all the fulness of the meaning of the term, as individuals, who have sinned, have to repent of their trans-

gressions. Now, Israel's peculiarity was that it was a priestly nation, set of God to stand between Himself and the rest of the human race, and to be in his hands an instrument for performing certain sorts of service: bearing to men a testimony for God; making confession of the sin of men; offering intercession for men; revealing God's will to men; shewing men an example of obedience to God; and manifesting the blessedness of serving God—proving that godliness hath the promise of the life that now is as well as of that which is to come. The call to repentance, therefore, as addressed to Israel, included amendment on all these points, for the nation had miserably failed on every one. The national repentance, consequently, required to be a very large matter, including, in a certain sense, repentance for the personal faults of all its members, because the priestly nation was responsible for the behaviour of its members. Israel was invited to judge itself and to discern its shortcomings. It had to become sorry for the imperfect way in which the two tables of the law of love had been fulfilled, and the unacceptable manner in which the services of every day, and of the Sabbath days, and of the feast days of the Lord, had been performed; it had to rise up into a hearty desire to do better; it had, in the spirit of this holy desire, to confess with loathing its past wickedness; it had to ask forgiveness for all this, and permission to be allowed to be still the peculiar people of God; and it had to set to, in an honest heart, to strive earnestly to fulfil perfectly the whole law of Moses. Not less than all this was that repentance or reformation which Israel was called on to undergo, that its calling and election might be confirmed to it.

It has been already pointed out, that if Israel had been faithful during the 1,500 years in which it was God's peculiar people, it would doubtless have attained to some considerable measure of discernment of what God had revealed concerning his purpose by the prophets; it would have learnt that the kingdom to be longed for was not that of their father David in the hand of one of his sons, in the ordinary meaning of these terms, but the Kingdom of heaven established in the earth in the hand of Him who was David's Lord; and it would have understood, that, because it had been faithful in

the duties of the inferior Dispensation, its reward should be to be advanced into the chief place of service in the better Dispensation, in which the Prophet like unto Moses, the Priest after the order of Melchizedek, the Shepherd of Israel, the King whom God would set on his holy hill of Zion, and to whom He would give the heathen for His inheritance and the uttermost parts of the earth for His possession, should bear unopposed and everlasting rule, and make the men of Israel princes in all the earth. But not only was there a veil upon their hearts when the types written in the law were read, it remained even when the plain words of the prophets of later date were read, because they were a disobedient people, as it is written, *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not*, &c. Is. vi. 9–12. (J. B. 57.)

Because the Jews were in this condition of heart when John came to them, God caused the word of truth, which bringeth light, to be spoken in their hearing—*Repent ye: for the kingdom of heaven is at hand.* That is, the announcement of the approach of the Kingdom was preceded by the charge, *Repent ye:* meaning, O covenanted people, you have need to undergo a great reformation, that you may not miss the fulfilment of the promises made of old; hasten to repent; for God's purpose in the earth, of which He has testified to you and your fathers plainly by the prophets, that it is to establish His dominion for ever in the earth, is about to be accomplished. Individuals among the Jews, when they heard, believed, and, accepting the word in the obedience of faith, though, no doubt, they little comprehended it, they came afterwards to understand through experience what the Kingdom of heaven being at hand meant. But the Jews, as a nation, Judah and Benjamin and Levi as representing at that time Israel the organized people of God, would not listen to John's testimony, would not accept the invitation sent; they rejected God's messenger and put him to death, even as they soon after did to the Son whom He sent—as the Lord foretold in his parable of the Wicked Husbandmen (Matt. xxi. 33–46). Observe the mystery of unity in a covenanted people, and the organization for manifesting what is in them, whether good or evil, through their

corporate aspect, by their rulers. Herod the king imprisoned John and then slew him; the chief priests moved the people to reject Christ and persuade the Gentile governor to crucify Him; yet our Lord said, *But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.* Matt. xvii. 12. The real condition of the heart of the great bulk of the Jews was correctly exhibited by those acts of the king and the priests, although there were some pious Jews at John's coming, and many others became so through his ministry. If the heart of the bulk of the people and of the bulk of their rulers had been right with God, though but imperfectly so, the Jews as a nation would have accepted the ministry of John, and thus have been prepared to accept that of his Master also, and Israel should have remained the people of God unto this day. (J. B. 58.)

2d. The charge to the priests and Lēvites to prepare the way of the Lord.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. Jno. i. 19, 23.

Understanding God's orderly and reasonable mode of proceeding, in all cases of sending messages to a covenanted people, to be to address such messages, in the first place and chiefly, to the ordinances of rule which He has set in their midst, we might have safely concluded, even if we had not had the above record concerning this point, that the prophecy of Isaiah respecting a proclamation to be made, saying,

In the wilderness prepare ye the way of the Lord;
In the desert make straight a highway for our God,

would be fulfilled by a message delivered in the first place and chiefly to the rulers of the people. For although John's call had been listened to, and obeyed by all the Jews who heard it, so far as their private affairs were concerned, yet that would not have constituted a national reformation, although an excellent preparation for it. It was of necessity that the charge should, in some way, be addressed to the rulers, and this not as individuals, but in their official capa-

city. God's providence seems to have arranged for this, by leading the official body in Jerusalem to depute some of their number to enquire of the man, whom they had heard of as making a remarkable proclamation in the wilderness, who he was, and by whose authority he preached to the people and baptized them. Those sent were priests and Levites, and, it is added, *And they which were sent were of the Pharisees*, shewing that they were probably men of considerable learning, and of much influence among the rulers. To them, thus coming with authority, and demanding of him who he was, it is recorded that he replied, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.* It were to miss the substance of the matter to suppose that these few words were all that John addressed to the deputation. Even if they were so, the reference to Isaiah would or should have sufficed to turn the attention of the priests and Levites to all that the prophet had uttered concerning the particular dealing of God with his people then foretold. But there can be no reasonable doubt that John, who spared no pains in preaching to, baptizing, and counselling, the commonest of the people, would address to these men, his brethren of the priestly tribe, either all the words of Isaiah and Malachi respecting his ministry, or else a discourse which should include the whole substance of these prophecies, especially as some points in the predicted messages could be fulfilled only by the priests, and some more especially concerned them personally as a class. The charge would be:

—To prepare thoroughly the people of God for a special revelation of the glory of God.

—To make the people realize the nothingness of the creature, the all-sufficiency of the Creator, and the persistent vitality of the word of God.

—To cause the power of God in Zion to be felt, and his blessings in Jerusalem to be perceived: Zion and Jerusalem thus made to offer the appointed twofold testimony to the presence of God.

—To stir up the people to expect a manifestation of that providential care in things temporal and things spiritual which had been promised, and of which they had been accustomed to sing, saying, *Give ear, O Shepherd of Israel, thou that leadest*

Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. Ps. lxxx. 1–3.

—To prepare the people for the Lord's coming suddenly to his temple, even the Messenger of the covenant, whom they professed to long for and to delight in.

—To prepare themselves for the coming of Him, one of whose works was to purify them as gold and silver are refined, that they might be able to offer unto God, in a righteous manner, the offerings of his people.

—To remember, and to call on all to remember, the law of Moses which God commanded him in Horeb for all Israel, with the statutes and judgments.

—To submit to have their hearts turned to the people, like those of fathers towards their children; and to desire to have the hearts of the people turned to them, like those of children towards their fathers.

—To strive earnestly and be resolved, that whenever the Lord might come He should find his people so faithful that, instead of being compelled to smite the land He gave to their fathers with a curse, He might be induced to pour out upon it yet more abundant blessings.

As we learn from the prophets, that God desired to say all these things at least to the rulers of his people at the time of their visitation, we may be assured that all these were set before them by John, either in the words of the prophecies alone, or, which is the most probable, with many additional words by way of explanation, application, and persuasion, given him of God to speak as each opportunity was afforded to him. (J. B. 59.)

3d. The protest to Israel against sectarianism.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Matt. iii. 7, 8.

We have in a former place, when considering the social condition of the Jews at the time John was sent to them, had occasion to notice that the religious portion of the Jews

was divided into three great parties, called the Pharisees, Sadducees, and Herodians, and to point out their peculiarities, and the spiritual states of which these were the fruits. Although two only of these sects are here mentioned by name, there does not seem to be any reason that would make it unlikely, either that some of the Herodians would be candidates for baptism, or that, if they were, they would be addressed in other words than those in which the two other sects were reproved.

It should be kept in mind, that from John's having been brought up in retirement, partly perhaps to this very end, he could have little personal acquaintance with the members of these parties, and probably had no knowledge of their tenets and practices; consequently, all that can be inferred from the sharp language here applied to them must be taken as God's judgment concerning them and not John's. John was a prophet, and spoke in the word of the Lord such things as it would have been highly unbecoming in him to have said of his own mind, and some things that he could not have so uttered, for they were beyond his own knowledge. Even if he had been ever so familiar with the members of these sects, and ever so thoroughly acquainted with their precepts and practices, he would not have been led thereby to have judged them to be a generation of vipers; to do so, justly, required a knowledge of the thoughts and intents of their hearts; and, although that had been his opinion of them, he would not have been justified in giving expression to it. These men acknowledged Jehovah to be the only one God, and professed to serve Him; as far as man's eye could see, they honoured Him much and obeyed his commandments; they strove to convert men from what they believed to be the errors of their ways; and they did a good deal for them in matters of temporal relief. No Jew, however pious and well-instructed himself, could have formed such a judgment of them as that implied in the terms here made use of, even though he might have had misgivings about some of their sayings and doings; for what he seemed to know of good about them would far outweigh what he seemed to perceive of evil.

Why then did God cause his servant to address to these men such words as these, *O generation of vipers!* a salutation

not more offensive to them personally than to the Jews generally, who, more or less, admired them all, while most of them were in some measure supporters of one or other of the parties into which they were divided? Let us try and search out what is meant by the phrase, and why it was applied to the zealous leaders and promoters of these parties—for to such, and not to mere adherents and admirers, it was no doubt applied.

The viper is a very deadly serpent; it is said that men have died from its bite in fifteen minutes. It kills by pouring poison into the blood, which then, in flowing through the body, instead of reviving every part, as its ordained use is, carries death everywhere. The serpent bites to secure its prey—in this case, doing it with deliberation, its action is peculiar: fixing its gaze on the creature it would strike, it does so by darting forward its head suddenly, and then recovering its former position, and this with such rapidity that an observer, narrowly watching the operation, can scarcely believe that the reptile has had time to bite, till he witnesses the effect on the victim. But it bites also as an expression of its anger, or in self-defence, when it emits a double portion of its venom.

Now the question arises, In what respect were the leaders and zealous members of these parties like to vipers? Our Lord's warning his disciples to beware of the leaven of the Pharisees, Sadducees, and Herodians, and explaining that the leaven of these sects was their doctrine, gives us the hint that the harm they did was not so much by their actions as by their doctrines, and that in these lay that power to hurt which caused them to be likened to vipers. In confirmation of this, observe the strong resemblance, in the mode of their operation, between poison and leaven: poison spreads and spreads till the whole body is poisoned; the leaven ferments and ferments till the whole lump is leavened. It is also worth while here to call to mind the parable of the Leaven, which the Lord spoke to foreshew the gradual corruption of doctrine that should occur in the course of the history of the Church: for there is nothing new under the sun, and that which He predicted would come to pass among Christians,

was only just what had been done before by the Jews. *Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* Matt. xiii. 33. That is, the Church, as the spouse of the Lord (the woman or wife), would mingle the doctrines of the wisdom of the flesh of her inventing (the leaven, or piece of dough which the woman has kept till it is sour) with the pure word of truth (the meal), which the Lord has given her wherewith to maintain the faith of his people (like a husband providing his wife with food for his household), till the teaching of the Church becomes so debased as to be pleasant to the natural mind (till the whole was leavened, and more palatable to the children than unleavened cakes). It is probable that, in speaking of three measures of meal, our Lord had in his eye these three sects; and further, it is probable that this could be done truly when speaking of the Church, because the reason why there were just those three great parties among the Jews lies in the constitution of human nature, and therefore that three systems of evil doctrine would consequently be reproduced in the Christian Church also.

But, however this may be, the fact is, there were among the Jews three parties having each one its doctrine, and that these three systems of doctrine our Lord condemned as leaven, a powerfully corrupting thing; and further, that those who invented or promoted the prevalence of these systems of doctrine, He, by John first, and then by Himself, called a generation of vipers. The question therefore arises, What doctrines in particular, that were common to all the three systems, were of such pernicious tendency that, like leaven, they corrupted by contact those that were good, that like the poison of vipers in the blood they transformed that which was intended for the promotion of life into a dispenser of death? Now, on examining these systems, and on considering the words of our Lord spoken in condemnation of some of the things taught and done by the Pharisees, we are unable to single out any particular doctrines or practices that seem to be so wicked in comparison of the evil course of life of the publicans and sinners, that the maintainers of them should, on account merely of these doctrines and practices, be designated

a generation of vipers, while no such term appears to have been applied to these others, as a class. We come therefore to the same conclusion here, as we did when considering what schism is, and in what forms it shewed itself among the Jews (pp. 172–186), that it was not their doctrines or practices as such, even though they were false or evil, that drew down on these Jewish parties the condemnation implied in the term *generation of vipers*, but that it was the condition of spirit that emboldened men to invent, or adopt, and then zealously to propagate these systems, that excited God's indignation against those who did so, and led Him to cause John to utter this testimony against them. In this light, the difference between the class of irreligious Jews and the classes of religious sectarians was this, the former refused indeed openly to serve God, and went off, as it were, to serve themselves, but they formed no confederacy actively to oppose God's law, to undermine it, and to bring it into disrepute; on the other hand, the latter, while professing to be zealously serving God, framed systems of doctrine and practice that competed with the Law given through Moses, with its statutes and judgments: that of the Herodians doing this a little; that of the Sadducees doing this much; and that of the Pharisees doing this most of all, and hence bringing on them the most frequent reproofs and the most bitter denunciations.

The doctrine of these systems was characterized as leaven, and rightly so, for just as this powerful natural agent communicates its own state of fermentation to the dough with which it is brought into contact, so did those sectarian teachings corrupt the measure of truth that was in the heart of those who were made proselytes. The leaven, being a lump of dough, was so like the dough with which it was to be kneaded, that the experienced eye only could detect easily that it was in a state of fermentation, so also the doctrines of the sects had so much resemblance to the truth that the ignorant or careless might easily suppose them to be genuine truth. Hence our Lord felt the need of warning even his disciples against the subtlety of these mimicries of the truth, saying, *Beware of the leaven of the Pharisees, and of the Sadducees, and of Herod.*

Further, the doctrine of these systems was by implication characterized as the poison of vipers, and rightly so. For just as this powerful natural agent corrupts the blood with which it is mingled, and by this means strikes the body with convulsions, palsy, and death, so did these sectarian teachings, as just remarked, corrupt the measure of truth that was in the hearts of those who became proselytes, and by this means tainted the spirits of the men with the disobedience of pride —which, while benumbing all energy for God's service, filled the victim with a frantic activity in evil doing, the end of which exertion is death. By openly calling the leaders of these sects a generation of vipers, the Lord forewarned his disciples to be on their guard lest they should be smitten of them at unawares: like the prey which the viper has softly approached, and intently gazed at for a moment, is suddenly bitten by it, and poisoned unto death, before it is conscious of danger being near. For there is plainly something more than the corrupting of the doctrines of truth pointed at, when, besides speaking of this evil by the figure of the leaven, which is its true emblem, our Lord denounced it as the poison of vipers; and doubtless it is this: that the doctrines of truth so altered and perverted, and the commandments of God thus changed into rules of man's devising, corrupted those who received them to the very core of their being, encouraging them to think that men might believe what they liked, and to this end might modify God's word; and that they might serve Him according to the dictates of their own will, and to this end might alter His statutes. Even as the crafty deceiver at the beginning, not directly but indirectly, through the spirit of pride, brought in disobedience, and by disobedience death, saying, *Yea, hath God said, Ye shall not eat of every tree of the garden? Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

Hence, as before hinted, the reason why the system of the Pharisees was most condemned, was not merely because it taught more and directed more than the others, but because its greater extent of false teaching and misdirection shewed, that spiritual pride, the root of bitterness which produced all the systems, had in the Pharisees found the most

congenial soil, and was thus enabled to bring forth the most abundant fruit. (J. B. 60.)

John's salutation, therefore, of *O generation of vipers*, addressed to the Pharisees, and Sadducees, and, no doubt, to the Herodians also, was a public protest against the sectarianism of which they were so proud, for, except in this light, the words he added, *Who hath warned you to flee from the wrath to come?* do not seem to be easy of explanation. For John was sent, as his Master came, *not to call the righteous but sinners to repentance;* it was because the covenanted people was in such an evil state, the rulers even being evil, that the Elijah ministry, that is, a special message of warning and help, was sent to it; and John had been doing his work, calling on the worst men as well as the less bad by his proclamation, *Repent ye: for the kingdom of heaven is at hand.* What then did he mean by thus designating these wicked men, and expressing surprise at their seeming desire to escape from the wrath to come? Had he not warned them? Had he not invited them? Yes; he had called on the Jews to repent and confess their faults, and be baptized for the remission of their sins; and therefore it is plain these men had not done so, or John could not have been led by the Spirit of God thus to speak to them. They must have come to his baptism still Pharisees, Sadducees, and Herodians in heart, that is, still leaders or partizans of confederacies in the midst of the one covenanted people, which confederacies were oppositions to the will of God. God had said, *And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried.* Deut. xxi. 5. And again, *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.* Mal. ii. 7. But the Pharisees virtually had said, No; our lips, whether we be priests, or only scribes or rabbis, shall teach the Law; and so had said the Sadducees and the Herodians. Some of these may have, and probably had, repented of many sins and shortcomings, but their chiefest sins were the Pharisaism, the Sadducaism, and the Herodianism, of which, in truth, they were more

proud even than of being the people of God, and of which they had probably as yet no intention to repent. As penitent Israelites, however wicked they had been, John could baptize them, but as impenitent sectarians, however little by actions cognizable by men they might have broken God's law, John would not baptize them. He had not warned and invited sectarians, that is, members of man-invented confederacies, to escape as such, that is, while continuing in that condition of heart. His words, *Who hath warned you?* plainly mean, Who has proclaimed that there is an escape from the coming wrath for those who persist in being Pharisees, Sadducees, or Herodians? There is no such escape. (J. B. 61.)

Their non-repentance of their sectarian position, even if they had repented of their private sins, being the point aimed at by these bitter words, afforded room for what follows: *Bring forth therefore fruits meet for repentance.* This, taken in connection with the preceding words, seems to say: If however you do really wish to escape the wrath to come, do that which is requisite to ensure it; in addition to your repentance of your sins and shortcomings as private men, repent of having been leaders or partizans of these parties which are an offence to God; give up being Pharisees, Sadducees, or Herodians, and be content to be Israelites indeed. If the principal words of the two verses be looked at steadily, *Pharisees and Sadducees—O generation of vipers—who hath warned you—bring forth therefore fruits meet for repentance*, it will be felt that the fruits meet for repentance here referred to in their special case, were the fulfilling their duties as Jews in quite a different spirit, way, and degree to what as sectarians they had been accustomed to do—in other words, ceasing from being members of these sects. (J. B. 62.)

4th. The call on Israel for fruits meet for repentance, with a warning of the result of entertaining false notions concerning election.

Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. Matt. iii. 8, 9.

The first clause of this sentence is a connecting link

between what precedes it and what follows it. As forming a conclusion to John's protest against sectarianism it has just been considered, but it requires to be now again brought into view as an introduction to his warning of the result of entertaining false notions concerning election. It is with the general aspect of the exhortation, to attain fully to that perfect repentance which culminates in the manifestation of full obedience to the commandments of God, that we have here to do, while in the former place it was merely so far as it reproved the fruitlessness of confederacies, that we were concerned with it.

This call on the Jews, as a covenanted people who had been unfaithful, was to bring forth the fruits meet for repentance, that is, works suitable to a profession of reformation, corresponding with the reality of an attainment into a condition of true penitence. These fruits, therefore, could be no other, could be no less, than first of all those which constituted a perfect obedience to the ten commandments issuing from that law of love which was given unto man at the first, and under the obligation of which as men they lay; and then, further, a true faithfulness in the accomplishing of all the services to God and men that were enjoined on them as a priestly nation, by the Law given by God to Moses at Horeb for all Israel, with the statutes and judgments. These fruits consequently would be very large in amount, and very extensive in variety. They included the fulfilment by the Jews, both individually and collectively, of every appointed duty to God, to Israel, and to the world. The more personal duties, usually spoken of as the fulfilment of the moral law, need not be particularized, as they at once suggest themselves to every mind, but it may be useful to point out some of the chief corporate duties.

—The fulfilment of the services of the Court, and of the services of the Holy Place, and of the service of the Most Holy Place, day by day, and on the Sabbath days, and on the feasts of the Lord, *as the duty of every day required.*

—The accomplishment of these services, as an honourable and profitable privilege, through faith in God, and in the election of Israel to be his peculiar servants, and in the Law as the revelation of His will, and in the consequent

importance of these services towards accomplishing the purpose of God.

—The realization of the truth, that in its calling and organization Israel was one nation, though consisting of twelve tribes, headed up in another, and that a priestly tribe; that no part of Israel was entitled to esteem itself to be Israel to the exclusion or forgetfulness of the rest, or to love, honour, and assist itself more than it did the rest of the brethren; that no part of Israel was justified in looking on the priesthood as exclusively its priesthood, and in considering the service of the priesthood as performed particularly for it; and that no part of Israel was privileged to expect that God would keep with it alone the covenant He made with Abraham, or fulfil to it alone the promises He made to Abraham as afterwards detailed in the Law, and further unfolded in the Prophets.

—The comprehension of the fact that Israel was separated from all other nations for the purpose of standing clear of all their evil doings, and that it was forbidden to be reckoned among their number, because it should not be classed with those who knew not God; and not to the end of its despising, hating, and ill-treating those who sat in darkness, but yet were their brethren in the common bond of the one human nature.

This call on the Jews to bring forth fruits meet for repentance, as the proper conclusion of a true and full repentance, was therefore not a summons to Judah and Benjamin and Levi to do something for themselves, but was a command from God to the part of his people which then dwelt in Judea and represented before Him the whole of His people, to repent and to bring forth the fruits of repentance on behalf of the whole house of Israel. The two tribes, with the priests and Levites, were not to repent of the sins merely of the kingdom of Judah from Rehoboam's day downwards, or of the sins of the remnant that returned from Babylon to Jerusalem, and had since that time dwelt in Judea, but they were, as one with, as representing, and as on behalf of all Israel, to enter on and pass through a complete course of repentance for all Israel, from their installation, as it were, at Sinai as God's peculiar people, down to that very time.

They were, as representing all Israel, to discern the unfaithfulness of the past, to mourn over it with godly sorrow, to rise up to a hearty desire to be faithful, to confess the sin of the nation, to ask forgiveness, and for permission to continue in the service of God. In like manner, the two tribes, with the priests and Levites, were not to bring forth the fruits worthy of repentance for themselves merely, but for all Israel, so far as this could be done by a remnant representing the whole, whereof the greater part presented not themselves thrice a-year before the Lord as commanded, even if they honoured God in some measure in the land of their captivity. That is, whatever of reformation among the Jews was effected in respect to their national duties, it was requisite that this should become a characteristic of their services, that they should be performed as the acts of the house of Israel in its corporate capacity. (J. B. 63.)

These remarks form a suitable preparation for considering the warning given, in the latter clauses of the sentence above quoted, to the Pharisees, the Sadducees, and, no doubt, the Herodians, of their mistake as to the truth concerning election. While doing so, we have to keep in mind the measure of application there may be to those Jews who were not adherents of either of these sects, or, if so, were such lukewarm members as, very properly, to think more of, and to esteem more highly, their standing as children of Abraham than of their connection with any party; for, when treating of the application of John's testimony to individuals, to save repetion, we referred to this place for the consideration of the personal application of these words as they occur in Luke iii. 8. As Election is a fundamental truth of vast importance, it may be useful to trace out that essence of the matter which ought to be prominent in every doctrinal statement respecting it; and which ought to be realized by every one in covenant with God.

Election is the manifestation of God's will concerning some work to be done in furtherance of His purpose, in respect to which work He exercises his sovereign right to choose by whom, and where, and when, and how it shall be done.

God's election is of course guided by reason, but, while He reveals from time to time what He has chosen, He does not make known to men the reason of His choice.

Since Election is to the end of accomplishing some work in furtherance of the purpose of God, it is plain that it is not exercised principally for the exaltation or blessing of the person or thing elected. The manifestation of God's electing will began with the acts of creation; on each day there was a different revelation of it. He elected the sun to rule the day, and the moon to rule the night, not for the sake of their glory or for their advantage, but for the benefit of the creatures He was to have in the earth. He elected the waters to be the abode of fishes, the air to be a place for birds, the dry ground for quadrupeds and man, but not for the purpose of putting honour on the sea, on the atmosphere, and on the land. So afterwards God's election of places where events should occur or services be performed, and his election of times and seasons wherein what He ordained should come to pass or be accomplished, was never exercised for the glorification of places or seasons. And the same is equally true of his election of men: it never was exercised in favour of men merely for their benefit, or chiefly for their advantage. While it is indeed true that men elected of God for any service, and places and times elected whereat and wherein these services should be performed, are greatly honoured thereby, are lifted up into a place of honour; and, with respect to men, that, if they are faithful in fulfilling the duties thus imposed on them, they will obtain a rich reward: yet of all the men we read of as elected by God to some honourable position, Adam, Seth, Enoch, Noah, Abraham, Moses, Aaron, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, &c., not one but was elected into a place of labour to do some work for God, wherein, if he was blest, that was his reward, but was not the object of his election. Abraham was elected of God to be the father of the faithful, that in his seed (which is Christ) all the nations of the earth might be blessed. His descendants by Isaac and Jacob were elected to be the faithful, that in them might be found a people prepared for the promised seed when He should appear. Now, just as it is true of things, places, and times,

that, as long as they subserve the purpose of God, He will hold them in honour, but that, if they were to fail Him, He would fail them, and then they would immediately cease and pass away, being but creatures with no stability in themselves; so is it true with respect to a man, or a family, or a nation elected of God: as long as they are faithful, those elected are entitled to expect, and will find their just expectation realized, that He will hold them in honour, but that, if they fail Him, He will fail them, and degradation, ruin, and despair must be their lot.

The principles involved in what has just been set forth may be stated in brief thus:

—Election is of God, and it is unto His service.

—If the time or place, if the thing or person, be yielded to God, He will justify his election of it by making it tend to the accomplishment of his purpose.

—Inanimate things are honoured by election, men are both honoured, and, if faithful, blest by it; but in neither case is this result the object of their election.

—If times or places, if things or men, are not yielded to the service of God according to the object for which they were elected, they are utterly worthless to Him, and must be rejected. His having honoured them with election, instead of being in their favour, will bring on them double indignation. (J. B. 64.)

To return now to the text before us, it is evident from the words addressed by John to the Jews in general, as recorded in Luke iii. 8, and from the same words being specially applied to the sectarian leaders of the people, in the passage before us, that none of the religious Jews understood the doctrine of election, but had taken up the notion that God had so tied Himself up to them, through His promises to their great forefather, that He could not refrain from blessing them, irrespective of all question as to the measure of their faithfulness. For, when John had called on them to repent, and to begin to serve God in such degree as should prove the sincerity of their repentance, he added, *And think not to say within yourselves, We have Abraham to our father*, shewing that God saw this thought in their hearts:—We are godly enough, we

need not repent, there is no use in serving God better; are we not the children of Abraham, to whom He promised that his seed should inherit Canaan as a land flowing with milk and honey; must not God fulfil His word; are we then not assured of blessing irrespective of our worthiness? In the light of what Election is, such thoughts appear to be too absurd to be entertained even by evil men; and by men boldly wicked most likely they were not harboured, for it is not said the publicans and sinners flattered themselves that they, because children of Abraham, should be blest in spite of their evil lives. But the Jews, even those who were religious, even those who were not members of any party, or who at least rightly considered their national standing to be of most importance, did not estimate aright the value of their calling as the people of God, trusting to the fact of their election to make up for their shortcomings, rather than accounting it to be an honourable obligation to render fuller service unto God. With respect to the zealous sectarians, to whom John was speaking on the occasion recorded in Matthew, the case was even worse; for, while they erred like the others in their notions of the value of their election, they postponed it to the importance they attached, like the priests in the time of Malachi, to their own supposed great services to God, so that they sat at ease in Zion with a twofold confidence; for in general they convinced themselves that the Pharisees, or that the Sadducees, or that the Herodians, as the case might be, had rendered God debtor to them for their excellent service, even so much so that in mock modesty they professed to ascribe to Him the glory of their condition, saying, *I thank thee that I am not as other men are;* but if at any time, as perhaps when John's testimony sounded in their ears, doubts on this point troubled them, then, like the others, they found solace in the thought that they were the children of Abraham, and that this should make amends for all deficiencies—thus making lies their refuge, and under falsehood hiding themselves, as it was foretold of them. (Is. xxviii. 14–17.)

John, answering their thoughts by a strong figure of speech, shews then how little their conclusion from God's having made a covenant with Abraham could be relied on,

saying: *For I say unto you, that God is able of these stones to raise up children unto Abraham*—which, paraphrased, might be expressed thus: True, God made promises to Abraham—true, God must fulfil them to his children,—but as a righteous God He cannot fulfil them to any but those who, walking in the obedience of faith, shew that they are true children of their father. If you will be such, to you the promises shall be fulfilled; but if not, God will find for Himself faithful ones, if need be, even raising up these stones to be true-hearted children of Abraham, to whom He may fulfil the promises of which you are not worthy: there is no fear but that God will be faithful to his covenant, the fear is least you, being unworthy, should be cut off, and taste of his truthfulness in a manner the reverse of that which you are trusting to. We say, John replied by a strong figure of speech, but probably it would not have surprised them more if he had been enabled to speak plainly of what God would be obliged to do, as the Lord did about a year after, saying, *Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* Matt. viii. 10–12. For this mystery of the setting aside of the Jews for a time because of their unfaithfulness, and of turning to the Gentiles to take out of them a people for His name, and the shutting up of Israel in unbelief till the fulness of the Gentiles be come in, to which John's figure of speech pointed, would have seemed to the Pharisees, and to the Sadducees, and to the Herodians, a thing much more impossible than the literal turning of stones into children for Abraham. (J. B. 65.)

5th. The message to Israel—a preparation for judgment being executed.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. iii. 10.

We have to consider here both the personal and the national application of these words, for, when shewing the

meaning of John's testimony as it concerned individuals, to save repetition, we referred to this place for the exposition of these words as they occur in Luke iii. 9.

It should be remembered from the outset, that John was sent to the covenanted people of Israel, not to men in general; therefore, when he here speaks of the axe being laid at the root of the trees, he refers to fruit trees planted in a vineyard, as they in that country designated it, or orchard, as we should call it. On such trees, of course, it was reasonable to expect good fruit, and if it was not found, it was customary for the husbandman to cut them down and burn them, with some indignation against them as mere cumberers of his ground, by whom he had lost all the labour expended on them. Men do not feel and act in the way John speaks of towards trees growing wild on the mountains; they may indeed cut them down for wood or for fuel, but that is to prize them, to bring them into use, to put honour upon them; what is spoken of here, on the contrary, is disappointment, indignation, and disgrace.

The meaning of this warning, which John set forth in figurative language, drawn from an ordinary practice of husbandmen, is best understood, as applied to individuals, by calling to mind that parable of our Lord which He framed out of the proceedings of the same custom: *A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.* Luke xiii. 6–9. In this parable is set forth God's mode of dealing with a covenanted people: He is present in their midst, like the owner of a vineyard walking up and down to examine the condition of his fruit trees, having his servants to try every means to make each tree fruitful, and having also his servants, armed with their axes, to cut down the fruitless trees as soon as they are condemned.

Like to the teaching of this parable was the truth implied in the warning given by John: This is a time of judging;

God, like the owner of a vineyard examining his trees, is narrowly watching the effect of this testimony on his people; those who even now at length begin to bear fruit, it shall be well with them; but those who do not, must be cut off from the house of Israel, like trees cut down and drawn out of the vineyard. The words, *the axe is laid unto the roots of the trees*, intimated that the first act of judgment, the examining and judging, would be speedily followed by another act of judgment, that of execution of sentence on those condemned; for they announced that the axe suitable for cutting down fruitless trees was not only prepared, but was close at hand, that it had been brought into the vineyard, and was lying near to the trees ready for use. The warning was unto every man, without distinction of rank or class, to stimulate his hasting to bring forth fruits meet for repentance, because the ministry then being fulfilled was a preparing of the way for the God of mercy and truth to have patience no longer, to endure disobedience no more, to say—Cut it down; why cumbereth it the ground? (J. B. 66.)

The meaning of John's warning, as applied to the nation, is of course in substance the same as when applied to individuals, being expressed in the same words in Matt. iii. 10 as in Luke iii. 9, but in this aspect it points to a larger issue; for it implies the possibility of not merely some trees being cut down as fruitless, but all being so dealt with, as it had been prophesied of old: *And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.* Is. v. 5–7. This prophecy indeed had had a fulfilment, first in part by the carrying away into captivity of the ten tribes which formed the kingdom of Israel, and then a completion in the carrying away of the two tribes which formed the kingdom of Judah, but it still remained in the Scriptures of truth, God's

word to his people, and should have been by John's words recalled to the mind of, and engaged the attention of the priests and Levites, some of whom, in their sectarian character of Pharisees, Sadducees, or Herodians, no doubt heard this warning. That John's brief figurative sentence could refer to the possibility of so great an act of judgment, as the casting down out of their offices of the rulers, and the scattering of the whole people, we cannot doubt, when we consider that other parable of our Lord which He framed out of another practice of the owners of vineyards, in cases of necessity, and which we commonly call the parable of the Wicked Husbandmen (Matt. xxi. 33–43). It may suffice here to quote the last verse containing the application of it: *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* This parable, it is stated, was addressed to the chief priests and the elders of the people, and it was to them in their official capacity that it was spoken, for in that character they came to Him in the courts of the Temple, demanding to know by what authority He did that which He was then engaged in. It was thus addressed to those in whom all Israel was headed up, and therefore addressed to all Israel in them, and hence the reasonableness of the terms, otherwise very strange, in which the application of the parable is couched, *taken from you, and given to a nation bringing forth the fruits thereof*—the whole, if paraphrased, reading thus: The kingdom of God shall be taken from you rulers, and the people whom you should have made faithful, and shall be given to a nation, consisting of rulers and a people, bringing forth the fruits thereof. For the parable clearly pointed to the priests and Levites being superseded by the apostles and ministers serving under them, and to the people of the Jews being superseded by the body of Christians. The judgment of the chief priests and elders, *He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen* (ver. 41), and the subsequent observation of the evangelist, *And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them* (ver. 45), must not be supposed to teach that the rulers merely were to be punished, while the people they ruled over should, as a people who were comparatively not

in fault, have a band of more worthy rulers set over them. As remarked on a former occasion, the rulers and people forming a covenanted body of men are one, and as the rulers are such like will be the people, as also, as the people are such like will be the rulers—for if the rulers desired it, God would enable them to make the people obedient, and if the people desired it, God would make the rulers faithful.

Like to the teaching of this parable was the truth implied in the warning given by John. For God, like the owner of the vineyard, who, at the proper season sent for the fruits thereof, had been expecting the service from the house of Israel for which He chose it to be to Him a peculiar people; He had been sending messages once and again to obtain this, as it is written, *I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me* (Jer. xxxv. 15); and now, yet once more, He had sent an invitation to Israel to repent and do better, hoping concerning them, *It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin* (Jer. xxxvi. 3); yet warning them that, if they would not serve truly, He must fulfil the threat which was written, *Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.* Jer. xxxv. 17. All this, therefore, John's warning, in its national application, implied, following after, as it does, those other words, *O generation of vipers—Bring forth fruits meet for repentance—Say not, We have Abraham to our father*, and all that which they meant; and, if paraphrased, might read thus: And now already the axe for the execution of judgment is prepared and is in the midst of you, O rulers and people, even very nigh to you, O zealous sectarians, who esteem yourselves the faithful of Israel; it

will pass through the vineyard of the Lord of hosts without respecting rank or station, without respecting office or sect, sparing none that persist in being unprofitable to God; for He is even now weighing Israel in a balance, trying it by the talent of the sanctuary, and will praise or condemn according to the strict rule of righteousness, even if it should compel Him to desolate His vineyard: *For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth* (upon the land of promise). Is. xxviii. 21, 22. (J. B. 67.)

As John's words plainly declare that the axe for the execution of judgment was already prepared, and in the midst of those upon whom it should fall, and as the Roman power was that which God made use of to chastise His rebellious people, there seems no room to doubt but that the figurative language of the warning had a special reference to it. The Roman power, we know, was the fourth and last of those universal monarchies which were to oppress the house of Israel for its unfaithfulness, and which fourth one was exhibited in vision to Daniel as *a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it* (Dan. vii. 7); and which power, in the sequel, gave the Jews reason again to use with intensified feeling the words (vers. 4–8) of the 74th Psalm:—

Thine enemies roar in the midst of thy congregations;
They set up their ensigns for signs.
A man was famous according as he had lifted up axes upon the thick trees.
But now they break down the carved work thereof at once with axes and hammers.
They have cast fire into thy sanctuary,
They have defiled by casting down the dwelling place of thy name to the ground.
They said in their hearts, Let us destroy them together:
They have burned up all the synagogues of God in the land.

(J. B. 68.)

6th. The many other exhortations which John addressed to the people of Israel.

And many other things in his exhortation preached he unto the people. Luke iii. 18.

These words imply that John's discourses embraced many more topics than those which are recorded, justifying what has been inferred from the nature of the case, and asserted above, namely, that, it stands to reason, the brief narrative respecting John's ministry contained in the Gospels, supplies us with only a few class samples of what he said and did, and that these are given by way of illustration only of how he fulfilled his mission, and not as a full history thereof; so that, as before stated, we may safely assume, whether the facts related embrace them all or not, that John accomplished all that which is declared in, or can reasonably be inferred from the prophecies which went before concerning him, or, so far at least as the measure of conversion among the people would justify; and further, that his exhortations, services, and counsels, included all that the various classes of an unfaithful people required to have ministered to them, to bring them, if possible, into that state of penitence concerning their many failures in respect to the multitudinous duties, of a personal or of a national character, which were incumbent on the house of Israel, that God could in righteousness have mercy on them, and continue his favour towards them: shewing that the details respecting Jewish repentance and reformation, into which two or three times we have had occasion to enter, were but true unfoldings of that which is written, and not unreasonable or unnecessary additions thereto.

On looking back at the fourfold prophecy of Isaiah (see p. 44 and pp. 48–50), to ascertain whether we have found in the record of John's ministry a fulfilment of all the points therein, the following observations are suggested. The first portion, *Comfort ye my people*, &c. (see pp. 50–52), may be assumed to have been fulfilled by the nature of John's proclamation, *The kingdom of heaven is at hand*, with all that it implied. The second portion, *The voice of him that crieth in the wilderness*, &c. (see pp. 53–57), was fulfilled as to its first branch, by John's charge, *Repent ye;* but though its second

branch, *Cry, All flesh is grass*, might be esteemed to have been virtually fulfilled by John's call to repentance, and by his exhortation to bring forth fruits worthy of repentance, yet it seems probable that to the religious Jews in their pride, and to the worldly-minded Jews in their carelessness, many explicit preachings on the truth of the creature standing of man, even of covenanted man, would be addressed by John, though they have not been recorded. The Jews required to have the truth enforced on them, that man, like all other creatures, has nothing of his own, and can by his own will and power get nothing for himself; that knowledge and wisdom respecting religious matters are God's gifts; and that the possession and enjoyment of visible things come of His good providence. The destruction of spiritual pride, and fleshly self-confidence, by the ministry of the word of truth, appears by the prophet's words to have been a part of the work of preparation for the Lord, and there is nothing in the history to lead us to suppose that John was not able to overtake it. The third portion, *O Zion, O Jerusalem, say unto the cities of Judah, Behold your God!* (pp. 57–69) may have been impliedly fulfilled in John's charge to the priests and Levites, *Prepare ye the way of the Lord*, and in that to the people generally, *Repent ye;* or, he may have distinctly spoken of the faithfulness of the clergy and of the obedience of the people together bearing that twofold witness for God which He purposed that his messenger should remind them of; but the history seems to indicate such a partial success with the Jews, as a people, as would give little encouragement to proceed to this invitation, and therefore, it is possible that John had no opportunity for a reasonable enforcement of attention to this matter. For there is a time to keep silence as well as a time to speak, and as John's ministry was apparently cut short by God in righteousness, because the Jews, as a people, were not willing to accept of it, it is probable that there was extremely little fulfilment of this part of the prophecy—perhaps only what the Messiah ministry could effect, and which became developed in its spiritual form, when it could be said of the rulers and people of the Christian Church, *And the multitude of them that believed were of one heart and one soul. And they continued stedfastly in the apostles' doctrine*

and fellowship, and in breaking of bread, and in prayers. Acts iv. 32; ii. 42. The fourth portion, in its two branches, *Behold, the Lord God will come with strong hands*, &c., and, *He shall feed his flock like a shepherd*, &c. (see pp. 69–72), may also have had a measure of fulfilment through John by these announcements being implied in his proclamation, *The kingdom of heaven is at hand;* but this twofold testimony of what the Lord would do when He came was specially intended for Israel as a people, and John does not seem to have had any suitable opportunity of bearing it to the rulers and people together. It is more probable that this portion of the prophecy, so far as it had a fulfilment at that time, was accomplished by our Lord's declarations and warnings, in plain words and in parables, addressed to the disciples and to the rulers with the people, when, in the Temple courts and in other places, He foretold to them that which God would do to those who feared Him, and to those who feared him not. (J. B. 69.)

It should be observed also, on the other hand, that although all John did in fulfilment of the Elijiah ministry was doubtless implied in the prophecies concerning it, yet some parts of his work were not so distinctly indicated as that they could have been anticipated by pious and learned men. For example, as already adverted to, his ministration of the baptism of repentance, and, what we are presently to consider, his testimonies concerning Christ, are services going beyond what the priests and Levites, as students of the prophets, could have discovered in the word of God. (J. B. 70.)

The words quoted at the head of this Section, are those with which Luke concludes his account of John's public ministry, and with which he prefaces the following record of John's imprisonment:—*But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.* As to John's testimony to Herod, Mark supplies us with some further information, saying, *For John had said unto Herod, It is not lawful for thee to have thy brother Philip's wife. Therefore Herodias had*

a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed (reverenced) *him; and when he heard him, he did many things, and heard him gladly.* Mark vi. 18–20. This last anecdote respecting John's labours, shews that the Elijah ministry by him reached up to the king on his throne, just as before we saw that it condescended to the meanest of the people in their obscurity; even as it has been also shewn to have reached from the chief priests and elders, in their learning and profession of sanctity, down to the publicans and sinners, in their ignorance and open immorality. John, it is plain, must have had several opportunities of addressing the king personally: whether by John's seeking the king in his palace, or by the latter coming to the former at Jordan, does not appear; but, seeing that God's providence led the priests and Levites, like other men, down to John, it is most probable that the king was thus brought also. But, whether in the palace or at Jordan, John's testimony to the king, as to all others, would doubtless be, *Repent ye: for the kingdom of heaven is at hand.* And this charge, apparently, was at first not in vain, *for when he heard him, he did many things*, that is, he repented unto reformation, in a little measure at least. It is even possible that the king may have come down to be baptized of John in Jordan, and on the latter saying to him, as usual to candidates for baptism, *Bring forth therefore fruits meet for repentance*, Herod may have enquired, What shall I do then? and John may have answered, Put away thy brother's wife, for it is not lawful for thee to have her. The which exhortation, being reported at the palace, raised there that implacable enemy to John, above referred to; *Therefore Herodias had a quarrel against him, and would have killed him: but she could not.* That is, she could not at once get him destroyed; but afterwards, when her daughter, by her dancing, pleased the king and his guests at the royal banquet, she obtained the head of the Baptist, by instigating her daughter to ask for it as her reward: shewing that Herod had not repented unto a reformation worthy of a profession of penitence, and turning back, after he had put his hand to the plough, proved that he was not worthy of the Kingdom of heaven. (J. B. 71.)

It is well to note, in passing, that, like Elijah, though John was sent to warn an evil king, and did reprove him plainly, he did not seek to undermine his authority with the people; nor, when he found the king became hostile to him, did he throw himself for protection on the sympathies of the people; but, when the king sent forth and laid hold upon him, he bowed his head with submission, although one word would probably have obtained a rescue, seeing that it is stated the king did not dare to put John to death at that time, for *he feared the multitude, because they counted him as a prophet.* Matt. xiv. 5. (J. B. 72.)

Fourth. John's testimony of Christ.

Whether it could have been inferred from the prophecies respecting the mission of John to the people of Israel, that a part of his ministry of preparation before the coming of the Angel of the covenant, would be the testifying to certain truths concerning Him, and the bearing witness to Him at His appearing, is not very clear; but as a matter of fact he did so, and the apostle John in his gospel declares this to have been a part of the object of his mission, *There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not the Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.* Jno. i. 6–9. From these two things, the Baptist's actings and the apostle's declaration, we conclude that a portion of the work of the Elijah ministry was to declare certain truths concerning the Lord, and also to witness to His personality at His advent. Consequently, those scriptures which record what John did in this respect, become to us very important matters of study. In proceeding to consider them, it may be good to make a general remark, applicable to each point of John's testimony, that the enquiry, What did these words, used in their full meaning, forespeak of? is quite a different question from, What did John himself, and the penitent Jews to whom these words were addressed, understand by them? It was doubtless but a small portion of the truths contained in them, that was at the time apprehended,

teaching us this further lesson: That God's messages to his people contain more than merely instruction for the passing moment, the words reaching higher and deeper, wider and further, than at the time can be understood by those who hear them, and doubtless pointing forward to manifestations of God's goodness that will be little comprehended till they are fulfilled: as the apostle, quoting the words of the prophet, has written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* 1 Cor. ii. 9. (J. B. 73.)

It is proposed to consider John's testimonies of Christ in their chronological order, as follows:

—1st. As being the Coming One—mightier than himself.
—2d. As being the Baptizer with the Holy Ghost.
—3d. As being the Judge of Israel.
—4th. As being the Administrator of a better baptism.
—5th. As being the Lamb of God.
—6th. As having the Spirit of God abiding with Him.
—7th. As being the Son of God.
—8th. As being a Bridegroom, and having for his Bride those gathered unto Him.

1st. As being the Coming One—mightier than himself.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. Luke iii. 15, 16.

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. Jno. i. 26, 27.

He must increase, but I must decrease. Jno. iii. 30.

All four Gospels record that John bore this testimony to the vast superiority to himself of the Coming One, before whose face he had been sent as a messenger to prepare his way before Him. On one of the occasions mentioned, this testimony was offered to the priests and Levites; on another, to the Pharisees, the Sadducees, and (doubtless) the Herodians; on another, to the multitude; while Mark mentions

the testimony in general terms, shewing that John's practice was to offer it frequently, and to all classes, as a part of his Elijah ministry.

What John is here said to have declared in plain words, is only what was as plainly implied by his applying to himself the words of Isaiah, saying, *I am the voice of one crying in the wilderness, Make straight the way of the Lord;* for, of course, the messengers who went before a king, or other great personage, to get the roads put in order for him, were much inferior to him for whom they prepared the way. As plainly would the same truth be implied in all the words he might use referring to the prophecy of Malachi; for the prediction of the sending of a messenger by the Lord of hosts, to prepare His way before the Lord should come to the Temple, and the announcement of the sending of Elijah to turn the hearts of the fathers and children one to another before the great and dreadful day of the Lord, suggest a great difference between the messenger sent before and the Coming One, the Lord who should afterwards be revealed. And still more plainly, if possible, would this truth of the superiority of Him who was to come compared with John be felt to be a reality, when he announced Him, as doubtless he often would, by any of those titles which the prophecies had to some extent made familiar to his hearers, such as, the Prophet like unto Moses, the Messiah or Anointed One, the Angel of the covenant, the Son of David: all which direct declarations and indirect suggestions of the greatness of the Man spoken of, would be given much effect to, and become impressive, when this prophet of the wilderness, so much esteemed, testified, saying, *But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose;* for in that country, at that day, the unloosing the straps of the sandals of those who had travelled along the hot dusty roads, and the washing of their feet with water, was the menial work of the slaves, when a man had such, and a person could scarcely use any other words that would so strongly mark his low estimate of himself, in comparison of the greatness of another, than to say, that he was not worthy to loose his sandals and wash his feet.

John declared, at the close of his ministry, on one occasion at least, possibly more often, *He must increase, but I must*

decrease: words of prophecy uttered, it is most likely, for a testimony to be afterwards referred to; for probably he himself little realized their meaning, and of course his hearers would understand them less; yet they would tend to confirm the importance of that Coming One to whom John was continually pointing forward. (J. B. 74.)

2d. As being the Baptizer with the Holy Ghost.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. Mark i. 8.

He shall baptize you with the Holy Ghost and with fire. Luke iii. 16.

The fact of John's bearing this testimony is recorded by Matthew, Mark, and Luke: the first states that it was offered to the leaders of the sects; the last, to the multitude; while Mark, as usual, mentions it in general terms, as if often borne in the course of his ministry to all classes without distinction. Matthew and Luke report John as speaking not only of a baptism with the Holy Ghost, but also of a baptism with fire; while Mark represents him as bringing into closer contrast his baptizing with water and Christ's baptizing with the Holy Ghost. All these points, therefore, have to be kept in view while considering this text.

The full meaning of John's testimony has been much debated, and it is not without difficulty, because both of the use of the phrase, *and with fire*, and of its being placed after the other words, *with the Holy Ghost.* But there need be no hesitation in setting aside, as inadequate and beneath the mark, the two first thoughts which are apt to arise in explanation of this use of the term *with fire*, namely, that it referred merely to what occurred on the day of Pentecost at the descent of the Holy Ghost, when the disciples saw *cloven tongues as of fire* resting on each other; or, that it referred to the punishment with hell fire of the impenitent Jews who would not embrace the means of grace offered to them, that they might be made fit for and worthy of the baptism with the Holy Ghost. The former of these explanations can scarcely be correct, for the declaration, *He shall baptize you with fire*, is evidently the announcement of a continuous action, whereas the manifestation of cloven tongues like as

of fire, was never again renewed on subsequent occasions of bestowing the gift of the Holy Ghost. The latter of these interpretations cannot be true, and the reason commonly given for it, namely, John's proceeding to speak of the burning up of the chaff with fire, militates against it. For, if we read the whole passage, we see that the Baptist, in contrasting the Coming One and his work, with himself and his work, declares: He is mightier than I; I have baptized you penitents with water, but He shall baptize you penitents with the Holy Ghost and with fire; and further, He has the power of separating manifestly between the precious and the vile, of both treasuring up the former and casting the latter away. To suppose, therefore, that the baptism with fire and the burning up of the chaff with unquenchable fire refer to the same act of God, is to overlook the parties spoken of, and to spoil the narrative by an apparently meaningless repetition.

Another exposition, more deep, but as little satisfactory as the others, is sometimes given, and this is, that the words *and of fire* were added as an explanation of the object of the coming of the Holy Ghost on the true disciples, namely, that it is to seal them, in token of their being accepted of God, as the burning of the sacrifices on the altar with the fire which had descended from heaven was. But, in that case, these subjoined words appear to be superfluous, for the descent of the Holy Ghost on the disciples of Christ, speaks sufficiently of God's acceptance of them, without any light thereon being needed from the services of the Temple, these rather obtaining light on their meaning from that subsequent act of God.

The right way of ascertaining the true meaning of John's words is, not merely to study them by themselves, but, seeing that we are in a position so to do, to look also at the fulfilment of them which has taken place. Now, when we do this, we observe that of the services which Christ fulfils to his disciples, either personally or mediately through others, the only ones that in some respects resemble, and therefore could have been compared, for their exaltation, with the baptism of water which John administered, are Baptism and Sealing unto the day of redemption: by the former, the disciples, being grafted into Christ, that is, becoming mystically one with

Him, are made partakers of his death and of his resurrection, and so attain to a state of forgiveness, and obtain eternal life; by the latter, the disciples, being made sharers in that anointing of the Spirit which is poured out without measure on Christ their head, are endowed with power to fulfil their duties as members of Christ, and thus to make their calling and election sure. Apparently, therefore, the two acts John prophesied of, in the words under consideration, were those whereby a man is born again of water and of the Spirit, and whereby he receives the gift of the Holy Ghost. In this light, John's words, if paraphrased, would read thus: I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, He shall effect for you works which I cannot perform: He shall baptize you with a baptism which, for its efficacy, shall be like a baptism of fire, so thoroughly destroying the dross, and causing that which is good to shine forth in the beauty of holiness, like silver purified seven times; and further, He shall baptize you with the Holy Ghost, that by the help of God you may be enabled to work the works of God. There is indeed the difficulty, that whereas Baptism in order comes first, and Sealing follows after, John spoke as if the baptism of the Holy Ghost would come first, and be followed by the baptism of fire. To justify, however, the interpretation here given, the following remarks, in explanation of John's words, are added; but without attempting to account for the order in which they now stand.

First, then, John contrasted his act of baptizing with water unto repentance with two acts which Christ should perform, one of which he speaks of as being a baptizing with fire. Now, the Jews had been made familiar, by many scriptures, with the idea that fire was a more powerful purifier than water, consuming the scum or the dross where the latter would little avail: if, therefore, to be water-washed or sprinkled was known to be a true emblem of ceremonial purification, terms implying to be fire-washed or sprinkled might well be used by the Baptist as figurative language which would be understood by the people as indicating a real deep-reaching purification, such as the Messiah was expected to accomplish. *When the Lord shall have washed away the filth of the daughters*

of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Is. iv. 4. *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.* Is. vi. 6, 7. *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.* Mal. iii. 2, 3. Now, as John's baptism was a preparation for, and, so far as the outward act was concerned, was a figure of that better baptism which was to be bestowed on the Jews who brought forth fruit worthy of the lesser baptism, if John was to announce to the Jews, as one of the acts of the Coming One, the bestowal of this better baptism, it is hard to conceive any language which could be more suitable, and at the same time appropriate to the character of one of the Old Testament prophets (whose duty it was, while indicating future things, to conceal them also, that till fulfilled they might not be well understood), than this: *I indeed baptize you with water: but he that cometh after me is mightier than I: he shall baptize you with fire.* The penitent Jews, happy in the comfort of the renewed peace in their conscience, enjoying the satisfaction of their amendment of life, and rejoicing in the revived hope concerning the kingdom (although they little comprehended it), would, by the words, *He shall baptize you with fire,* most certainly understand that there was yet to be accomplished in them a still more perfect purification, preparatory to a larger serving of God in the restored kingdom, in which should be exhibited a much fuller manifestation of the presence of Jehovah: while the mode of its being effected they could not possibly anticipate, for it was not intended that they should be able so to do. (J. B. 75.)

The other act of Christ foretold by John in this testimony, *He shall baptize you with the Holy Ghost,* is not at-

tended with any difficulty, either as to what it referred to, or what the Jews would understand by it.

The Jews had been made familiar, by many scriptures, with the idea of an outward anointing with oil of those set as God's ordinances, such as priests and kings, being the emblem of the inward impartation of the presence of the Spirit of God; and this to the end of qualifying such men for fulfilling the service of God: the title, the Messiah, the Christ, the Anointed One, of Him in whose days it was prophesied, Judah should be saved, and Israel should dwell safely, spoke to the Jews of One who, in larger measure than any one that had gone before, should be endued with the Spirit for the work whereunto He should be appointed. *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him.* Is. xlii. 1. *The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.* Is. lxi. 1–3. The Jews knew and expected, from the many prophecies concerning it, that the preparation for Messiah's kingdom was to be through the bestowal of a larger measure of the presence of the Spirit of God than heretofore, both on the servants of God and on the people. *And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.* Joel ii. 28, 29. *Yet now hear, O Jacob my servant; and Israel, whom I have chosen: . . . I will pour out my Spirit upon thy seed, and my blessing upon thine offspring.* Is. xliv. 1–3. For the completion of the purpose of God was to be, *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* If then John had said, I have baptized you with water, but He, the Anointed One of God, shall share with you His anointing, for He shall anoint you with the Spirit, the only addition to the former revelations by the prophets thus made by him would have been the fact, that the Spirit

should be given to God's people through the ministry of the Messiah; but his using the terms, *He shall baptise you with the Holy Ghost*, that is, instead of anointing, shall baptize you with the Spirit, intimated also a measure of anointing beyond the anointing of priests and kings; in plain words, a giving of the Spirit in a degree not formerly bestowed even on the highest of men.

John's testimony of Christ, that He should baptize with the Holy Ghost, would therefore suggest to those Jews who had penitently accepted baptism, and were obediently bringing forth fruits worthy of repentance (for to such only could he be speaking), or to as many of them at least as remembered the above and other such like promises by the prophets, that the time of fulfilling these promises was at hand, and it would teach them that the Coming One, the Angel of the covenant, would be employed by God to bestow this anointing of the Spirit; possibly also it might point out to them, that the measure of the presence of the Spirit to be given to them was to be greater than that bestowed on the worthies among their fathers of old time, upon whom they were accustomed to look back with reverence, because of the Spirit of God having been with them and made use of them. But the most pious or most reformed of the Jews could not comprehend more than this; for, respecting all God's promises, this is true concerning them, that they can never be fully understood till they are fulfilled, and then by those only who accept and enter into the enjoyment of the fulfilment of them. The apostles themselves, until the day of Pentecost, would have but a faint idea of what was implied in the terms which had been addressed to them, *the promise of the Father—baptized with the Holy Ghost—endued with power from on high.* Even when the Holy Ghost was given, and the pious Jews, assembled at Jerusalem out of every country, congregated together to witness the outward effects of this, they could understand nothing about it till Peter expounded it to them in order, and then they would be but little more informed till, believing in Christ and being baptized into Him, they also received the like endowment, mediately through the laying on of the apostles' hands. It should be observed that Peter, in preaching, speaks of the outpouring of the Spirit referred to in these

prophecies, up to that time so little understood, as a promise, saying: *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Acts ii. 38, 39.

John's testimony of Christ then, in whatever measure it may have been understood by himself or the best of his hearers, was truly to the effect, that He should bestow on his disciples, in a new or enlarged measure, the gift of the Holy Ghost; and that which John testified of Him, He fulfilled. For, after He ascended to the right hand of power, He, on the day of Pentecost, sent down the Holy Ghost directly on the first fruits of Israel (Acts ii. 1–4), and sometime afterwards on the first fruits of the Gentiles (x. 44); but, subsequently, mediately through the laying on of the hands of His apostles on those baptized into Him, whether gathered out of the Jews (viii. 14–17) or out of the Gentiles (xix. 1–6): agreeably to the application of the prophecy made by Peter, just quoted, in which he declared the promise was to all the Jews and their children who should believe in Christ, and not only to them, but to the Gentiles also who should believe in Christ, to as many of them, at least, as the Lord God should elect to this honour. When the Holy Ghost came, on two occasions, direct on the disciples, and when, in countless cases, no doubt recurring frequently as long as the Church desired and sought this grace, He came on the disciples through the ministerial action of the apostles, in all cases alike, He condescended to come as sent by and as given by the Lord Jesus Christ, that He who was the Anointed One of God might be known to be the Anointer: without whose act no man should obtain the gift of the Holy Ghost. This mystery of the unity of the many members of the Body with Christ their Head, and of their participation in His anointing, and of this being the source of their enjoyment of the amenities of love in the power of an endless life, was prophesied of in the psalm which Israel of old chaunted so often, though without discernment of its chiefest import, and which now cannot be sung with intelligence, save by those who can realize that Christ is the Baptizer with the Holy Ghost.

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious ointment upon the head,
That ran down upon the beard, even Aaron's beard:
That went down to the skirts of his garments;
As the dew of Hermon,
And as the dew that descended upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore. Ps. cxxxiii. 1–3. (J. B. 76.)

3d. As being the Judge of Israel.

Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. iii. 12.

These words are given by Matthew as addressed by John to the Pharisees, the Sadducees, and (no doubt) the Herodians; and by Luke as addressed to the multitude: shewing that the announcement they contain was a warning to all.

The figurative terms made use of were borrowed from the practice of husbandmen in those countries, who, when they had thrashed out their corn and removed the straw with pitchforks, if there was no wind to drive off the chaff and dust from the grain, used artificial means to raise a wind by fanners; and when, by repeatedly tossing up the corn in this wind, the chaff and dust were well blown away, they collected up the grain and stored it up in their garners, but set fire to the pile of chaff lying to leeward, as rubbish which it was best to destroy. This figurative reference to the sheaves of the harvest field, to the thrashing-floor and the oxen with their thrashing instruments, to the separating of the chaff from the grain, to the scattering or burning of the former, and to the careful treasuring up of the latter, is of frequent occurrence in the prophets; sometimes, as here, setting forth God's act of separating between the faithful and unfaithful among his people, at other times setting forth his act of judgment on wicked nations, when gathering his people out of them, by breaking them to pieces like the particles of chaff, so that they might become easily scattered and destroyed.

The testimony of Christ which John offered in these words

was, that He was Lord and Judge of Israel; that He was an husbandman who had sown the land He chose for his field, the Holy Land, with the seed of Abraham; that He had waited long and patiently for the time of harvest, when He might ascertain what was the reward of his labour, how many true children of faithful Abraham He should obtain for his service; that the time of harvest was come, when He would cause a new thrashing instrument to pass over the sheaves, and break them up, and thrash out what there might be of corn; that He held in his hand the power to separate between the chaff and the grain, and would do so perseveringly till He had thoroughly purged his thrashing floor of every worthless thing; that He would gather up the faithful members of Israel, and reserve them for further service in accomplishing the purpose of God, like wheat treasured up in the owner's garner for his future use; but that the unfaithful members of Israel, being as useless to God as chaff to the husbandman, He would punish with an unceasing chastisement. The *unquenchable fire* of the declaration evidently stretches the figure beyond the reality of nature, for no fire applied to chaff is unquenchable, either in the more common sense of not to be extinguished, or in the different sense, which is the one referred to here, of never burning itself out for lack of fuel. This exaggeration of the natural emblems, in a figurative sentence, is no doubt not by accident, or through oversight on John's part, but to point out some peculiarity in the literal fulfilment of the prediction, one that could not be expressed by reference to any part of the natural action. From our knowledge of how the Lord fulfilled this part of the prophetic warning, we have no difficulty in ascribing the strong expression here made use of to the fact, that God did not intend, when punishing that perverse generation of Jews, to destroy at once and utterly the nation as represented in them, but to continue Israel, even rebellious Israel, until a time appointed, when a refreshing for it should come from the presence of the Lord; yet those thus preserved not to be blest, but to underlie His sore displeasure, and therefore suffering an unceasing chastisement: a chastisement unceasing because not permitted to destroy, and so that rebellious people still exists, even to our day,

and on it God's vengeance is, in measure, yet operating. (J. B. 77.)

4th. As being the Administrator of a better baptism.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? Matt. iii. 13, 14.

Matthew reports John as objecting to baptize the Lord, on the ground that he had need to be baptized of Him; the question therefore arises, What baptism, that Jesus had come to give, did John refer to?

The words, *I have need*, might at first sight seem to mean merely: I myself have not been baptized with the baptism of repentance for the remission of sins, for want of some one duly commissioned of God to perform the rite on me; I am a sinful man, and should wish to confess my sin and be baptized, that I, together with the multitude which I have baptized, may be ceremonially clean, and ready for that forgiveness of sin which through Thee alone can be bestowed—therefore, do Thou baptize me. Yet pondering these words, not by themselves, but in the light of the whole testimony concerning Christ, one feels that there moved in John a discernment of the superiority of Christ to himself, and also of the work He was come to do being greater than his own work; consequently, that his words (probably given to him by the Spirit to utter, or, if proceeding from his own heart, uttered under the impress of the greatness of the Man before him, not knowing what he said) meant: Thou art greater than I, and art come to do greater things than I was sent to do; my baptism is but a ceremonial washing with water in preparation for Thy manifestation, how then dost Thou come to me, seeking service at my hand, when I have much more need to come to Thee, and obtain that better service which Thou art able to perform? By this remark it is not intended to affirm that John had any clear view of what the ministry of Christ should be, for, as he was not to assist Him in it, it is not likely such light was given to him: God not giving knowledge to be mere light in a man, but to the end that he may by the light be enabled to accomplish the work given to him by God to do. It seems probable that, like

Peter afterwards on the holy mount, when overwhelmed in spirit by the blaze of the Lord's supernatural glory, he said, *Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said* (Luke ix. 33), John gave expression to truth in words, while as yet the truth itself had quickened him only in spirit, and had not enlightened his intellectual faculties so as to enable him to speak according to knowledge. (J. B. 78.)

If this were so, yet the further question remains, What baptism was John led to refer to? was it that concerning which he had testified to the Jews, saying of the Coming One, *He shall baptize you with the Holy Ghost?* It might be so, yet as the bestowal of the gift of the Holy Ghost by Christ was appointed to follow an act of baptism by Christ, and as John (if what has been suggested in the last Section be correct) had been accustomed to announce to the Jews, as a part of his ordained testimony, that He who came after him should bestow on them two baptisms, a baptism as of fire and a baptism of the Holy Ghost, or a twofold baptism, consisting of two very distinct acts, though intimately connected—the first act, a baptism producing the reality of spiritual cleansing, and the second act, an anointing bestowing a spiritual endowment whereby alone holiness could be maintained—it seems more probable, that any reference made by him, when speaking of his own baptizing in Jordan, to an act which Christ could, implying also that He should, perform, would be to that one of the acts of Christ which corresponded most nearly to his own. In other words, it is possible, and, on a careful consideration of the point, seems most likely, that John's declaration indicated, though darkly, that He to whom He spoke should also baptize with a baptism for the remission of sins, and which baptism should be as the substance to the shadow, compared with his own, and therefore by so much the better worth the seeking. For the purpose of calling attention to this question, rather than asserting the correctness of what is suggested, John's words to Christ, recorded by Matthew, have here had allotted to their consideration a separate Section. (J. B. 79.)

In passing, it should be observed, that of the multitude of penitents whom John baptized, this was the only one who required to make no confession of personal sin, and the only one to whom John required to address no exhortation to bring forth fruits worthy of repentance. Instead of such an address after his baptism, there came the voice from heaven testifying, *This is my beloved Son, in whom I am well pleased.*

It would be unwise not to observe also the illustration, afforded by our Lord's coming to be baptized by John, of the general truth, several times alluded to in the preceding pages, of there being a measure of joint responsibility one for another among men, as members of the one human race, and of there being consequently a measure of involvement in one another's guilt of disobedience, calling for a catholic repentance by each one regarding the sins of all men; and of there being a similar but additional responsibility for and involvement with one another among the members of a covenanted nation or company, calling for a catholic repentance by each one regarding the sins of all the members of that nation or company. And to observe, further, the confirmation this act of our Lord gives to what has been declared to have been the duty of the penitent Jews to do, in their particular case, namely, not only to confess their own sins, but the sins of Israel, and of the residue of the sins of men. For our Lord had no personal sin to repent of, and to confess, and to obtain remission of, through being prepared for that grace by being baptized of John in Jordan, yet He came seeking his baptism, saying, *Suffer it to be so now: for thus it becometh us to fulfil all righteousness*—on which ground alone John baptized him, for it is added, *Then he suffered him.* That is, John baptized with the baptism of repentance for the remission of sins a man who had no personal sins to confess, and who, consequently, could receive no personal absolution from guilt; but, being a man, and so one with all men in the bond of the common nature, and being a son of Abraham, and so one with all the members of the house of Israel in the bond of the common covenant, He was, in a certain sense and measure, responsible before God for the sins of all

men, and for the more grievous sins of all the house of Israel, and hence was entitled, as well as bound, to confess all the sins of these two classes of men, and *to fulfil all righteousness* respecting the same, by submitting to the ordinance of public confession appointed by God at that time. Of all the Jews who mourned over the personal sins of men and the national sins of Israel, there was no one who offered before God such a deep true-hearted mourning as He did, and of all who brought forth fruits meet for repentance, there was no one who offered to God such a perfect obedience as He did, and, consequently, taking the repentance and the subsequent service of the penitent Jews as a whole, it was the repentance and the works of Jesus that more especially made that whole reformation one worthy of repentance, and therefore acceptable unto God. (J. B. 80.)

5th. As being the Lamb of God.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! Jno. i. 29–31, 35, 36.

This testimony of Christ, as being the man of whom he had so often spoken as being about to appear, and of whom he had now further to testify that He was the Lamb of God, John bore the day after he had been visited by the deputation from the priests and Levites, and which occurred apparently after Jesus had returned from the temptation of forty days following on his baptism. This was, therefore, in the latter days of his ministry, and was not spoken of Christ before He appeared, but after it was made manifest to the Baptist that this was the Coming One, and it was offered as a direct personal testimony in his presence, John pointing to him and saying, Behold the man. This testimony was repeated again the next day in the presence of two of John's disciples (Andrew, and, most probably, John who records the fact),

and apparently for their benefit expressly, the result being that they became followers of Jesus, and were his first disciples. It is not said that this testimony was offered often, but whether it was or not it was a testimony to Israel, and sufficient to make the whole people responsible for having heard it; for this is another truth connected with the ordained unity of a covenanted people, that a word from God delivered to a part is spoken to the whole, and this righteously, for if that people obediently preserves its appointed oneness, good news declared to any part should soon be communicated in an orderly manner to all, that the whole nation or company may rejoice together; but if that people, through disobedience, have become a divided company, and so a message from God spoken to one part does not actually reach the rest, the fault lies with the people, not with God: He has done his work in speaking, and if the people have lost its corporate ear, so that it cannot hear collectively, it must bear the consequence. (J. B. 81.)

The words, *Behold the Lamb of God, which taketh away the sin of the world*, were an utterance of the Spirit through John, declaring a fact which he did not know, which neither he that announced it, nor those who heard it, could understand, but which he and as many others as received the grace of faith could believe in, although their understandings were in the matter as yet unfruitful. This declaration concerning Christ was the beginning of the plain revelation of the fact, that by the death of a man, not by that of bulls and of goats, expiation for the sins of men should be made. To begin this teaching, Jesus is called the Lamb of God, because the bloody sacrifices offered to God ever since the Fall by His direction, consisted chiefly of lambs without spot or blemish; and, therefore, the calling Him the Lamb of God would lead the penitent Jews gradually to learn, that the shedding of the blood of those spotless victims had been always pointing forward to the pouring out of the life of this holy man, and that He was a sacrifice not procured by men for themselves as those lambs were, but one which God had found for them, according to the prophetic declaration of Abraham so long before, when he

said, *My son, God will provide himself a lamb for a burnt offering.* Gen. xxii. 8. (J. B. 82.)

Further, the words, *which taketh away the sin of the world,* were the beginning of plain teaching respecting that which the prophets had declared, but which Israel had never perceived, and was to the last unwilling to understand, namely, that the benefit of the work which the Messiah should effect, would reach unto the Gentiles, although the choicest result thereof was ordained for the children of Abraham; for it was not said, Which taketh away the sin of the elect, of Israel then alone in covenant with God, but the sin of the world. (J. B. 83.)

The words, *This is he of whom I said, After me cometh a man which is preferred before me: for he was before me,* were still the words of the Spirit through John. These it will suit our purpose best to consider in Section 7th, now pointing out only that they testified to the deeply mysterious and most important fact, namely, that though the Son of God was literally made Man only about thirty years before that time, and literally became the sacrificial Lamb of God only about three years afterwards, yet that in the counsels of God, with whom the end is seen from the beginning, He was made Man before the creation, and was also the Lamb slain from the foundation of the world. Whence it was that when Adam transgressed, death did not pass on him at once, but God could have mercy on him and grant to him a day of grace for repentance, to the end that, through the sufficient sacrifice for sin which should be in due time offered, he might, in spite of his grievous offence, be saved. (J. B. 84.)

The words, *I knew him not,* are a positive declaration confirming the apparent record of the general narrative, that John was brought up in the wilderness of Judea, and Jesus in Nazareth, at the other end of the land inhabited by the Jews, and that they were not personally acquainted, but that through special revelation the former was taught to know his Master by the descent on Him of the Holy Ghost. (J. B. 85.)

The concluding words, *But that he should be made manifest to Israel, therefore am I come baptizing with water*, intimated that this was the man in preparation for whose coming John had been preaching and baptizing the penitents with water. But there is something in the form of expression here which causes the words to sound in the ears as if they meant more than this. That He should be made manifest to Israel seems to imply something more than his coming to Israel; it implies his manifesting himself to be the Messiah, according to the prophecies which went before concerning him. But what had John's baptizing to do with that? It was to prepare Israel, or some of its members at least, for that manifestation; not for the Messiah to come merely, but for Him to come and make manifest that He was the Messenger of God, so long desired, by fulfilling the works which it had been promised that the Messiah should perform. *The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.* Is. lxi. 1–3. All which promises of doing good to his people, and of executing vengeance on their enemies, the Messiah would not however begin to accomplish, except for a people whose hearts were right toward God, and, therefore, in a state to accept with gratitude these services of his Messenger. Hence the form of John's declaration now under review, *But that he should be made manifest to Israel, therefore am I come baptizing with water*, which, in other words, meant: That the goodness of God might be exhibited to his people, I was sent to prepare Israel; for, unless to a people in a right condition of heart, that goodness would be exhibited in vain, wherefore the Lord will not come and reveal the salvation of God save to a people made ready to accept it with thanksgiving. (J. B. 86.)

6th. As having the Spirit of God abiding with him.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Jno. i. 32, 33.

Mark records (i. 10) that when Jesus had been baptized by John in Jordan, and, having come up out of the water, was praying, He saw the heavens open, and the Holy Ghost descending like a dove upon Himself. Matthew and Luke record (iii. 16, and iii. 21, 22) that at the same time it was given to John also to see the heavens open, and the Holy Ghost descending in a bodily shape like a dove, and lighting upon Him; but John records for us, as above quoted, the Baptist's formal testimony on this point, *I saw the Spirit descending from heaven like a dove, and it abode upon him.* And John's further declaration, that when the word of God came to him in the wilderness, bidding him to go forth to preach and baptize, this was given to him as a token whereby he might know the Messiah, *Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.* In these few words are several things worthy of particular notice.

This descent of the Holy Ghost upon Jesus, and His remaining with Him, was an event such as had never occurred in the world before. The Spirit of God has always been present in the earth; the Spirit of God has striven with all men for their conversion, and has quickened all pious men for their good works; the Spirit of God made all the revelations to the prophets, giving them the words and the power of utterance, for it was He *who at sundry times and in diverse manners spake in time past unto the fathers by the prophets;* but He did not afford such a measure of his presence to any of them that it could be said, He descended bodily from heaven upon them and abode with them. When the time for John to begin his Elijah ministry was come, the word of God was sent to him, revealing God's mind that he should go forth, and possibly many other things respecting his work, of which

one is here mentioned, namely, the sign whereby he should know the Coming One; but when the time for Jesus to begin his Messiah's ministry was come, the Holy Ghost descended on Him in fulness, not in a measure merely, and abode with Him, as his endowment whereby He might work the work of God, whereby He might accomplish the work the Father had given to Him to do. A vision of this descent of the Holy Ghost was given both to Jesus and to John. It is to make a serious mistake to suppose that the Holy Ghost became incarnate in the nature of a dove, or imitated the form of a dove, to fill the eye of Jesus and of John: the words do not say so, nor do they mean it. In vision an impress was made on their eyes, as of some one descending as really as though He had a body, yet as gently as a dove, for the purpose of impressing on their souls more positively the fact that One, even the Holy Ghost, had descended from heaven to earth. We say "in vision," to point out that there being no descent of a material body, which might be seen by the light of the sun, or by some natural light shining out of itself—for if it had been such all could have seen it as well as Jesus and John, whereas they did not—their eyes did not see by natural sight, but by supernatural, to which is given the title of vision.

If John was filled with the Holy Ghost from his mother's womb, surely Jesus much more, being *that holy thing* which Mary was told should be born of her; being Him of whom it is said, *The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him;* and being Him of whom it is also said, *Jesus increased in wisdom and stature, and in favour with God and man.* Yet, after living a holy life up to thirty years of age, before He went forth to fulfil the ministry appointed to Him, and to accomplish that act for which He came into the world, there was given unto Him the presence of the same Holy Spirit, but this time without measure: shewing that even to Him the truth applies that the presence of the Spirit for sanctification is in one measure or degree, and the presence of the Spirit for ministerial labour is in another. This truth God began to reveal to Israel from the first:—When, in answer to Moses' timorous excuses, *Who am I, that I should go unto Pharaoh, and that I should*

bring forth the children of Israel out of Egypt? He said, for his encouragement in his mission, *Certainly I will be with thee.* Ex. iii. 11, 12. When He instructed Moses how to consecrate Aaron and his sons to serve as priests, saying, *And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: . . . And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat. . . . Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.* Ex. xxix. 1–7. When He commanded Moses to select seventy of the elders of Israel, adding, *And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.* Num. xi. 17. When, lastly, He authorised Moses to appoint Joshua to be his successor as the leader of the people, it is recorded, *And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.* Deut. xxxiv. 9. It was not enough that God had been preparing Moses for this mission during eighty years, but He Himself must go with him; it was not enough that Aaron should be called of God, washed at the door of the Tabernacle in token of being made clean in soul, but he must be also anointed with the holy anointing oil, the outward sign of the bestowal of the presence of the Spirit of God; it was not enough that the seventy men chosen should be the best of the elders of Israel, but they must be sharers in the measure of the Spirit given to Moses to qualify him for rule; it was not enough that the man elected of God to succeed to the office of Moses should be Joshua the faithful servant of forty years' standing, but he must have transferred to him the measure of the presence of the Spirit which had been given to Moses. (J. B. 87.)

John's testimony is, further, that he saw the Holy Ghost abiding with Jesus, that is, he not only saw the Spirit descend and light upon Him, but that He did not ascend again;

that is, in vision it was given to him to see and understand that the Spirit had thus come to Jesus once and for ever; in accordance with what had been previously revealed to him as part of the token whereby to know Him. We say, "given to him to see and understand," for this is one of the peculiarities of visions, that the seer is made to comprehend more respecting the past and the present of the things which appear in the sight shewn to him, than he could have known about them if they had been natural things seen by the natural eye. (J. B. 88.)

Lastly, as to this particular testimony, John declared that God had revealed to him, that He on whom the Spirit should descend and abide with Him, *the same is he which baptizeth with the Holy Ghost.* That is, it should be particularly observed: The Man on whom the Holy Ghost descended and abode with, that Man should baptize other men with the Holy Ghost; or, in other words, The Man who received the anointing of the Spirit of God without measure, should make other men partakers, in measure, of his anointing. So that all those prophecies of the outpouring of the Spirit on men, some of which have been quoted in preceding pages, meant, and of course still mean this, that God would give His Spirit to a Man whom He would set as the Head of all men, and that this Man should ministerially impart of the gift of the Holy Ghost on such other men as it should be according to God's will thus to endow. (J. B. 89.)

7th. As being the Son of God.

And I saw, and bare record that this is the Son of God. Jno. i. 34.

John's testimony was founded on what occurred at the time that Jesus was baptized of him in Jordan; for, when he saw the Spirit descending upon Him, he also heard a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.* God gave John faith in the truth of what he heard, strange and wonderful as the announcement was, that in the faith of the truth of it he might declare, probably to those who were his disciples, that which he had heard and knew to be true; and his testimony is recorded for us by

Matthew and Luke, as well as by John as above. It is not to be supposed that John realized the full meaning of that which he testified of, or that his disciples understood almost anything of the important facts which are to be discerned as necessary consequences of this being true, but the declaration of his being the Son of God, joined with that of his being the Lamb of God, caused some of the latter to become followers and disciples of Jesus: walking according to the faith given to them, like Abraham of old, they went after Him, not knowing whither He would lead them. (J. B. 90.)

The words of ver. 30, *After me cometh a man which is preferred before me: for he was before me*, the consideration of which we adjourned to this place, were the beginning of plain teaching on this deep truth, spoken of indeed by the prophets, but never understood, namely, that the Messiah, though a son of David, should be also the Son of God. The angel Gabriel had indeed said to the Blessed Virgin, *He shall be great, and shall be called the Son of the Highest*, and again, *Therefore also that holy thing which shall be born of thee shall be called the Son of God;* and Elizabeth, speaking in the Spirit, had said, *And whence is this to me, that the mother of my Lord should come to me?* but, though Mary and the other holy persons treasured up these words in the love of their hearts, they could not in their understandings realize the fact spoken of. John was made to say, *Is preferred before me: for he was before me*, plainly declaring his pre-existence to the time when He was brought as a man-child into the world, seeing that He was born six months after John: so that the words of the latter meant, though this may not have been fully discerned of them at the time, This person, though born as a man after me, existed before me — pointing to the two natures of the One Person. (J. B. 91.)

8th. As being a Bridegroom, and having for a Bride those gathered to Him.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that

hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. Jno. iii. 27–29.

This last testimony concerning Christ was given by John in answer to his disciples, who came to him reporting, apparently as a matter of complaint, *Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.* John's reply, so far as it had reference to himself, meant: I have not been preaching and baptizing to gather disciples to myself, but to prepare men to be disciples of Christ; it is He who is to have the people for his own, and as for me, I am but as the friend of a bridegroom to whom is committed the important office of making due preparations for the marriage, and to whom is presented as his sufficient reward, not the bride, but merely the bridegroom's thanks for his attention. (J. B. 92.)

If we had had no other revelation on this point, it might have been a question, whether this reference to a bridegroom and his friend was anything more than a familiar illustration of how a man may for a time bear so prominent a part as to seem to be the chiefest of all, like a bridegroom's friend, who is the governor of the marriage feast, and yet not being entitled to the bride is in reality but in a secondary position. But, it having been made known to us that the calling of the Church is to be prepared as a Bride for Christ, we can discern in these words a testimony to one of the relations of Christ to his Church, though probably John did not comprehend it, nor even the disciples of the Lord, till after the Holy Ghost was given to lead them into the deeper mysteries of God's purpose. Not that this title was altogether new, for Isaiah of old, speaking of the relation of Jehovah, as represented by the Angel of the covenant, to Israel, and prophesying of the relation of God, as represented by Christ, to the Church, exclaimed, *For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.* Is. liv. 5. After John, the Lord referred to Himself in this character. In

answer to the question respecting his disciples not fasting, He said, *Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.* Luke v. 34, 35. Again, in the parable of the Marriage Feast of the King's Son, and in the parable of the Ten Virgins: in the latter describing the proclamation of his own near approach as announcing, *Behold the bridegroom cometh.* And still later, in the vision He gave to John the apostle in Patmos, He caused him to hear the voice of a great multitude, saying, *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready;* and then a command to him to write, *Blessed are they which are called unto the marriage supper of the Lamb.* Rev. xix. 7, 9. (J. B. 93.)

In conclusion, it may be good to remark, that although these eight testimonies of John concerning Christ were probably very little understood by John himself, and not at all by the Jews in general, yet that, nevertheless, they were declarations from God through his prophet to Israel, which declarations Israel was held responsible for not comprehending: because if the people had always been faithful, they would have been walking in the light of the Law and the Prophets, and John's words should have been but clearer rays of light on these particular points, and in large measure intelligible to them. (J. B. 94.)

Fifth. The result of John's ministry.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Luke vii. 29, 30.

John's message to the kingdom of Judah, was in substance the same as the address of Elijah to the kingdom of Israel, namely, *Why halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.* 1 Kings xviii. 21. Not that the Jews, after the return from Babylon, ever committed idolatry again, but, while professing to serve Jehovah, they were actually taking the license to fulfil chiefly

their own will; so that Elijah's words, if paraphrased to suit them, might be thus expressed: Why halt ye between two opinions? If the Lord be your God, who has given you all you possess, and has promised to give you all that you can at any time require, serve Him faithfully; for if it is worth while to recognise Him at all, it must be wise to fulfil all his pleasure. But if you are able to be gods to yourselves, if with you there is knowledge, and wisdom, and power, then waste no time and labour on Him whom you can do without, and devote all your energy in promoting your own welfare; for if, in opposition to his will, it is safe to trust to yourselves at all, it must be wise to trust to yourselves altogether. Or, in fewer words, If to serve yourselves is best, go on as wise men; but if to serve God is best, do it heartily, and be not as fools, taking the trouble to offer a sacrifice that cannot be accepted, and for which there shall be no reward. It is, therefore, a question important to us, in endeavouring to anticipate the probabilities of the future, to enquire, What was apparently the result of the Elijah ministry to the Jews? (J. B. 95.)

The text above quoted is given to us as a clue to this matter: it being a part of our Lord's testimony to John. It declares that the people which heard the proclamation, the common and in general careless people, even the publicans, the most degraded of all, *justified God, being baptized with the baptism of John.* Their accepting of baptism was an acknowledgment that they needed to repent, and a profession that they did actually repent; it therefore justified John's having preached to them the baptism of repentance for the remission of sins, and consequently justified Him who had sent John to fulfil this ministry. When God declares to men that which He wishes them to do, if they do it, their obedience testifies that they esteem God to be just and reasonable, having knowledge, and in wisdom using it fairly; if they do it not, their acting in opposition to his will imputes to God a lack of wisdom in forming his wishes, and a lack of justice in issuing his commands: the obedience, by approval, vindicates God's requirements; the disobedience, by disapproval, condemns them. (J. B. 96.)

The rest of the text indicates, however, a very different sort of party among the Jews, consisting of the blind Pharisees, who, filled with spiritual pride, boasted that they saw the will of God more fully than other men; and the hypocritically unjust lawyers, who, when fulfilling their work as teachers of the Law, did so set it forth as to load men with burdens grievous to be borne, while they themselves did not touch the burdens with one of their fingers. Although Pharisees and lawyers only are here mentioned by name, there can be no doubt, from the similarity of their spiritual condition, and from their confederating with the scribes and Pharisees to entangle our Lord in his talk on the last day of his public ministry (Matt. xxi.–xxiii.), that the Sadducees and Herodians to some extent were included in the description, *rejected the counsel of God against themselves, being not baptized of him:* not being willing to allow that they had need of repentance, they esteemed John's baptism as useless to themselves, and therefore would not accept of it. They, imputing to him the folly of bringing to them a message which had no application, and of offering to them a service which they did not stand in need of, rejected the wise and merciful counsel of God concerning them, and condemned his proceedings; for those who refuse the good services of the messengers of God refuse his assistance, wherefore it was said to the disciples by the Lord, *But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.* Luke x. 10, 11. The reason why it came to pass that the learned and religious classes of Jewish society rejected God's counsel concerning his people, has been ascertained in a former place to have been twofold, namely, their presuming to flatter themselves that any sort of services they thought good to offer must be very acceptable to God; and their assuming that their election as children of Abraham secured to them God's blessing, however little of obedience they might render unto Him. (J. B. 97.)

That this should have been so is strange, but so also is the

other and brighter side of the picture. Many of the lower, and apparently less religious, classes of Jewish society, who justified God, were so truly converted, that, nearly two years after the cessation of John's ministry, his words remained treasured up in their hearts, and enabled them to believe in Christ, while the works of the latter, corroborating the words of the former, confirmed their belief in him, *And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.* Jno. x. 41, 42. If John's proclamation had been of a pleasing nature and flattering to the natural pride of man, or, if he had performed a few great works like Elijah, or several lesser ones like Elisha—his being noticed, and followed, and obeyed by a multitude would not have seemed so wonderful; but how did many of the worldly-minded, and some few of the piously-inclined and well-instructed Jews, come to believe John's message? The result was obtained by the word of truth which was heard by the ear, being confirmed by the Spirit of God in the conscience of those who suffered the word to have free course in them; causing them to see their past life and the condition of the nation in a light in which they had never seen them before; and so leading them to confess to themselves, as afterwards the woman of Samaria, when enlightened by the word of the Lord, exclaimed, *He has told me all that ever I did.* The great professors, who thought that they had a store of good works to counterbalance their shortcomings, and the learned, who could invent plausible assurances for their souls, contested both the outward word and the inward testimony; but those who had no works to trust to, and had no cleverness wherewith to deceive themselves, had no choice, unless they boldly faced the word to resist it, but to prostrate themselves before it, and submit to its operation within them. (J. B. 98.)

Justified God, what a strange expression! yet how true and how solemn a word, revealing, as it does, the enormous responsibility of those to whom God's will is revealed. Hence it is written, *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.* Jno. ix. 41.

And again, *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.* Jno. xv. 22–24. And further, *For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.* 2 Peter ii. 21. (J. B. 99.)

It cannot, however, be assumed that the whole of that goodly number, who so far submitted themselves to the word of truth as to be led by it to seek for and obtain the baptism of repentance for the remission of sins, were able to persevere in well-doing, and, bringing forth fruits meet for repentance, were in a condition to discern and accept with thankfulness the ministry of Christ. The Jews were an unstable people, perhaps easily excited to hope for themselves that they would do better, but as easily led away to do that which was worse. Our Lord's experience of them was such. At Nazareth, in the early days of his ministry, the same company which at first approved of his discourse, and *bare him witness, and wondered at the gracious words which proceeded out of his mouth*, at the latter part of it *were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.* Luke iv. 22, 29. So the multitude, which flocked eagerly after Jesus because they had seen the miracle which he wrought by the five barley loaves and the two small fishes, when He set before them a glorious mystery, though one surpassing their understanding, was offended, and *from that time many of his disciples went back, and walked no more with him.* Jno. vi. 25, 66. In like manner, in the last week of his earthly career, in the same city in which a multitude could be found on the first day to go forth to meet him, and to welcome him with songs of *Hosanna to the Son of David*, another multitude could be found on the sixth day to cry, *Not this man, but Barabbas. Let him be crucified.* Matt. xxi. 9; xxvii. 23. As the result of Elijah's ministry to the Ten Tribes was but small, so that of John's to the Jews

was, it is to be feared, not very great. When those, who had so far made good progress as to have become disciples of John, had to sit down and count the cost of becoming disciples of Jesus of Nazareth, the hearts of many fainted within them, and they halted, like their fathers in the wilderness, of whom God had so often to say, *Speak unto the children of Israel that they go forward.* Ex. xiv. 15. (J. B. 100.)

These facts are illustrations of the righteous reason that exists for that sad truth with which our Lord concluded his parable of The Marriage Feast, *For many are called, but few are chosen.* Matt. xxii. 14. This result of God's election, thus enunciated as a general truth, not uttered only as a warning to the Jews of what might possibly come to pass respecting them, still less as a mere moral to adorn a parable, thus brought before us, is too solemn and important to be passed over without attracting a few minutes of attention. The truth here referred to is, that when God has invited men to some benefit, it has always been found that few comparatively have made themselves fit to receive it, so that He could in righteousness confer it upon them, and this not because of any great thing being required of them, but because they have not been willing to seek, or to accept the same, at least not on the conditions on which it may have been offered. This is what our Lord set forth as a warning to his disciples in the parable of the Great Supper, which, when it was ready, instead of being coveted by the invited guests, was shunned by them, so that *they all with one consent began to make excuse.* Luke xiv. 18. In looking back through the Bible history of men, we find that after God had used Noah as a preacher of righteousness for 120 years, eight souls only could be chosen to enter the Ark, and these evidently through the headship of the one perfect man Noah. When God sent a warning to the cities of the plain, four persons only could be chosen to be brought out, and even one of them looked back and perished. Of the 600,000 men of Israel whom God brought out of Egypt, two only could be chosen to enter the promised land. Of the 32,000 men whom Gideon gathered to fight with the Midianites, 300 only were deemed fit to be chosen to go forth against

the enemy. Of the many thousands of men in the kingdom of Israel when Elijah was sent to it, 7,000 only had God been able to restrain from bowing the knee to Baal (see page 38), and to prepare to be chosen of Him as his witnesses. When God invited unfaithful Judah to submit to captivity in Babylon, as a chastisement of 70 years, not unto destruction, but unto salvation, the greater part wilfully perished either through fighting against Nebuchadnezzar in useless defence of Jerusalem, or through fleeing into Egypt for refuge there; while a few only, comparatively, submitting to God's decree, were prospered by Him in Babylon, and their descendants, at least as many as would, were re-established by Him in their family estates in their own land. When the 70 years were expired, some only, as just hinted, of the Jews whom God had preserved for restoration, would return to rebuild the city, and the Temple of God, and to revive the testimony for His name therein. And lastly, when the descendants of these just spoken of, were invited by God through the Baptist to be ready for advancement into the Kingdom of heaven, few of them became fit for God to choose, even though they had the advantage of the ministry of Christ and his disciples superadded to that of John. (J. B. 101.)

The portion of the many called unto blessing, which accepts of God the grace to be made ready, so that He may be able to choose them, is spoken of in Scripture as the *Remnant.* So also, the portion of a covenanted people (all of whom have, by their election into the covenant, received the most full and formal call) which accepts the grace provided for them, that they may make their calling and election sure, and are thus made fit and worthy to be chosen of Him when the day of their visitation comes, is called the *Remnant* of the people; or, the election out of the election. The apostle, in the Epistle to the Romans, gives us the hint how to trace out this mystery in the language of the prophecies. *Esaias also crieth* (Is. x. 20–23) *concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant* (only) *shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make*

upon the earth. And as Esaias said (Is. i. 9) *before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.* Ro. ix. 27–29. And again, *God hath not cast away his people which he foreknew. Wot ye not what the scriptures saith of Elias? . . . But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded unto this day.* Ro. xi. 1–8. Reading these words, in the light of the facts concerning man's history just referred to, we see clearly that there is a great fundamental truth to be ever kept in mind, when considering God's dealings with men, namely, that while in no period of the world's history have men in general submitted themselves to God, so that He could bestow on them all the full measure of blessing He had purposed, yet that, in each such period, He has always prevailed to obtain for Himself at least a few, by whom He might make manifest what sort of men He desired to have, and to whom or to their descendants, as to a chosen remnant, He might exhibit the reward which He had prepared for those who would fear Him; and in like manner, that while a covenanted people will, as a whole, fail in God's hands, and so miss the honour and benefit intended for it, yet that, from among them also, God will prevail to obtain for Himself at least a few, by whom He may be justified in the calling of His people, and to whom, as to a chosen remnant, an election out of the election, He may fulfil all the promises which He has attached to the covenant made by Him with the elect.

In the Old Testament this word "Remnant," in the sense of a portion of a people specially preserved of God for a future purpose, is of frequent occurrence. In addition to those referred to in the above passage from the Epistle to the Romans, the following texts may be quoted by way of illustration—*For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.* Joel ii. 32. *In that day, saith the Lord, . . . I will make her that halted a remnant, and her that was cast far off a strong*

nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. Micah iv. 6, 7. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Micah vii. 18. *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.* Zeph. iii. 13. *Then Zerubbabel, . . . with all the remnant of the people, obeyed the voice of the Lord their God. . . . And the Lord stirred up the spirit of Zerubbabel . . . and the spirit of all the remnant of the people.* Hag. i. 12–14. *And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape. . . . Should we again break thy commandments? . . . wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* Ezra ix. 8, 14. (J. B. 102.)

The conclusion, then, that we come to respecting the result of John's labours in fulfilling the service of the Elijah ministry to the Jews is, that a portion only of those who heard his testimony, so persevered in their act of repentance, as to bring forth the fruits which shewed that they were worthy to be chosen for advancement into the higher Dispensation; and that that portion formed a Remnant, representing the house of Israel, by which God was honoured, and to which he fulfilled the promises made of old, while the residue of the Jews and their descendants were shut up in unbelief, that He may be able to have mercy on all, in that day when a refreshing for Israel shall come from the presence of the Lord, according to his purpose. (J. B. 103.)

V. The continuation of the Elijah Ministry fulfilled by Christ and his Disciples, and the facts connected therewith.

After these things came Jesus and his disciples into the land of Judœa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. Jno. iii. 22–26.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judœa, and departed again into Galilee. Jno. iv. 1–3.

It is not necessary, for the object we have in view, to take up the question we now propose to consider, but the matter having come before us when accounting for John's message to Christ (p. 194), it may be worth the time it occupies to make this digression—if digression it is to be esteemed. The question to be pondered is, What was the nature of the work (compared with that of John) which our Lord fulfilled, partly by Himself personally, and partly by the twelve apostles, and by the other seventy disciples?

It has been often remarked, that the steps in the progress of God's purpose in the earth do not begin or end in that abrupt and pointed way that, after studying the record of them, the student can say with positive precision at such a time, or, by such an event, such a branch of His work commenced or concluded. Between the great periods into which the course of God's providence is divided, there are transition spaces of time, during which the duties and privileges of the period passing away seem to linger after their season and to hinder those of the next; while the duties and

privileges of the period coming in, are perceived to be intruding, as it were, before their time, and intermingling themselves with those of the period which, as yet, has not quite ceased. In other words, the Dispensations overlap one another, the one beginning before the other ends, or, at least, a manifestation of the preparation for the coming on of the next Dispensation, takes place before the preceding one is quite completed and terminated; and so is it with any distinct portions of each Dispensation. For example, if it be asked, When did the Babylonish captivity of seventy years begin and end? there are three events of different dates, either of which, if it stood alone, might well be accepted as denoting the commencement of the fulfilment of the prophecies which had predicted it, and there are three other events, at the corresponding periods, any one of which might be esteemed to have been the true termination of it; or, to approach the period of which we are speaking, if it be asked, When did the Dispensation of the Law close, and when did that of the Spirit open? there are several events which may be named (The death of Christ; His ascension into heaven; The descent of the Holy Ghost on the day of Pentecost; and, The destruction of the Temple) as marking that period, all probably to be esteemed equally correct indications of the change, in different aspects of the question, but not any one of them can be declared peremptorily to be the osculating point of the two Dispensations. (J. B. 104.)

So it seems to be with the questions, When did the Elijah ministry to the Jews, in preparation for the Lord's coming, terminate? and, When did the Messiah's ministry to Israel commence? According to the object in making the investigation, that is, according to the nature of the subject filling the mind of the enquirer at the time, different solutions seem reasonable. With respect to the former question it might be replied—1st. When Jesus was baptized of John with water, and baptized of his Father with the Holy Ghost, and had been testified to by John as being the Lamb of God. 2d. When John was imprisoned. 3d. When John was put to death. With respect to the latter question it might be replied—1st. When Christ purified the Temple the first time.

2d. When, after John's imprisonment, He began to preach the gospel, and to heal the sick—applying to Himself the words of Is. lxi. 1–3. 3d. When He cleansed the Temple the second time. 4th. When, after His resurrection, He could say, *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 18, 19. But, as remarked before with respect to some of these points (see pp. 150–152), it may be said of all of them, that we are not in a position to speak with decision of their relative importance in respect of these questions.

Some light on the question before us may perhaps be gained by calling to mind the chief points of the prophecies respecting the ministry of John and of Christ.

Of John it was foretold that he should

—Be a voice crying, Prepare ye the way of the Lord.
—Be the messenger to prepare the way of the Lord.
—Come as Elijah to restore God's order in Israel.
—Baptize the penitents in Jordan. This indeed was not specially named, but it seems to have been implied, as being a part of the work of restoring all things.

Of Christ it was foretold (as declared by Himself in the synagogue of Nazareth) that He should

—Preach the gospel to the poor.
—Heal the broken-hearted.
—Preach deliverance to the captives;
—And recovering of sight to the blind.
—Set at liberty them that are bruised.
—Preach the acceptable year of the Lord.
—Come suddenly to the Temple.
—Sit as a refiner of silver, and purify the sons of Levi.

Now, the ministry of the Lord and of his forerunner to a large extent corresponded, for both proclaimed the glad tidings of restoration unto salvation, saying, *Repent ye: for the kingdom of heaven is at hand;* preached a baptism of repentance for the remission of sins; administered the same to the penitent (Christ doing it by the hands of his disciples); counselled the converts to be faithful in good works; rebuked those proud in spirit; condemned the sects and parties into

which the Jews were divided; and all the rest that is here stated respecting what either of them should do, and all that is recorded as having been done by either of them, is but a statement of the details of the work of proclaiming the glad tidings of the Kingdom: except, that it was declared that the Lord should come suddenly to the Temple, and that He should sit there to purify the sons of Levi; and also, that it is recorded of Him that He fulfilled literally the prophecies respecting healing and setting free, as well as figuratively, while John's work concerned spiritual matters only; and lastly, that the Lord also, in his parables and in other ways, gave hints to his disciples respecting the further acts of God's providence in things visible and invisible, that should be performed for the accomplishment of his purpose in the earth. While therefore the former set of prophecies, above given, undoubtedly refer to the Elijah ministry, and the latter to the Messiah ministry, the fulfilment of these was to a large extent the same, suggesting the question, whether, to a large extent at least, our Lord's ministry before He suffered was not, as well as that of John's, a preparation of the people of God for the revelation of the Messiah in the fulness of his character, when he should accomplish all that is foretold of Him in Is. lxi. 1–3, and in other scriptures. On reviewing the record of our Lord's life on earth, it will be found that the larger portion of all He said and did, was but a carrying on of the Elijah ministry, or ministry of preparation for the better Dispensation; and that such part of His service as may be judged to exceed the true work of the Elijah ministry, was but that foreshewing of the coming Messiah ministry, that overlapping of one Dispensation on the other, of which we have just spoken.

This view of our Lord's ministry (including, of course, that of his disciples also) seems to be much confirmed by a careful consideration of the scripture quoted at the head of this Division of the subject; but in attaining to this it is necessary to keep in view the dates of some of the incidents of his history, as probably ascertained by the learned who have studied the subject.

A.D. 27.
Jan. (early)..Baptism of Jesus and descent of the Holy Ghost.
Feb. (late)...His return, after the Temptation, to Galilee.
April.....Temple cleansed at the first Passover.
May.....Christ's disciples baptizing—John still baptizing.

A.D. 28.
March.....Imprisonment of John.
April .....The second Passover.
May.....More public ministry of Christ begun in Galilee.
Midsummer..Election of the Twelve Disciples for Apostles.
Autumn.....Message of John to Christ.
December....Mission of the Apostles to preach and to cure.

A.D. 29.
January.....Execution of John.
April.....The third Passover.
September...Election and mission of the Seventy Disciples.

A.D. 30.
April 2d.....Temple cleansed again—before fourth Passover.
— 7th.....Crucifixion of the Lord.
— 9th.....Resurrection of the Lord.
May 18th.....Ascension of the Lord.
— 28th.....Descent of the Holy Ghost, and commencement of the work of the Apostles of Christ.

The passage of Scripture, to which we invite attention, begins with the words, *After these things came Jesus and his disciples into the land of Judæa*, which mean (so far as it refers to events important to our present enquiry), after Jesus had been anointed with the Spirit, and thus endowed for the great work of the Prophet like unto Moses, and had, in virtue of the authority thus given, cleansed the Temple at the first Passover afterwards, and had made the revelation concerning Christian baptism to Nicodemus, He, with a few disciples who began to follow Him, retired from Jerusalem to some country part of Judea. Then follows the concluding clause of the sentence: *And there he tarried with them, and baptized*, with which declaration we must connect the explanation contained in Jno. iv. 2., *Though Jesus himself baptized not, but his disciples:* recording that the Lord did not baptize any with his own hand, but did so mediately by his disciples. There is no mention of Christ's preaching the gospel at that place, but this must necessarily have

occurred to some extent, otherwise such numbers of men could scarcely have come to him, and been moved to seek for baptism at the hands of his disciples, as to cause a report soon after to reach the Pharisees in Jerusalem, *that Jesus made and baptized more disciples than John.* The questions, therefore, arise, What did Christ then preach, and in what character did He do it? What baptism was that which was administered by his disciples, and in what character did they perform the rite? It should be kept in view that, according to the above table of dates, the disciples were not chosen and named Apostles till twelve months, and not sent forth to preach till even eighteen months afterwards. The other words, *John also was baptizing in Ænon. For John was not yet cast into prison,* seem to be added expressly to prevent us from forgetting that John was still fulfilling the work of the Elijah ministry committed to him. Was, then, the Lord, with his disciples, furthering John's labours, or beginning his own, that is, a greater work than John's? The reasonable answer to this, and to the two questions formerly suggested, seems to be, That the Lord, having been anointed with the Holy Ghost, had become the anointed One of God, the Prophet like unto Moses; and as all the prophets of the Dispensation of the Law were (as shewn p. 11) restoration assistants to Moses who established the Dispensation, and, of course, therefore John was such, the Lord, though come specially to fulfil a higher ministry, could as a prophet assist John in the work of the restoring all things in preparation for the manifestation of the Messiah; yet, in calling on the people to repent because the Kingdom of Heaven was at hand, to accept of the baptism of repentance for the remission of sins, and to bring forth fruits worthy of this profession, He was but accomplishing a part of the work of the Elijah ministry, and not of that of the Messiah ministry, properly speaking. He could not well have then preached the Gospel of the Kingdom in a more full measure than He began to do after John's imprisonment, and there is no mention of his illustrating his preaching with miracles of healing; and the baptism ministered by his disciples through his authority, could not well have been more than a ceremonial purification in preparation for forgiveness, like John's

was; it could not have been Christian baptism, that is, baptism into Christ, for He was not yet an immortal man, and therefore not ready to have members grafted into Him, and his disciples were not yet endued with the Holy Ghost, and therefore not yet able to fulfil that supernatural work. Besides which considerations, it must be observed that the cause of John's disciples coming to him complaining against Jesus, was, that they had had a dispute with some respecting ceremonial purifications. These persons, indeed, appear to have esteemed baptism by the hands of the disciples of Jesus as much as, or more than, that by John, yet the dispute reached to no higher matter than legal ablutions. The character of the service, therefore, which the Lord at that time rendered was an assisting of the Elijah ministry, an extending of its testimony by word and by baptism; and the character in which He did it was that of a prophet simply, as though he had been but an assistant to John, while in truth He was greater than he. When the Lord left that landward part of Judea, and retired into Galilee, it seems probable, though there is no record of the fact, that He would continue His testimony there, and the baptizing by the hands of his disciples.

Assuming, however, that it is correct that our Lord with his disciples for twelve months, first in Judea and then in Galilee, fulfilled a part of the ministry of preparation for the manifestation of the Messiah, the question remains, What was the nature of his ministry after John was cast into prison? After that event there is no more mention of baptizing by the disciples of Christ, although it may have continued: while, on the other hand, there is the frequent record of his preaching the Gospel of the Kingdom, and illustrating it with samples of that deliverance from the sickness, maimedness, and death, and from the presence of Satan, which shall be enjoyed without measure when the Kingdom is come; and there is also the record of his revealing to the apostles many mysteries respecting God's purpose in his Church, and many events that should occur in the course of its history. All these things speak of a ministry resembling, and yet outrunning the borders of that of John, and constituting, no doubt, a mingled ministry which partly was a furthering

of John's work, and partly was a commencement of that revelation of the Messiah in preparation for which John declared that he had come baptizing with water. Yet, what a shadow merely of the glory of the ministry of Christ was all that was seen of it before his ascension to the right hand of power! It is since then that He has given the full manifestation of the completeness and sufficiency, in reference to man's constitution, of the ministerial energy that is in Him, who, even when acting mediately through the instrumentality of his members on the earth, can shew what He is as the Apostle, and the Prophet, and the Evangelist, and the Pastor—as the great Shepherd of God's sheep, who is the Lamb of God, the Priest after the order of Melchisedec, and the Baptizer with the Holy Ghost.

We had occasion in the last Section to point out, that apparently John fulfilled very imperfectly, if at all, some parts of the prophecy respecting him, and that possibly the Lord may have in some measure accomplished them in the course of his labours. These points of the prophecy were: The calling on the covenanted people, rulers and people, to stand up in their places, and fulfil the duties thereof, and thus justify God's appointment of Zion and Jerusalem to bear a twofold testimony for Him; The assurance to those who trusted in God that He was about to manifest His power for the defending of His true worshippers from the oppression of their enemies; The promise that God would provide all things needful, both of things temporal and things spiritual, for those who were obedient unto Him as his flock, even as a good shepherd feeds his sheep; and, The restoring all things in Israel, that the glory of God in his salvation might be manifested to all flesh. But the fruit of the Lord's labours did not appear in a form appertaining to the Dispensation of the Law, it grew and ripened only when the Dispensation of the Spirit had come in, and therefore no one can profess to point out minutely what part of the Lord's ministry was promoting the work of John merely, or how much of it was accomplishing his own. (J. B. 105.)

VI. A LIST OF THE CHIEF POINTS IN JOHN'S MINISTRY, AND OF THE FACTS CONNECTED THEREWITH—NUMBERED FOR CONVENIENT REFERENCE.

At the end of each particular are marked the numbers of those points in the Scriptures, which were examined in the last Part, that correspond with it, to facilitate a comparison between them. The places where the former lists will be found are—Elijah, page 42; Ezra, 80; Isaiah, 81; Ezekiel, 108; Haggai, 135; Malachi, 154; Gabriel and Zacharias, 165.

—J. B. 1. The Jews were, in soul, still in captivity in Babylon, when John was sent to them. El. 1; Is. 1; Ezra 1; Ezek. 5–8.

—J. B. 2. They were still subject to the power of the Heathen, and by them kept as a divided people: a token of their low estate because of disobedience. Ezek. 9, 10, 23.

—J. B. 3. The Holy Land was separated into different portions, and the greater part given up to others.

—J. B. 4. The Jews had divided themselves into four classes, significant of their spiritual condition. Mal. 1.

—J. B. 5. Some of the house of Israel had ceased even to make a profession of obedience to Jehovah.

—J. B. 6. Some of the house of Israel were very zealous for the glory of their standing as the people of God, while doubting the possibility of attaining to the full privileges thereof.

—J. B. 7. Some of the house of Israel were very zealous for the righteousness of fulfilling the Law of Moses, yet contended for an application of it restricted to the narrowest meaning of the letter.

—J. B. 8. Some of the house of Israel were very zealous for the fulness of the meaning of the whole Scriptures, yet superadded thereto the idle fancies of their unbridled imaginations.

—J. B. 9. The condition of each of the four classes was an

hindrance to the Elijah ministry sent of God; and this in degrees varying in inverse proportion to what men would have anticipated: the condition of the publicans and sinners the least so, that of the Pharisees the greatest of all.

—J. B. 10. The pride of the natural man brought forth sectarianism among those who had become separated in heart from God.

—J. B. 11. Sectarianism shewed itself to be an accursed spirit, withering up and rendering fruitless the truth held by those Jews in whom it worked.

—J. B. 12. None of these sects, as a sect, repented; not even at the special invitation sent from God.

—J. B. 13. Thus the Jews were in a worse condition than they were in the days of Malachi.

—J. B. 14. But, because God would have his purpose in Israel accomplished, a remnant, consisting of a few out of each of the four classes, was converted and delivered. Ezek. 11.

—J. B. 15. The sending of an Elijah ministry to the Jews testified to their evil condition, and what we learn of that condition justified John's mission. Is. 5; Ezra 8.

—J. B. 16. John was born to be God's messenger, and was endowed from the womb for his work of enlightening Israel as to its condition. Ezek. 1, 13; G.&Z. 2.

—J. B. 17. After announcing the coming of an Elijah ministry, God's patience waited thirty years: giving the Jews time to ponder the intimation. El. 3; Ezek. 15.

—J. B. 18. The Elijah ministry commenced about four years before the offering of that sacrifice which rendered those of the Law useless, and about forty-four years before the destruction of the Temple, where alone these could be offered.

—J. B. 19. The wilderness, in which no husbandmen dwelt, no cultivation was carried on, was an emblem of the spiritual condition of a people requiring an Elijah ministry. Ezek. 3.

—J. B. 20. The Elijah ministry to the Jews was conducted in the wilderness literally, but this was not necessary for its substantial fulfilment.

—J. B. 21. John came in the spirit and power of Elijah, and personified as well as preached repentance. Mal. 7.

—J. B. 22. The outward circumstances in which John had

to fulfil his ministry were apparently not propitious but adverse to success: he had therefore to serve as an act of faith. Ezek. 14.

—J. B. 23. John's ministry was suddenly cut short by his removal from his sphere of action. El. 17.

—J. B. 24. John accomplished his work well, but he was not satisfied with the mode in which Christ was fulfilling His: the most faithful servants being liable to be infected with the spirit of judgment; and this even as regards the actings of the Lord himself.

—J. B. 25. John would not, in answer to the enquiries of unbelief, claim for himself any titles of honour, nor even designate his office, but to those obtruding them fulfilled his ministry by declaring, *I am the voice of one crying in the wilderness, Make straight the way of the Lord.*

—J. B. 26. After John's ministry ceased, the Lord bore witness to the multitude, that John was the Messenger who was to be sent before the Messiah, and also the Elias who was for to come.

—J. B. 27. After John's ministry ceased, the Lord testified to his disciples that the Baptist had come to fulfil the Elijah ministry, but had been virtually rejected by Israel to whom he was sent.

—J. B. 28. John commenced his ministry suddenly, speaking as a special messenger from God, but not offering any proof of his authority. El. 2; Is. 9; Ezra 5.

—J. B. 29. The Lord would not manifest Himself to his people until after the Elijah ministry had announced his approach, and they, or some of them, had taken the trouble to prepare themselves for his appearing. Is. 11; Ezra 9.

—J. B. 30. It was not for lack of ecclesiastical or civil rulers that John was raised up, but to fulfil an extraordinary ministry both to rulers and people. El. 2; Is. 4; Ezra 3; Ezek. 12; Mal. 2.

—J. B. 31. Though his designation to office had been announced before his birth, and had been confirmed afterwards, John did not select his own time and place and mode of fulfilling his ministry, but waited, and acted only as supernaturally taught of God. El. 5; Is. 8; Ezra 4.

—J. B. 32. The writers of the Gospels have recorded for

John the designation of "the Baptist," as an appropriate title wherewith to distinguish him among the servants of God.

—J. B. 33. They have recorded that John came to fulfil the prophecy: *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

—J. B. 34. They have recorded that John came to fulfil the prophecy: *Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

—J. B. 35. They have recorded that John *was a man sent from God*—that is, a prophet—and that he *came for a witness, to bear witness of the Light, that all men through him might believe.* Is. 2; Ezra 2; Hag. 23; Mal. 8; G.&Z. 4.

—J. B. 36. They have recorded that John not only came in the spirit and power of Elijah, but also that he resembled Elijah in several minor particulars.

—J. B. 37. John's proclamation, *Repent ye: for the kingdom of heaven is at hand,* was a comprehensive formula of the substance of God's message to all Israel by the Elijah ministry. El. 6, 9; Is. 7; Ezra 14.

—J. B. 38. The Jews, as a covenanted people, to whom the oracles of God had been entrusted, ought to have understood the announcement respecting the Kingdom of heaven. Is. 16.

—J. B. 39. The summons, *Repent ye,* addressed to the Jews, as representing all Israel, called on them to repent of their own and of their fathers' sins, and charged them to accomplish both a personal and a national reformation. Is. 6; Ezra 13; Hag. 1–5.

—J. B. 40. The cry, *Repent ye,* called on the Jews, as representing all Israel, to become faithful in respect to the covenant in which they stood; it did not summon them to a new standing before God. El. 8; Hag. 6, 7.

—J. B. 41. The invitation to the Jews to repent was a sign to them that God desired to convert them; that their day of mercy still endured; that the grace of penitence was still to be bestowed; and that forgiveness was still to be obtained. El. 14; Ezek. 16.

—J. B. 42. The coming of the Kingdom of heaven meant the establishing of God's dominion on the earth in the hand of a man as His representative over an obedient people:

the rule of love, and the obedience of love, being thus manifested in the earth even as it is in heaven. Is. 14; Ezra 10.
—J. B. 43. The announcement to the Jews of the coming of the Kingdom of heaven, was not a new thing, but simply a declaration of the unchangeable purpose of God: it was just what He had been declaring at sundry times, and in diverse manners, ever since the Fall. Is. 16; Ezra 16.
—J. B. 44. The Jews did not understand, not even the most learned and pious of them, the phrase, "The Kingdom of heaven."
—J. B. 45. The Kingdom of heaven, being declared to the Jews to be at hand, meant the beginning of its restoration as about to be accomplished in the person of Christ Jesus, and in those who should be made one with Him. Is. 10, 12; Ezra 6, 11.
—J. B. 46. The first personal result of the work of the Elijah ministry to the Jews would be, a repentance unto reformation concerning the observance of the Decalogue in its more simple aspect.
—J. B. 47. The second personal result would be, a repentance unto reformation respecting the duties of headship and obedience in the household.
—J. B. 48. A third personal result would be a repentance unto reformation concerning those duties toward God, or men, which were superadded to the Decalogue by the Law.
—J. B. 49. Ceremonial washings under the Law, were outward professions of a need for, and of a desire to become, clean, and thus fit to draw near to the presence of God in the Temple.
—J. B. 50. John baptized the penitent in Jordan in token that it was God's word which had wrought in them, that therefore He accepted their conversion, and that He by the act of baptism renewed His covenant with them. El. 11; G.&Z. 9.
—J. B. 51. The accepting of baptism by John in Jordan, was an outward profession of a desire to become clean, and fit to meet the Angel of the Covenant when He should appear at the Temple. Hag. 25; G.&Z. 10.
—J. B. 52. The testimony of the Elijah ministry to the Jews was all addressed both to the rulers and to the people:

though parts of it might be more fully applicable to the one or to the other.

—J. B. 53. Those Jews who thought it sufficient to listen carelessly to the Elijah ministry, and to accept its services as a mere matter of course, found themselves addressed as hypocrites, and as a generation of vipers. Hag. 11.

—J. B. 54. John, by his calling for fruits worthy of repentance, shewed that he did not labour for the purpose of gathering disciples to himself, and forming out of them a new confederacy among the brethren, but to make ready for the coming of the Lord a people who by their calling were already bound to be prepared for that event. G.&Z. 6.

—J. B. 55. The Elijah ministry to the Jews was not only able to warn them generally that they were imperfect in their generation, but also to afford practical counsel to each class of the community as to the fruit worthy of repentance that it should seek to bring forth. Hag. 24; G.&Z. 5.

—J. B. 56. The Jews, as a covenanted people which had been unfaithful, required also to repent unto reformation collectively: the repentance of individuals concerning their personal sins was not alone sufficient. Hag. 10.

—J. B. 57. The Jews, as a people headed up in the priests and Levites, did not comprehend the types of the Law, or the prophecies respecting the Messiah's kingdom: being a disobedient people, a veil was allowed to rest on their hearts.

—J. B. 58. The Jews did not, as a covenanted people, repent unto a reformation of service towards God and men: a remnant only accepted the message, and obtained His mercy; the residue tasted, as they do to this day, of His righteous indignation, yet not to destruction as a people, for He has shut them up in unbelief, that He may be able to have mercy on the house of Israel. El. 16; Is. 15; Ezek. 24; Mal. 5; G.&Z. 3, 11.

—J. B. 59. The message by the Elijah ministry to Israel, was addressed in an especial measure to the priests and Levites, the rulers of the people: charging them to become faithful in the fulfilment of their duties, and to call on the people to do the same. Hag. 9, 13, 14; Mal. 9.

—J. B. 60. John gave utterance to God's indignant condem-

nation of the religious sects, into which His people had dared to divide themselves, when he was led of the Spirit to address the leaders thereof, saying, *O generation of vipers!* Ezek. 2.

—J. B. 61. John intimated that his ministry was in vain to those who esteemed their sectarian connection more than their covenant standing, when he said to the leaders of the sects, *Who hath warned you to flee from the wrath to come?*

—J. B. 62. John exposed the virulence of their sectarianism when, having contended so strenuously with the leaders of the sects, charging them to cease from their partizanship, as the fruit worthy of repentance which they had to bring forth, it proved to be in vain.

—J. B. 63. John's call on the Jews for fruits worthy of repentance required of them individually to set their hearts and their houses in order; and required of them also collectively to fulfil the duties of an elect people towards God, towards all Israel, and towards the world. Hag. 12, 15–20, 22; Mal. 9.

—J. B. 64. Election is of God, to the end that His purpose may be fulfilled: the elect, if faithful, thereby obtain blessing and attain to honour; but this is not the chief object of their election.

—J. B. 65. John was sent to the Jews as God's elect, and therefore he called on them to fulfil the duties of an elect people: they requiring to be taught that their election as the children of Abraham would fail them, unless they walked in the obedience of faith, as their forefathers did. Is. 3; Ezra 7; Hag. 8, 21; Mal. 4, 6; Ezek. 4.

—J. B. 66. John gave warning that God was testing the condition of heart in all, from the highest to the lowest, and that, obedience being the fruit which He sought for, those unfruitful in this respect would be cut off from the house of Israel. El. 13.

—J. B. 67. John gave warning, that God was also about to take an account of Israel's stewardship, and that, having been elected unto the obedience of faith, if found to be fruitless, the Kingdom of heaven should not be given to it, but to another people, which would bring forth the fruits thereof.

—J. B. 68. John's words implied that, at the time when he

was offering the Elijah testimony, the instrument of Israel's chastisement (the Roman power) was already prepared.

—J. B. 69. John fulfilled the prophecies so far as the measure of conversion among the Jews permitted of: what remained was probably sufficiently accomplished by the ministry of the Messiah.

—J. B. 70. John's fulfilment of the Elijah ministry was the best commentary on the prophecies respecting it, for it rendered more service than the most pious and learned men could have anticipated from the written word.

—J. B. 71. John had to fulfil his ministry at the risk of his life, without fearing the face of man.

—J. B. 72. John's ministry was to the end of producing an ecclesiastical not a political reformation: hence, though he reproved the king for his evil courses, he did not resist his power. El. 15.

—J. B. 73. John's testimony of Christ, far outreaching all the knowlege he or any others had of the purpose of God, shews that God's messages to his people contain more than instruction for the moment, and will only be fully understood when they are fulfilled. G.&Z. 1.

—J. B. 74. John's testimony was not about himself, but continually concerning another, greater, and more worthy of love and homage.

—J. B. 75. John testified of Christ, that He should bestow a baptism as efficacious in purifying as fire, not emblematical of, but actually producing true cleanness of soul.

—J. B. 76. John testified of Christ, that He should baptize his disciples with the Holy Ghost. Ezek. 20.

—J. B. 77. John testified of Christ, that He should come and judge the covenanted people of God with a special judgment applicable to them alone: rewarding those who had been faithful, and recompensing those who had not been so. El. 13; Mal. 3, 10, 11.

—J. B. 78. God gives glimmerings of light respecting his purpose long before the time of action comes, in order to stir up in his people a desire for the thing pointed at; but He gives a clear light concerning any part of his purpose only to those who have to fulfil it, and to them not till the occasion for their service arrives.

—J. B. 79. John testified of Christ, that He would be the administrator of a better baptism than his own, which was but a ceremonial washing with water.

—J. B. 80. The Lord, who knew no sin, by coming to John's baptism, exemplified the truth of every man being responsible for the sin of all, and of every covenanted man being also responsible for the sin of the whole covenanted people.

—J. B. 81. John's testimony of the Lord, though on some of the points few of the Jews may have heard it, was uttered to all, and all would be held responsible for hearing and obeying it; because in the purpose of God Israel was one family, one covenanted people.

—J. B. 82. John testified of Jesus that He was the true sacrificial lamb, by whose blood, and not by that of bulls and of goats, there should be the real putting away of sin; and that He was a victim which God himself had had to provide —both as being intended to be more than the sin offering of any one man, or son of Israel; and as being also a victim which could not be purchased with money.

—J. B. 83. John testified of Jesus, that He was come as the Lamb of God to take away the sin, not of Israel, the elect people, merely, but of all men—*of the world.* Hag. 19.

—J. B. 84. John's testimony respecting Christ being the Lamb of God, was so expressed as to point to the truth, that in the counsel of God He was the Son incarnate before the creation, and the Lamb slain from the foundation of the world.

—J. B. 85. John testified that he had no personal knowledge of Christ, but knew him through revelation only, and that what the Holy Ghost revealed to him, of that he bore testimony.

—J. B. 86. John testified of the Messiah, that He would not come and manifest Himself by his works except to a people prepared, in some measure at least, to receive him and accept his ministry.

—J. B. 87. Jesus, through the Holy Ghost, had lived for thirty years a life of perfect holiness, yet, when the time of his manifestation as the Messiah came, He was endowed with the fulness of the Spirit: the measure of the presence of the Spirit for sanctification being one, and the measure

of the presence of the Spirit for ministerial action being another.

—J. B. 88. John testified of Christ, not only that the Spirit of God descended upon Him, but that He abode with Him: He came to abide with Him for ever, to serve Him as his Spirit, even as the Spirit of the Man Christ Jesus. Hag. 25.

—J. B. 89. John testified of Christ, that He, being the Man on whom the Spirit of God was permanently abiding, should impart of that presence to other men, according to the purpose of God.

—J. B. 90. John testified of Christ, that He was the Son of God. G.&Z. 8.

—J. B. 91. John testified of Him whom men saw to be a son of man, that He was in existence before He was made man—witnessing to the two natures in the One Person.

—J. B. 92. John protested that he had not been preaching to men to gather them to himself, but to prepare them for being the disciples of Christ; and the members of the Bride when He should manifest himself as the Bridegroom.

—J. B. 93. John testified of Christ, that He was a Bridegroom who should have a Bride: plainly fereshewing, that the connection between Christ and his disciples should be of a more intimate nature than that between Moses and the Israelites, or that between himself and his disciples.

—J. B. 94. John's testimony of Christ, the Jews ought to have discovered to be true, and to have accepted; and then they might thereafter have comprehended it: if they had been walking in the light of the Law and of the prophets, they would have been able so to do.

—J. B. 95. John's ministry to the Jews, like that of Elijah to Israel, was to persuade them to be honest in their service of God, and to strive earnestly to fulfil all his pleasure.

—J. B. 96. John's proclamation was attended to chiefly by the class which, of all who heard it, was the least likely to have listened to it; as would have been judged by themselves, as well as their betters, if beforehand the enquiry had been made of them.

—J. B. 97. John's proclamation was not accepted by the class of Jews which, from its professions, ought to have been the first to do so, and which, by its knowledge of the Scrip-

tures, ought to have been able to discern that John spake according to the Law and the testimony.

—J. B. 98. The conviction in some, that they could not pretend to have been serving God, and consequent persuasion that it was necessary to repent unto reformation of life, was not effected by flattering words, or by wonderful displays of power: the word of truth spoken in the faith of it, and confirmed by the Spirit of God in the consciences of those who yielded to it, wrought this great change, causing such men to see in a new light all that ever they did, and to value proportionably the invitation to conversion made to them. Ezra 15.

—J. B. 99. Those who accept what God's goodness prepares for them, justify his arrangements; those who do not, condemn them: obedience, by approval, vindicates God's requirements; disobedience, by disapproval, censures them.

—J. B. 100. The result of John's ministry was that a portion only of the Jews listened to it, and that of these a few only persevered in bringing forth fruit meet for repentance.

—J. B. 101. This result was only according to what God had experienced at the hands of men from the beginning of the world. While his election includes many, because He would have many to earn a reward by serving Him in the accomplishing of his purpose, few, comparatively, are willing to be faithful. Hence our Lord recorded this fact in general terms, applicable to men in all ages: *Many are called, but few are chosen.*

—J. B. 102. The portion of a covenanted people, which by obedience makes their calling and election sure, is spoken of in Scripture under the designation of *the Remnant* of the elect people: an election out of the election.

—J. B. 103. A Remnant only of the house of Israel was willing to be made fit for the Kingdom of heaven, as revealed in the Dispensation of the Spirit: many were called, but few chosen. Is. 3; Ezra 16; Ezek. 11; Mal. 7; G.&Z. 4.

—J. B. 104. Conterminous dispensations overlap one another by a period of transition, during which the duties and privileges of the one passing away still linger in force, while those of the one coming in are already beginning to be manifested.

—J. B. 105. The Lord with his disciples were employed in part, both before and after the imprisonment of John, in completing the work of the Elijah ministry to the Jews, by preaching and administering the baptism of repentance, to prepare them for the manifestation of Messiah. El. 18; Is. 17.

THE ELIJAH MINISTRY TO THE CHRISTIAN CHURCH.

THE object of this portion of our work is to apply to a practical purpose, the sum of all that which we have ascertained, by the study of Scripture in the three previous Parts, respecting the mission of an Elijah ministry. This it is proposed to effect by framing a summary of the lists, already formed, of points in the prophecies which were examined in Part Second, and of the list of points in the record of John's ministry which has just been reviewed in Part Third, as forming a correct statement of what is likely to be the nature and operation of the Elijah ministry to the Church; and this (as already stated) to enable such as desire it, to compare with this summary, for the purpose of ascertaining how far they correspond, the great outward distinguishing marks of that spiritual work which has been in operation in this and in other countries for thirty years past, and of which it is testified by those engaged in it, that it is the fulfilment to the Church of the promise contained in the last verses of the Old Testament.

If the question proposed to be here considered, namely, What may be anticipated, on Scripture grounds, respecting the Elijah ministry to the Church? and the further question to be afterwards suggested to the enquiries of the reader, namely, What correspondence thereto is there in the origin, object, nature, and course of action of that ecclesiastical movement, which is sometimes spoken of as the special work of the Lord in these days?—if these two questions had been less startling, if the matter they refer to had been less momentous, if the conclusion they point to had been less contrary to the thoughts and feelings of the great bulk of the pious, learned, and zealous members of each branch of the Church, it might have been sufficient to have simply framed the proposed summary, and so have left the subject to the consideration of the reader. But, in the circumstances, it is felt to be wise to combine with the Scrip-

ture proofs, for the sake of supplying yet more full justification of the answer which will be offered to the first question, some historical memoranda, and the recorded sentiments of eminent men, as affording much corroborative evidence. Although the doing this extends somewhat the discussion, the dispassionate enquirer, who is of an earnest temperament, will probably be well pleased to have before him all the materials useful in ascertaining the tokens of an Elijah ministry, that he may afterwards be the better able, if he so please, to form a sound judgment on the question of fact, whether an Elijah ministry has in our day been raised up of God in the midst of the Church. The mass of matter being therefore large, it is proposed to arrange it in the following divisions:

—I. The probability of the occurrence of such a declension of the Christian Church, as is implied in a promise of an Elijah ministry, is intimated in the Scripture.

—II. The certainty of such a declension of the Church having come to pass, is proved by its history and present condition.

—III. The reality of a promise of an Elijah ministry to the Church, is confirmed by many parts of Scripture.

—IV. A recapitulation of the chief points which, it may be anticipated, will mark the origin, object, nature, and mode of action of the Elijah ministry to the Church.

—V. A review of a few celebrated ecclesiastical movements, to ascertain whether any one of them appears to have been in its origin, object, nature, and mode of action a probable fulfilment of the promise of an Elijah ministry to the Church.

—VI. A conclusion suggesting the application to a practical purpose of the sum of information gathered together in this volume.

I. THE PROBABILITY OF THE OCCURRENCE OF SUCH A DECLENSION OF THE CHRISTIAN CHURCH, AS IS IMPLIED IN A PROMISE OF AN ELIJAH MINISTRY, IS INTIMATED IN THE SCRIPTURE.

The proofs of this proposition will be arranged under their natural heads, namely,
—First. Intimations in the Old Testament.
—Second. Intimations in our Lord's teachings.
—Third. Intimations in the Apostolic Epistles.
—Fourth. Intimations in the Revelation.

First. Intimations of a probable declension of the Church contained in the Old Testament.

The first portion of the Bible is, as truly as the latter, addressed to the Church, which is the spiritual Israel. What is sufficient to be urged on this point, we were obliged to state by anticipation in the Introduction (pp. 3–10); it is therefore needless to go over the same ground again; but it may be useful, for the purpose of keeping them in view, to repeat here the propositions which were then established.
—No scripture grows old and fruitless, and therefore fit only to vanish away.
—It is still true of all scripture, that it is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
—As Moses and Aaron have spiritual antitypes in this Dispensation, so must the Law and the Prophets have spiritual fulfilments.
—The unceasing vitality of God's word is illustrated by its obtaining several fulfilments in different measures, each succeeding one being larger than that which was effected before, yet the word remaining unexhausted still.

Israel then being a typical people, shewing how a covenanted people will behave towards God, and how He will in

consequence be obliged to treat them, the chief points in their history may be referred to, on the authority of Paul's words, 1 Cor. x. 1-11, as being likely to be repeated in the history of the Church. A few well-known leading particulars may be here cited, each one having a reference to a text, but it is not necessary to enter into any exposition of the texts, which speak for themselves, so far as our present enquiry is concerned; for all that is requisite is, that the reader should keep in mind that any scripture indicative of Israel being in an evil condition, is a prophetical intimation to the Church of the possibility, and even probability, of her being in like manner tempted and snared and taken by the adversary, who, in his controversy with the Lord, sets himself with malicious cleverness and persevering rebellion to hinder the accomplishment of the purpose of God.

For illustrative scriptures, portions of the Psalms are selected, because they were the confessions of Israel respecting the evils of which it had been guilty; and they are the words prepared beforehand by the Spirit of Christ as suitable for his Mystical Body to make use of, because they speak of evils which she also has at some period of her history been guilty of: the Church therefore does well to chaunt these Psalms continually before God, if she is doing it with intelligence and in a penitent spirit; if not, all this psalm-singing will prove a testimony against herself.

1st. Israel, though brought up out of Egypt through the Red Sea, for the purpose of being established in a land flowing with milk and honey, soon wearied of the way, and, instead of pressing forward to the Promised Land, was tempted to stand still, or even to return to the service of the house of bondage out of which God had delivered it. *Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the lands.* Ps. cvi. 24–27.

This foreshewed a probability that Christians, though baptized into the death and into the resurrection of Christ, to the end that, being relieved from the bondage of the

world and of the devil, they might seek the Kingdom of heaven above all things, and become fit to inherit it, would probably be content with a small progress towards it, or even desire to return to the license of the flesh: like the sow that is washed going back to her wallowing in the mire.

2d. Israel, though constituted of God at Sinai a priestly nation, to manifest the work of mediation which He had ordained between Himself and men, never realized the blessedness and the honour of its election to this office; consequently, it never fulfilled the duty aright, and thereby it hindered God from blessing it and the world in the measure which He purposed. *Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand.* Ps. lxxviii. 56–61.

This presaged a probability that the Church, though made the Mystical Body of Christ, that He, the High-priest, might by it fulfil in the earth that portion of his work as the One Mediator which must be effected here, would not rise up into and abide in the faith of the glorious privilege of being the handmaid of Christ, the help meet for Him to assist Him in his work; that consequently catholic confession, catholic intercession, and catholic revelation of God's will would not be accomplished by it; and that thereby God would be hindered from blessing the Church and the world, at least to the extent to which He desired to do it.

3d. Israel, though so highly favoured by God, loved Him not truly, and therefore did not esteem his rule so much as its own will. When this came into manifestation by the honouring of false gods along with Jehovah, God tried to humble Israel by dividing the nation, and permitting evil kings to oppress each part of it; but this not prevailing, He abandoned his people to be led away into captivity to the

powers of the world; first, the kingdom of Israel was given over permanently to the king of Assyria, and afterwards, the kingdom of Judah was delivered up, for seventy years, to the king of Babylon. *Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.* Ps. lxxx. 8–15.

This prefigured a probability that the Church would not long be satisfied with the rule of Christ her head, but would in various ways set up the will of man in competition with his revelation of the will of God, and that the Lord would therefore give her up for a season to desolating persecutions, and to perplexing delusions, to humble her, and to teach her to trust in God alone, and to be cheerfully subject in all things to his will.

4th. The Remnant of Israel brought back from Babylon to Jerusalem, were more desirous and hopeful of erecting their own houses than of rebuilding the house of the Lord, and, even when the Temple was built, never fulfilled its services in a right spirit, so that, when the end of the Dispensation drew near, God saw it to be needful to send a special ministry for the conversion of his people, which He did by the hand of John the baptist—yet, so far as the bulk of the Jews was concerned, in vain. *Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. . . . I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea,*

the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps. Ps. lxxxv. 1, 8–13.

This foreshadowed a probability that the Church, in spite both of God's chastisements and of his revivals, would at the end of her Dispensation be found so unfaithful as to require a special ministry, for warning and restoration, to be sent to her—and that yet this would, so far as the greater part of her members are concerned, prove to be in vain: perhaps a Remnant only of the Church being willing to be made ready for the coming of her Lord.

Second. Intimations of a probable declension of the Church contained in our Lord's teachings.

It must be remembered that the discourses of our Lord were very pregnant words, well adapted to those in whose hearing they were uttered, to teach them the measure of the truth then needful to be known, but also well adapted to convey a still fuller revelation of truth to the Church, after it was established in all its privileges on the day of Pentecost. Especially is this the case with our Lord's parables, which were framed for the purpose of concealing from those who had no ears to hear truths concerning God's purpose, but of revealing to his disciples mysteries concerning the history of the re-establishing in the earth of the Kingdom of heaven as seen in the Church. What therefore they declare respecting imperfection of service in the Church, and of visitations to the Church for the correction of such imperfections, is to us very positive teaching, and must be allowed its full weight. It is with the former topics we have to do here, and with the latter in the Division III.

1st. In the Sermon on the Mount. Matt. v., vi., viii.

So early in our Lord's ministry as in this discourse, He warned his disciples of the probability of their being sorely tried in their following of Him, and of the possibility of a Remnant only persevering to the end. The following sentences should be studied:—

Ye are the salt of the earth: but if the salt have lost his

savour, wherewith shall it be salted? Matt. v. 13. *Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. . . . Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. . . . Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.* Matt. vii. 13–15, 19, 21–24, 26.

All these declarations refer to men, whether Jews or Gentiles, who should hear the gospel, and at least profess to believe in, and to become disciples of Christ. It could not well be in reference to one failing here and one there, in successive generations, that the Lord said such things, for the disciples in general would know the probability of that, but in reference to the failure of multitudes, that He gave the warning. Nor was it alone in reference to individuals, though in great numbers, that He spoke, but to false ecclesiastical systems: professing to be of God while they are not so, and pretending to be doing his work while they are fighting against Him, and hoping to endure onward into the Kingdom while they are foundationless, and ready at any moment to be swept away. The likening of part only of his disciples to the wise man, indicated plainly that a Remnant only, out of the many called, would be found fit to be chosen.

2d. In the remarks on the Centurion's faith in God. Matt. viii. 5–13.

When this Gentile had shewn his faith in the power of God's word spoken by his messenger, our Lord testified that it was greater than could be found among the covenanted

people, and declared prophetically what should be the result of this lack of faith in God. *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth* (vers. 11, 12). Although these words were spoken of the Jews directly, they reach unto any others that are children of the Kingdom, and who fail to make their election sure. This application is confirmed by what He said at the conclusion of his parable of The Unjust Judge, and which applies to the Church alone: *Nevertheless when the Son of man cometh, shall he find* (the) *faith on the earth?* Luke xviii. 8. This prophecy, so far as we are concerned at present to consider it, clearly foretold that a Remnant only, out of the many called, would be found fit to be chosen.

3d. In the parable of The Sower. Matt. xiii. 3–9; Mark iv. 3–9; Luke viii. 5–8.

This parable predicted not only that the word of the Kingdom would find no entrance into some hearers, but that it would fail to lead on to perfection many of those in whom it should find some acceptance; so that of the many who should profess to be obedient to the faith, a Remnant only—one part out of three parts—would prove to be fully fruitful in the things pertaining to the Kingdom; that is, a Remnant only, out of the many called, would be found fit to be chosen.

4th. In the parable of The Tares in the Field. Matt. xiii. 24–30.

This parable foreshewed that in his field, the Church, in which the Lord desired to have nought but choice wheat, his enemy would prevail to grow tares, and that this will go on till the end comes; when, though the tares shall be separated and nothing but the clean wheat be gathered into his barn, the result will be that He obtains not such a crop of wheat as so large and so well-cultivated a field ought to have produced: a Remnant only, out of the many called, being found fit to be chosen.

5th. In the parable of The Mustard Seed. Matt. xiii. 31, 32; Mark iv. 31, 32.

This parable announced that the extension of the Kingdom of heaven in the earth, in its first manifested form, that of the Church, would be very rapid and very great; but that its spiritual prosperity would not be in proportion to its outward growth. It was not framed to testify to the fruitfulness of the Church; it was not said, as might have been said in truth respecting the mustard plant, "and brings forth fruit a million-fold," but, "so that the birds of the air come and lodge in the branches thereof." Now, the Lord had just uttered the parable of The Sower, in which also birds are spoken of, there picking up the scattered seed, as here devouring the growing increase, and He has given us the interpretation respecting birds in the first case, namely, that they represented the wicked one, and of course his angels with him. No other interpretation of what is meant by the birds is admissible in the latter case, especially as the first parable was intended to be, or at least is declared to be fit to be, a key to all parables. The Church then, according to the parable, will, when it becomes very large, be invaded by evil spirits, who will find members, if not branches of it, willing to be influenced by them, perhaps indwelt of by them. If it was intended to foretell an evil condition of the Church, what more exact account of the matter could be set forth in a figurative form of speech? The man who sows mustard seed does it to obtain a harvest; he does not wish the birds to come to his plants, they come without leave and in opposition to his will; for they come to devour the fruit of his labour, and in so doing disappoint his just expectation. So is it in the spiritual matter. The Lord sows the word of the Kingdom, to gather to Himself many disciples, whom He grafts into Himself, that He by them may prevail to do much work in the earth; but his adversary comes, and, in the midst of the mystery of godliness, prevails to quicken a mystery of iniquity. The Lord does not wish him to work there, but, like the birds to the mustard plants, he comes to the Church with his legion, without leave, and in opposition to the Lord's will. It must not be overlooked that the parable describes the birds, not as coming occasionally and, snatching a hasty meal, departing

for a season, but as taking possession of the plants, as though grown for their use, building their nests in the branches and residing there permanently. This shews that the Lord was not referring to ordinary occasional assaults of the wicked one, and on individual members of the Church, tempting them, and sometimes overcoming them; but to a bold deep laid scheme to get possession of the whole Church, if that be possible, and if not, to obtain a successful intrusion to a very large extent, causing a disappointing result to Himself when the time of the harvest should come. If a man, who had a mustard plant in his garden, should, at the season of gathering the produce, find that half-a-dozen nests had been built in it, and that the old birds and the young broods had been for some time feeding daily on the seeds, what sort of remuneration to him would be the result, and what would be his feelings respecting it? Such a result and such a disappointment the Lord was forecasting when He uttered this parable, and therefore its moral is the general truth, that a Remnant only, out of the many called, would be found fit to be chosen.

6th. In the parable of The Leaven. Matt. xiii. 33.

This parable presaged (as we have already had occasion to notice at page 244) that, like as a wife, who wishes to please the children which do not like unleavened cakes, forms leaven and kneads it with the meal supplied to her by her husband for his household, so the Church would come to mingle the errors expressive of man's will with the truth of God committed to her, and thus to frame systems of doctrine and practice agreeable to the members of the Church when in a fleshly condition; and that she would do this so perseveringly, that at length all her doctrines would be thus polluted. For in Scripture leavened bread is the emblem of a corrupted thing, and unleavened bread of a pure thing, and hence, for a symbolical purpose, leavened bread had to be carefully put away out of the houses of Israel before they could keep the feast of the Passover; and this custom, in the light of its spiritual meaning, is referred to by the Apostle when calling on the Church to be jealous concerning its holiness: *Your glorying is not good. Know ye not that a little leaven leaveneth*

the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 6–8. The parable therefore predicted, that many in the Church would be well pleased to be fed with the leaven of malice and wickedness, and that, consequently, a Remnant only, out of the many called, would be found fit to be chosen.

7th. In the parable of The Net. Matt. xiii. 47–50.

This parable forewarned those whom our Lord had bidden to leave their nets and their boats on Gennesaret, and to become fishers of men, that just as they used, when following their avocation on the lake, to enclose and drag to the shore fishes of different sorts and of various sizes, and other creatures inhabiting the water, and then selecting the good fish of fair size, were accustomed to count the rest as trash, so would be the result of their new occupation. It foreshadowed that they, and others serving after them, would, by the preaching of the word of the Kingdom, gather men of many sorts, as to their spiritual condition and aptitude for improvement, so that, as shewn in the parable of The Sower, the effect on them of the preached word would be very various, producing results of very different measures. In short, that of the multitudes who should be drawn out of the ocean of humanity into the net of the Church, all would not suit the purpose for which they had been collected, so that a Remnant only (the parable suggests nothing about the proportion), of the many called, would be found fit to be chosen.

8th. In the parable of The Prodigal Son. Luke xv. 11–32.

This parable, spoken to reprove the Pharisees and scribes who murmured at the Lord, saying, *He receiveth sinners, and eateth with them*, was a clear exhibition of the condition of the two great classes of the Jewish people at that time; the careless, dissolute class, often spoken of as the publicans and sinners, and the professedly religious class, of which the [illegible] were the chief. The prodigal son, as a type of

the former class, set forth its evil doings, yet hearty repentance; the elder son as a type of the latter class, set forth its great profession and outward appearance of filial obedience, but real separation in heart from God; each type foreshewed truly what history records as the result of God's dealings with each class: *And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.* Luke vii. 29, 30. But, while spoken for the immediate reproof of the Jews, the parable was doubtless intended for the warning of Christians, and foretold a probability of the Church becoming divided into two great classes, the careless, worldly-minded members, and the Bible-reading, church-going members, each class almost equally destitute of true love towards God, and consequently not having love one for another. It seems also to intimate, that if the Lord sends a ministry of reformation for the benefit of such portion of the Church as requires it, the result of its operation will be to make manifest that the whole Church stands in need of it, and must undergo a great change before it is in all things conformable to the mind of Christ. This parable may be said to have had a fulfilment in every branch of the Church, and in every period, where and when God has effected a revival, but as it was addressed to the Jews in the last days of their Dispensation, as a true picture of their then condition, its fullest application to the Church will be at a corresponding part of her history. The sum of it being, as far as regards our present subject, that a Remnant only, out of the many called, would be, in spite of all God's endeavours to convert the whole to agreement with Himself, found fit to be chosen.

9th. In the parable of The Two Sons. Matt. xxi. 28–32.

This parable, addressed to the chief priests and the elders in the Temple, when they challenged the Lord's authority, was intended to open their eyes to the real condition of Jewish society at the time of which we have just been speaking. These rulers thought that they, who knew the Law, should certainly find acceptance with God and obtain his blessing, and that the persons who would miss his bless-

ing were the ignorant and careless-living people who knew not the Law, and whom they with readiness and in all confidence pronounced to be accursed (John vii. 49). But this parable, like others, though spoken for the immediate benefit of the Jews, was uttered for the instruction of Christians also, and prefigured a probability of the Church being, at some time, in a state like to that of the Jewish people: many of her members, while boasting of their spiritual position, not serving God truly; many forgetting their spiritual calling altogether, and living as those who have not died to the world. It warned also of the possibility that, when the Lord should seek to revive his Church, in the end of the days, in preparation for his coming, the class least likely to accept this service would be found most ready to do so, and that the class of which it might have been expected that it would thankfully yield to any advancement towards perfection, would refuse to submit itself. In other words, it forespoke of a probability that a Remnant only, and that of the least likely, out of the many called, would be found fit to be chosen.

10th. In the parables of The Pounds, and The Talents. Luke xix. 11–27; Matt. xxv. 14–30.

These parables, though so alike, are the setting forth of different truths; but the result of the Master's entrusting his own servants with his spiritual goods to be employed for his profit, and which is the same in each, being all that we are at present concerned with, they may be referred to together. They intimated that when the Lord should return to judge his Church (for there is no reference to other men), preparatory to his perfecting her, and taking her to Himself to sit with Him on the throne of his glory, He will not find her in a worthy state as to all her members, and her condition then is indicative of what it has been before. In these parables it is related how that the master, the nobleman in the one case, and the householder in the other, on settling accounts with his servants, found two who had been diligent in his service, and one who had been slothful. The portion of the Church that will be found unfaithful is, of course, not to be assumed to be exactly revealed in its being represented in

the parable by one servant out of three, yet, on the other hand, there is no reason to doubt, but that it is intended to be suggested by these numbers, that the proportion of those who fail will be very great—that a Remnant only, out of the many called, would be found fit to be chosen.

11th. In the prediction respecting the end of the Dispensation. Matt. xxiv. 29.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. This occurs in the midst of the threefold answer which the Lord gave to the threefold question of the disciples on the Mount of Olives, and refers to events which come to pass in the Dispensation of the Spirit, of course in relation to the Christian Church. *The sun shall be darkened*, signified that, as the natural sun is sometimes hindered from enlightening the earth as usual, through exhalations from the latter rising up and forming clouds between them, so the Lord should be hindered from revealing God's will to the Church because of hindrances arising from the condition of the latter. *And the moon shall not give her light*, signified that, the light of the truth thus waxing feeble in the Church, she should not be able to hold forth the truth to the world to enlighten the dark places thereof. *And the stars shall fall from heaven*, signified that at such a time the chief rulers in the Church (and probably in the State also) would descend from their true position of being the servants of the God of heaven, and yield up their places to others set by the will of the people, or be content to occupy the place of rule as the servants of the people. *And the powers of the heavens shall be shaken*, signified, that the testimony for God as the Lord of all, by his authority in her rulers (and perhaps in those of the State also) being acknowledged and obeyed, shall be broken, and the truth thereof realized by few. It is not necessary here to enter into a consideration of how these words may have been or may yet be fulfilled; it is sufficient for the present purpose merely to point out, that the terms thus made use of do most certainly refer to a very evil state of the Church, in which God's will shall at the time be

little attended to, and will justify God in sending to it an Elijah ministry, to work out repentance unto reformation, if, in his mercy, it shall please Him so to do.

Third. Intimations of a probable declension of the Church contained in the Acts and the Apostolic Epistles.

1st. In the Second Epistle to the Thessalonians, A.D. 54–55.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . for the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way (ii. 3, 7). These are two verses out of that passage in which the Apostle prophesied of and gave some description of the personal Antichrist, and are quoted merely to call attention to what he predicted concerning the state of the Church. He announced that, before Christ's return, there should be *a falling away*, an apostacy out of which the man of sin would be revealed. He declared that the mystery of iniquity was already working in the Church, only it should be greatly restrained for a season by the presence of the Spirit of God. The question connected with the matter we have in hand, suggested by this scripture, is, What must be the condition of the Church in general, for a long time before the particular event here referred to comes to pass, that a part of it, whether it be a great or a little portion of it, should ultimately become, not merely careless about spiritual things, but openly professed infidels, denying God, and accepting this man of sin, this son of perdition, for their lord and master? This could not come to pass unless almost universally, and for a very long time, the Church had been horribly corrupted, although then, as ever, God prevails to reserve a godly seed for Himself.

2d. In the Acts of the Apostles, A.D. 58.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the

space of three years I ceased not to warn every one night and day with tears (xx. 29–31). These words are a part of Paul's address to the elders of Ephesus, whom he had summoned to meet him at Miletus. Like the last scripture considered, it is evident that this was a warning concerning heresies and schisms, deeply affecting the welfare if not the existence of the Church.

3d. In the First Epistle to Timothy, A.D. 64–66.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth (iv. 1–3). These words, recording a revelation from the Spirit of God respecting things which would come to pass in the Church, were clearly not uttered in reference to some small errors in doctrine and mistakes in practice, nor in reference to many such, but believed in and performed only by a few members of the Church. The warning given concerned, doubtless, a very extensive corruption of the truth and of the service of God, prevailing almost universally in the Church.

4th. In the Second Epistle to Timothy, A.D. 67–68.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived (iii. 1–5, 13). . . . *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables* (iv. 3, 4). This is another prediction respecting the declension of the Church, written two or three

years, probably, after the preceding one, and shewing that the Apostle remained firm in his conviction of the meaning of the prophecy, of which he had informed Timothy in his First Epistle.

5th. In the Second Epistle of Peter, A.D. 67–68.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not (ii. 1–3). *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation* (iii. 3, 4). This testimony of Peter corroborates the warning of Paul respecting the future history of the Church, predicting that evils of great magnitude should very extensively prevail. For, although they did not announce what proportion of the Church would be overcome of these heresies and schisms, yet the terms which they make use of are so strong and so general, as to lead to the conclusion that their judgment was that these evils would wax worse and worse, that they would extend further and further, till the Church, or the greater part thereof, would depart altogether from the faith, and become ready to be the prey of Antichrist.

Fourth. Intimations of a probable declension of the Church contained in the Revelation, A.D. 96.

The Epistles to the seven churches in Asia were written to meet their exact condition, and doubtless these churches were selected to be addressed because together they formed a complete sample of the state of the Church generally; and in this light the reproofs contained in them have to be considered in the next Division of the subject. But beyond this, there are very good reasons for believing, that each

Epistle was the setting forth of the things good and evil that should characterize the Church, or some prominent part of it, in each of seven successive periods, but periods overlapping one another, and consequently that these Epistles are, in this respect, prophecies of conditions into which the Church would successively come, and, therefore, what there is of reproof therein may be held to be intimations of declensions of the Church, on a larger scale, from her high and holy position. Here, and in a subsequent place, dates are suggested for these periods; but this has been done hypothetically, according to the best judgment of the writer, and the figures are of course open to review and correction.

1st. In the Epistle to the Angel of the Church of Ephesus. Rev. ii. 1–7.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Vers. 4, 5.

This church symbolized the apostolic period, A.D. 33–100, then (A.D. 96) just closing when John the aged wrote the Epistle. Hence the high praise given to this church in vers. 3, 4, and which is greater than that given to any of the others, for in her first period the church served best. Yet in that period of her career she lost her first love—her pure love to God in Christ her Head, and her true love of member to member. Love growing lukewarm or cold is of necessity the first descent from the church's good condition; for, as long as she loved God, she would with joy fulfil all his commandments, and there could be no occasion for reproof. But this first descent is liable to be a fatal one, for it makes all other lapses easy, therefore such strong language is here used respecting it, *whence thou art fallen;* and as a church without love cannot contend for the faith as the pillar and ground of the truth, it is added, *I will remove thy candlestick out of his place, except thou repent.* Love growing cold was thus declared to have become (not prophesied of as to be) the characteristic of the first age of the Church.

2d. In the Epistle to the Angel of the Church in Smyrna. Rev. ii. 8–11.

Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Ver. 10.

This church symbolized the period of persecution by the State: from about A.D. 64, the first great persecution, to A.D. 312, the edict of toleration by Constantine and Licinius. It is remarkable that no reproof was given to this church, but it must not hence be inferred that the period prefigured would be one of faithful service by the Church. The words quoted speak of ten persecutions, doubtless as of ten chastisements, by which, as when gold is put into the refiner's fire and purified, the Church should be searched for the purpose of being cleansed from whatever defiled it. But defilements of great extent are implied when such continuous chastisements are foretold.

3d. The Epistle to the Angel of the Church in Pergamos. Rev. ii. 12–17.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. Vers. 14–16.

This church symbolized the period of patronage by the State: probably from about A.D. 259, when the emperor Galienus permitted Christianity to be one of the religions of the Roman empire, to A.D. 606, when the emperor Phocas conceded to Boniface III. the primacy of the Church of Rome. Without entering into the difficult question as to who the Nicolaitanes were, we see, from a glance at the rest of the words, that intimation is here given of an evil course of action in the Church, as evil as when the prophet, greedy of earthly rewards, taught a heathen king how to mislead God's covenanted; that the Church would, from improper motives, assist the holders of earthly power in injuring herself.

4th. In the Epistle to the Angel of the Church in Thyatira. Rev. ii. 18–29.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. . . . But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. Vers. 20, 21, 24, 25.

This church symbolized the period of patronage by Church officers: probably from about A.D. 565, the death of the emperor Justinian, to 1555, the Diet of Augsburg, at which the Lutheran churches were recognised to be independent of the Pope. The reproof given to Thyatira intimated, that at a certain period a condition of things should prevail in the Church, which would resemble that which existed when Jezebel, the idolatrous and self-willed wife of the king of Israel, made use of the royal authority to fulfil all her evil pleasure. That is, the Church, as headed up in her rulers, would take upon her to command whatever she should choose; not what her Lord appoints; doing this at first in his name, but by and bye in her own; though professedly for his glory. The extra length of the Epistle to this church, and the words, *I gave her space to repent*, seem to indicate the greatness and long continuance of the evil referred to; while the words, *that which ye have already hold fast till I come*, indicate the low condition even of the better members of the Church, the holy remnant, and that this will continue until the return of the Lord.

5th. The Epistle to the Angel of the Church in Sardis. Rev. iii. 1–6.

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Vers. 1–3.

This church symbolized a period characterized by the boasting of spiritual life: probably from 1517, Luther's 95 Theses, to 1835. The reproof given to this church indicated, that, in the period referred to, the Church, or the most prominent portion of it at the time, would be full of glorying in the possession of the life of Christ her head, and declaring many things concerning its importance; but doing this falsely, because of not being yielded to it that it might be fully manifested. The words, *Remember therefore how thou hast received and heard*, seem to imply that this evil condition supervenes on some action of God, whereby faith or knowledge or some other special grace had been imparted to the Church; while the exhortation to *watch*, and the threat, *I will come on thee as a thief*, betoken that the period referred to is in the end of the days of her Dispensation.

6th. The Epistle to the Angel of the Church in Philadelphia. Rev. iii. 7–13.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Vers. 8, 10.

This church symbolized a period in which the Church, or a portion of the Church as representing the whole, should undergo some measure of revival, probably from 1793, the French revolution, the first open profession of infidelity by a Christian nation, onward to some future day, possibly not now far off. The great marks of improvement appear to be, Love of the brethren, or catholicity of spirit; a power of intercession for all; a little spiritual strength; belief in the promises of Christ; a profession of faith in all that is implied concerning Him by his various titles. The words, *I also will keep thee from the hour of temptation, which shall come upon all the world*, seem to imply that this period lasts on till the manifestation of Antichrist, and then ends by those referred to being *accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.* Luke xxi. 36.

7th. The Epistle to the Angel of the Church of the Laodiceans. Rev. iii. 14–22.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. . . . Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Vers. 15–17, 20.

This church symbolized a period of the Church's history which has, probably, now begun and will last on to the end, when, though still professing to be the Church of Christ, she will have descended into the lowest spiritual condition that is possible, yet not herself aware of her real state, and not only content with it, but boasting of it,—not realizing that in truth she has become wretched, and miserable, and poor, and blind, and naked. The words, *Behold, I stand at the door, and knock*, seem to be prophetical of the Lord's return at the end of the Dispensation, the work-day of Christ and of his Church; and the remainder of the verse, of his sharing with those who endure to the end (and so know Him, and are able to receive Him when He comes) the refreshment after his day's labour which He himself shall then obtain.

8th. The prophecies respecting the history of the Church, contained in Revelation, chapters vi. to xvi.

There are many verses in these chapters which might be quoted under this head, referring to the judgments to be poured out on Christendom, of course because of the unfaithfulness of the Church to the Lord. It is probable that the Seals, and the Trumpets, and the Vials, and the Woes have reference chiefly to God's dealings with those in covenant with Him, but as these are dark passages, it may suffice to refer to a few verses which are more clear, as to their being indications of the evil state of the Church at the period referred to.

I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman

was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. xvii. 3–6. *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . And a mighty angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* xviii. 2, 4, 5, 21. It is unnecessary here to offer any remarks on these verses, seeing that all are agreed they refer to a very large portion of the Church being involved in an evil ecclesiastical system, leading them further and further astray from the service of God, and which ecclesiastical system, though He bears long with it, He will ultimately destroy, so that those will become shelterless who persist in glorying in it to the end.

In conclusion, we infer from the concurrent testimony of these passages of Scripture, gathered out of the different parts of the Bible, that the general tenor of the written word forbodes the probability, that the covenanted people in the Dispensation of the Spirit will walk in the footsteps of the covenanted people of the Dispensation of the Law.

II. THE CERTAINTY OF SUCH A DECLENSION OF THE CHURCH AS IS IMPLIED IN A PROMISE OF AN ELIJAH MINISTRY, HAVING COME TO PASS, IS PROVED BY ITS HISTORY AND PRESENT CONDITION.

The proofs of this proposition may be arranged into groups respecting the condition of the Church at different periods.

—First. A declension of the Church commenced in the time of the Apostles.

—Second. It had greatly advanced, when the Lord saw need to dictate to his Apostle the Epistles to the Seven Churches in Asia.

—Third. Church history shews, that since then the evil has gone on increasing.

—Fourth. The present state of the Church shews that there is need of an Elijah ministry.

First. A declension of the Church commenced in the time of the Apostles.

The Church being the Mystical Body of Christ, the many members of the Body being all one with the Head, and, consequently one with one another, for the purpose of being used by Christ in working God's will in the earth, the normal state of the Church is, the members thereof being in such ready, full, and hearty subjection to the Head, that He may day by day have power over them to use them freely according to his will, like as a man, when his body is in good health, has power over his limbs to move them according to his pleasure. The Church for a short time at the first was in this condition, as is certified by the record preserved for us: *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he pos-*

sessed was his own; but they had all things common. Acts ii. 42; iv. 32. That is, the whole multitude of members of the Church realized the fact that they were the Mystical Body of Christ, and that Christ the Head was present with them in his chief ordinance of apostles, and so in cleaving to the apostles they obtained the doctrine, the fellowship, the communion and the intercession of Christ. Hence the love of Christ, who sought not his own good but the good of others, was manifested in them, and each one was seen to love his brother as much as himself.

Our object now is to shew, in the order of their dates, the indications of a decline from this good condition that are to be found in the Acts and in the Epistles.

1st. Indications of a decline in the contentions of the Judaizing teachers at Antioch, A.D. 48.

And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Acts xv. 1, 2.

2d. In the Epistles to the Thessalonians, A.D. 54.

Quench not the Spirit. Despise not prophesyings. 1 Thess. v. 19, 20. *For the mystery of iniquity doth already work.* 2 Thess. ii. 7. *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* iii. 14.

3d. In the Epistle to the Galatians, A.D. 56.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. . . . If any man preach any other gospel unto you than that ye have received, let him be accursed. i. 6, 7, 9. *And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.* ii. 4. *O foolish Galatians, who*

hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? . . . Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? iii. 1, 3. *I am afraid of you, lest I have bestowed upon you labour in vain.* iv. 11. *Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.* v. 7–9.

4th. In the Epistles to the Corinthians, A.D. 57, 58.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 1 Cor. i. 10, 11. *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?* iii. 1, 3. *Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. . . . What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?* iv. 18–21. *Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. . . . For this cause many are weak and sickly among you.* xi. 17–22, 30. *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?* xv. 12. *But I beseech you, that I may not be bold when I am present*

with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 2 Cor. x. 2. *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* xi. 3. *For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.* xii. 20–xiii. 3.

5th. In the Epistles to Timothy, A.D. 65, 67.

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Tim. i. 19, 20. *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.* 2 Tim. i. 15. *But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.* ii. 16–19. *Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.* iv. 14–16.

6th. In the Epistle of Jude, A.D. 80.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. . . . Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. . . . Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. . . . But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. . . . And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Vers. 3–5, 8, 11–13, 17–19, 22, 23.

7th. In the Epistles of John, A.D. 96.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. . . . Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. . . . These things have I written unto you concerning them that seduce you. 1 Jno. ii. 18, 19, 22, 26. *Little children, let no man deceive*

you: he that doeth righteousness is righteous, even as he is righteous. . . . My little children, let us not love in word, neither in tongue; but in deed and in truth. iii. 7, 18. *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.* iv. 1–3. *I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.* 3 Jno. vers. 9, 10.

Second. The declension of the Church had greatly advanced, when the Lord saw need to dictate to his Apostle the Epistle to the Seven Churches in Asia, A.D. 96.

We have already reviewed these Epistles as prophecies of the condition of the Church during periods then future, but we must now briefly refer to them as exhibitions of the state of the Church at the time they were dictated by our Lord to John. It may be good to repeat here the remark made before, that doubtless these seven churches were selected to be addressed both as being perhaps the largest, and as forming collectively a fair representation of the state of the whole Church, so that Epistles to them, fairly praising what was good and truly condemning what was evil, formed a complete and suitable address to the whole Church.

1st. The condition of the Church of Ephesus. Rev. ii. 1–7.

This church was praised for many things, for toiling patiently in the work of the Lord, enduring trouble because of his name without fainting, not tolerating evil doers, and rejecting boldly false apostles: as its name implied (if what some have urged be correct, that the name of each church

is to be taken as a part of the description of its character), Ephesus meaning Desirable. It was blamed for one evil characteristic, namely, Declension, but it was an evil that counterbalanced all the good, for it opened the door to the ready entrance of all other evils—it had left its first love. The term *first love* is used to compare the Church's true love to Christ to that passionate, self-sacrificing love which a woman feels for the first object of her affection, but which, if it declines or be broken off, is never renewed in the like strength, either for the same or for another person. Thus Christians loved the Lord at the first, and the reflex of this passion was seen in the manifestations of love one to another; but it lasted, apparently, not more than half a century, if so long.

2d. The condition of the Church in Smyrna. Rev. ii. 8–11.

This church was praised, though not with the ample terms used to the former, and no reproof was addressed to it: probably because of that which its name pointed to, Smyrna meaning Bitterness through bruising. But its subjection to ten persecutions to try it, whereby suffering became its characteristic, seems to intimate that it had in some way departed far from the faith, and required to be stirred up, by being put through such trials, to see whether it would be in earnest or not.

3d. The condition of the Church in Pergamos. Rev. ii. 12–17.

This church was praised for not having denied the faith, or the Lord's name, in time of persecution; thus perhaps obtaining deliverance, for Pergamos means Exaltation. But it was blamed for holding the doctrine of Balaam, apparently the error of desiring to make a temporal gain of godliness, whence its characteristic became Worldliness. The Church, not content to do her work as appointed to her by the Lord, and to trust in Him for protection, support, and encouragement, endeavoured so to do her work as to please the possessors of temporal power, and thereby to earn rewards from them: the evil, thus begun, increasing by the Church's submitting herself to

become a tool in the hands of the powers which then were, for the furtherance of their political schemes.

4th. The condition of the Church in Thyatira. Rev. ii. 18–29.

This church was praised for several things, especially for her works: as its name perhaps implied, Thyatira meaning Incense-offerer. But it was blamed for suffering some woman (whether the Angel's wife or not, is not very clear) to act in the Church the part of Jezebel in the kingdom of Israel. The latter superseded her husband in his rule, and, though using his name, did whatever she herself pleased, and the former, acting in the same way respecting the guiding of the church, taught and commanded according to her own will, under the pretence of being a prophetess, that is of having the Lord's authority so to do. Hence, sensuality and idolatry were the evil fruits of her unlawful influence, and False Religion became that church's characteristic. The woman usurping the place of the man, as in the garden of Eden, brought into the Church the works whose wages is death.

5th. The condition of the Church in Sardis. Rev. iii. 1–6.

This church was not praised for anything, save this, *Thou hast a few names even in Sardis which have not defiled their garments* (ver. 4): as its name perhaps implied, Sardis meaning That which remaineth. But it was blamed for being spiritually dead, apparently while making a great boast of spirituality, and hence Formality became its characteristic. *Hast a name that thou livest, and art dead*, is a bitter description of the mockery which is enacted when a Christian congregation makes a great profession, while in truth it is not loving and serving God: it being as if a dead body standing upright should pretend to be a living man.

6th. The condition of the Church in Philadelphia. Rev. iii. 7–13.

This church was praised for having a little spiritual strength through abiding in the faith, for hoping in the Lord's promises, and for believing in his power and will-

ingness to reveal Himself according to all the titles in Scripture which collectively form his name to his Church, and perhaps for brotherly love, as indicated in its name: Philadelphia meaning Lover of the brethren. There was no blame imputed to this church, and there is nothing stated respecting it from which blame may be inferred, as is the case with respect to the church in Smyrna, wherefore Fidelity, though possibly in weakness, seems to have been its characteristic.

7th. The condition of the Church of the Laodiceans. Rev. iii. 14–22.

This church was not praised for anything, although its name, meaning A Just People, might seem to indicate some good; but, from what is added, its name, if to be considered at all, probably implied a people whose boast was impartiality between Truth and Error, regarding each with equal favour. It was blamed only for lukewarmness, which one might at first be apt to esteem as a moderate amount of blame only; but the terms, *I will spue thee out of my mouth*, used to express the Lord's great disgust at the condition of the church, shews us that the evil referred to was one of great enormity, and that Presumption was possibly its characteristic.

If, then, the state of these seven churches fairly represented the condition of the whole Church, we find that about A.D. 96, while there was still much church-work going on, so far as outward action was concerned, yet the Church's love to God had begun to wane, and of necessity the love of the brethren must have been declining also, one church only out of seven retaining it; there was a beginning in some to covet earthly rewards for ministerial services, and to desire (perhaps in consequence of the frequent persecutions) the patronage of the emperors and their servants in authority; there was the beginning also in some of the teaching in the name of the Church, and of making rules by her authority, not denying the Lord's name, but a forgetting to mention it; there was the beginning in some of the strange inconsistency of boasting about the Christian calling, and speaking fine things respecting the life of Christ the Head quickening his members, but doing all this as advocates of a theory, not

experiencing, nor seeking to experience, the reality of it; lastly, there was the beginning in some to be indifferent whether the duties of the Church were fulfilled or not, whether God's purpose was accomplished or not, and to consider that, if Christians did not worship the heathen gods, or take the side of the idolaters against the Church, they might be esteemed faithful although lukewarm. These statements, if near the mark, shew that by this time there was already a considerable declension of the Church, and a wide door opened for the extension of the evil. Or, as Hengstenberg more briefly expresses it: "First of all, the seven epistles pre-'supposes a time, when the word of the Lord, *But while the* '*bridegroom tarried, they all slumbered and slept*, and that word, '*Because iniquity shall abound, the love of many shall war cold*, 'had already passed into fulfilment. The blessed period of 'the first love is past, even there too, where it still relatively 'stood fast; zeal has relaxed and corruption made great in-'roads; we feel ourselves everywhere transferred to the latter 'times, in which a grievous corruption, that not suddenly 'but by gradual advances had sprung up, and acquired new 'strength as it proceeded, had already befallen those 'churches." (On Rev. of St John, p. 10.)

Third. Church history shews that, since the date of the Epistles to the Seven Churches in Asia, the declension of the Church has gone on increasing.

It might perhaps have been sufficient to have appealed, for the truth of this proposition, to the reader's knowledge of that most melancholy and confounding of all records, Ecclesiastical History, which teems, in each century, with the endless disputes respecting doctrine and practice between confederate bands of rulers of the Church, whose hopes of victory were alike founded on their own number, or the skill of their chief disputants, or the authority of the Emperors, or the passions of the multitude, and in no case, so far as can be traced, on the power of the word of truth spoken by Christ through his ordinances. But, as it may tend to confirm in the minds of some the reality of what is asserted, the leading facts from each period of the Church's history are

here collected, being arranged into groups according to that division of the history which is understood to be pointed at by the Epistles to the Seven Churches.

1st. Church history testimony concerning the First, or, Apostolic period, A.D. 33–100.

The evidence from the apostolic Epistles, and from the Lord's Epistles to the Seven Churches, just given, is the fullest and safest testimony we can get for this period, but the following historical memoranda may be added.

The most marked token of the declension of the Church in this period of its history was the removal of the apostles, one after another, most of them, if not all, by violent deaths, and their places being left vacant, so that the ministry of apostles ceased in the Church. And with it the ministry of prophets also disappeared; for, before John's death, historians record that the prophetic ministry had ceased to be manifested. That these ministries were not taken away because they had finished their work is plain, for Paul says, apostles and prophets were two of the four ministries given *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:* whereas, from the quotations made from the Epistles in the last Section, it is evident that the "*we all*" of Paul's generation (not to speak of the succeeding generations) had not attained to the perfection of faith and knowledge that is in Christ. And, that apostles and prophets were not taken away because the Church needed them no more, is plain from what Paul, in the same place, went on to say was one of the objects of these ministries, *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ* (Eph. iv. 12, 14, 15): whereas Church history shews, that the evil intended to be prevented by apostles and the other three ministries has, in the absence of the fourfold ministry, continually abounded; for

the Church has ever since, even to our day, been tormented with conflicting winds of doctrine from every point of the compass, and the truth, almost as little as false doctrine, has not been spoken in love, but contended for, with all the unscrupulous cleverness and fierceness of the natural man, in the spirit of malice and hatred, and all uncharitableness, ending in the use, as often as this could be obtained, of the sword of the State, or of Ecclesiastical fires.

A remark of Neander on the difference to the Church between having apostles and apostolic men, may be appropriately quoted here, both as confirming the greatness of the loss of the former, and as shewing that the non-repentance of the Church concerning the cause of her loss continues down to the time of the learned historian: "The ecclesias-'tical writers who followed next after the apostles are the 'so-called Apostolic Fathers, who lived in the age of the 'apostles, and are supposed to have been their disciples. A 'phenomenon, singular in its kind, is the striking difference 'between the writings of the apostles and the writings of 'the Apostolic Fathers, who were so nearly their contem-'poraries. In other cases, transitions are wont to be gradual; 'but, in this instance we observe a sudden change. There 'are here no gentle gradations, but all at once an abrupt 'transition from one style of language to another; a phe-'nomenon which should lead us to acknowledge the fact of 'a special agency of the Divine Spirit in the souls of the 'apostles. After the times of the first extraordinary operations 'of the Holy Ghost, followed the period of the free develop-'ment of human nature in Christianity; and here, as in all 'other cases, the beginnings must be small and feeble before 'the effects of Christianity could penetrate more widely, and 'bring fully under their influence the great powers of the 'human mind. It was to be shewn first, what the divine 'power could effect by the foolishness of preaching."—Hist. of Ch. vol. II., p. 438.

Again, the apostles sealed their testimony with their blood for the Church's sake, to warn all believers of the reality and importance of the truth which they had received, but with which they were playing at fast and loose. Not desiring the continuance of apostolic doctrine and apostolic rule,

those strict things suited for the strait gate and narrow way, they were relieved of them, but in such a mode as to testify to them, that the value of God's truth was so great that the faithful would rather give up life itself than sacrifice it. It is a serious mistake to look on the martyrdom of the apostles as ordained for the benefit of the unbelieving Jews or unconverted Gentiles. If, for example, two or three may have been led to the consideration and acceptance of the truth by the constancy of Paul in his death, how many thousands might have been converted to the faith if he had been delivered through the intercession of the Church, and had had his life and ministry prolonged for twenty years?

The apostle James was put to death by Herod, probably in A.D. 43, and when Peter also was put in prison, the Church took it so much to heart, as proved by its unceasing prayers in his behalf, that God delivered him in a miraculous manner. But afterwards we hear no more of this prevailing intercession. In A.D. 68, Peter and Paul, after some imprisonment, were slain also, and the rest of the apostles, all except John, some before that date, and some soon after, had their ministry terminated by death, either by actual martyrdom, it is probable, or through the hardships suffered in the course of their ministerial labours. John survived alone for many years, but in A.D. 96 we find him, in his old age, a prisoner in Patmos, soon after which he died. Now the rapid removal of the apostles, whether by martyrdom or by natural death, without any trace of the Church's being much concerned about the matter, shews of itself a very great falling away from faith and hope in the purpose of God in the Church. Apostles were set first in the Church; the Church is founded on apostles and prophets, though Christ Himself be the great foundation-stone; apostles are the right hand of Christ, wherewith he holds up (as shewn in the vision to John) the angels or bishops, that is, the chief pastor of each congregation of his people. The Church at the first felt that, under Christ, apostles were all in all to it, and her joy was to abide in their fellowship; or, as Paul, in writing to the Galatians, expresses it: *But received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible,*

ye would have plucked out your own eyes, and have given them to me. Gal. iv. 14, 15. And when he was a prisoner at Rome, Paul hoped that the Church would by intercession obtain his deliverance, as he told Philemon, *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you* (ver. 22); and as he exorted the Hebrews, *Pray for us: . . . But I beseech you the rather to do this, that I may be restored to you the sooner.* Heb. xiii. 18, 19.

So early as this first period of her history, the Church began to be troubled with some of those heresies, leading on to schisms, which were more fully manifested, in manifold offshoots, in the next. The following names of heretics and heretical parties are usually recorded in the histories:

A.D.		A.D.	
42.	Simon Magus.	66.	Saturninus.
46.	The Nazarenes.	67.	Phygellus.
	The Nicolaites.		Hermogenes.
50.	The Ebionites.	96.	Cerinthus.
65.	Hymeneus.		Diotrephes.
	Philetus.		Menander.
66.	The Gnostics.		The Docetœ.

The following extract, from Riddle's Ecclesiastical Chronology, is a good concise testimony concerning this period:—

"In the earliest times the gospel was corrupted, and 'sects were formed among Christians, partly in consequence 'of attempts to incorporate preconceived notions and ancient 'speculations into the Christian system, and partly by reason 'of the common infirmities and aberrations of the human 'mind. These causes, and their results, have been classified 'under four heads:—

"1. An attempt to amalgamate Christianity with a dead 'formal Judaism: whence the Judaizing sects (Ebionites, 'Nazarenes).

"2. An attempt to engraft the Oriental philosophy upon 'the Gospels, and to construct a Theosophic system upon the 'basis of Christian doctrine: hence the Oriental Theosophic 'sects (Gnostics, Manichees).

"3. The incorporation of a superstitious system of will-

'worship and ascetism: hence the Superstitious and Ascetic 'sects and institutions (Montonists).

"4. An endeavour to bring down the doctrines of revelation 'to the level of finite human understanding, weakened as it is 'by sin: hence the Rationalistic sects (Antitrinitarians)."—P. 19.

Those who compare the result of the preaching of the word of the Kingdom in this first period of the Church's history with the parable of The Sower, will find a very evident confirmation of the prophecy contained in the latter. So also, a comparison of the history of this period with the Epistle to the church of Ephesus, will produce an intelligent conviction of the appropriateness of the latter.

2d. Church history testimony concerning the Second, or, Persecution period, A.D. 64–312.

The persecutions began in the Apostolic period, but the greater part of them occurred subsequent to it, their dates being as follows:—

A.D.
64. The first persecution, under Nero.
81. The second persecution, under Domitian.
107. The third persecution, under Trajan.
117. The fourth persecution, under Adrian.
163. The fifth persecution, under Marcus Antoninus.
201. The sixth persecution, under Severus.
235. The seventh persecution, under Maximinus.
249. The eighth persecution, under Decius.
252. The ninth persecution, under Gallus.
303. The tenth persecution, under Dioclesian.

It has been already stated that the ten persecutions were ten chastisements, for it were a mistake to look upon them merely as ten opportunities afforded to a faithful Church to bear testimony to the truth of God as it is in Christ Jesus, and to win a higher reward. If the Church were doing her work well, which is holding forth the word of life, and shewing forth the beauty of holiness in its example of life, why should Christ desolate his Mystical Body? for whatever measure of testimony there may be to the truth in men dying for it, there is a much more continuous and powerful testimony in

their living according to it. It may be true that "The blood of the martyrs is the seed of the Church;" but it is just as true that The long lives of faithful men effect a vast deal more good than their death can do. In these persecutions, doubtless, many bore a good testimony, and it was of use to their fellow-members, for this was its sum, That the truth was worth the retaining possession of at any price. The Church, however, thus lost a multitude of her most earnest members; whether thereby the careless were made thoughtful, and the worldly-minded spiritual, in such numbers as to compensate for this loss, we have no means of ascertaining with certainty; but it is not likely, for these successive tribulations did not put an end to the internal strifes and divisions that had begun to unsettle the Church. The pages of history relating to this period, are not more strewn and encumbered with the records of the persecutions than they are with those of the doctrinal errors of false teachers, and of the disputes of the contentious bishops. The controversies respecting doctrines raged chiefly in the east, those relating to the constitution and discipline of the Church principally in the west. Riddle remarks, under date 200:—"Great injury was done 'to Christian doctrine by treating it as a matter of philo-'sophy and speculation, and especially by mixing up with it 'some tenets of the new Platonists. Christianity had now 'been embraced by some professors of science and philo-'sophy. The doctrines of the gospel began to be corrupted 'by means of idle speculations, and the undue application of 'human learning. At this period, the professors of Chris-'tianity were numerous, and many of them were wealthy. 'The tone of morality in the Church was lowered."

During the period A.D. 201–312, there were held twenty-two councils, besides several in the previous century, of which no particulars are on record. The chief subjects of controversy were—Various questions concerning our Lord's two natures; the personality of the Holy Ghost; the lawfulness and propriety of receiving back into the communion of the Church those who had, to save themselves in the persecutions, denied the faith, or so acted as to conceal it; the recognition of the validity of baptism performed by

clergy who had become reputed heretics; the measure of ascetism incumbent on Christians, the duty of the clergy to submit to celibacy, and the degree of spirituality to be attained to by monachism.

This period was marked by the following long list of heretics and heretical parties, mentioned in history, though many of them did not prevail to obtain any great number of adherents. Hence it is emphatically styled the period of heresies and schisms.

A.D.
103. Elxai.
104. The Elcesaites.
122. Basilides.
Isidorus.
Saturninus.
140. The Adamites.
The Cainites.
The Sethites.
The Orphites.
The Valentinians.
141. The Cerdonians.
142. The Marcionites.
146. The Carpocratians.
147. Heracleon.
151. Marcus.
Ptolomœus.
Colorbasus.
157. The Montanists.
163. Marcella.
165. Tatian.
The Encratites.
The Hydroparastatœ.
170. The Melitonians.
Bardesanes.
172. Priscilla.
Maximilla.
173. Severus.
Florinas.
Blastus.

A.D.
180. Apelles.
190. Seleucus.
Hermias.
191. Artemas.
Aquila.
Symmachus.
Theodotion.
193. The Theodotians.
The Artemonites.
The Patripassians.
The Monarchians.
The Melchisedechians.
Praxeas.
203. The Alogi.
The Rebaptizers.
Hermogenes.
204. Ammonius.
Saccas.
216. Æschines.
Proculus.
230. The Noetians.
240. Privatus.
Beryllus.
249. The Arabici.
The Aquarians.
251. The Novatians.
Felicissimus.
Novatian.
258. The Sabellians.

A.D.		A.D.	
265.	Paul of Samosata.	296.	The Apostolici.
274.	The Manichæans.	262.	Nepos.
296.	Hierax.		Coracion.
	The Angelici.	218.	Philostratus.

The wickedness of some of these heresies may be illustrated by a reference to Montanism, which professed a belief that Montanus was the paraclete promised by Christ, and had come commissioned to carry to perfection the code of Christian morals, and to revive purity of Christian life by the restoration of discipline in the Church, so far as it had decayed. The number and variety of false doctrines circulated by the inventors and admirers of them, led Irenæus, about A.D. 186, to write his work (a large volume) against heresies.

This period is distinguished by the many forged writings, put forth from time to time as genuine, in support of the opinions of some one party or another. Of these, about seventy, that are referred to by the writers of the time, have not come down to us, but the following twenty-seven still exist:—

—The Book of Enoch.
—The Ascension of Isaiah.
—The Fourth Book of Ezra.
—The Gospel of the birth of Mary.
—The Protevangelion; or, Birth of Christ, by James the Lesser.
—The Gospel of the infancy of Jesus Christ.
—Thomas' Gospel of the infancy of Jesus Christ.
—The Epistle of Abgavus, king of Edessa, to Jesus Christ, and the Epistle in reply of the latter to the former.
—The Gospel of Nicodemus, sometimes called the Acts of Pontius Pilate.
—The Apostles' Creed of twelve Articles.
—The Liturgy of Peter; that of Matthew; that of James; and that of Mark.
—The Epistle of Paul to the Laodiceans.
—The Acts of Paul and Thecla.
—The Epistle of Seneca to Paul, and the Epistle in reply of the latter to the former.

—The Sibylline Oracles.
—The Testaments of the Twelve Patriarchs.
—The Second Epistle of Clement to the Corinthians.
—The Recognitions of Clement.
—The Clementine Homilies.
—The Clementine Epitome.
—The General Epistle of Barnabas.
—The Shepherd of Hermas. Book I. The Visions. Book II. The Commands. Book III. The Similitudes.
—The Apostolic Constitutions and Canons.
—The apocryphal Apocalypse of St John.

And akin to these impostures were various false claims to spiritual power and knowledge, invented to justify sectarian teaching and assumption of authority, as for example that of the Synodal Letter of the Council of Carthage in 252, which begins thus: "It seemed good to us, being moved by 'the Holy Spirit, and admonished by the Lord through many 'and manifest visions," &c.

The following reflections on the state of the Church in this period may be quoted from "A History of the Church," in L. of U. K. 1831:—

"In reference to the facts which we have now stated, and 'which carry with them the plain conclusions to which we 'proceed, it seems only necessary to observe—first, that we 'are not to attend to those writers who represent the ante-'Nicene Church as the perfect model of a Christian society—'as the unfailing storehouse whence universal and perpetual 'rules of doctrine and discipline may be derived with con-'fidence, and followed with submission. . . . But, in the 'second place, we are equally bound to remark, that the 'fundamental doctrines of Christianity shine with a steady and 'continuous light through the strange mists in which the 'ante-Nicene Church has sometimes involved them; it was a 'great advantage which that age possessed over those which 'followed, that it confined itself to plain and scriptural ex-'pressions, and was contented to deliver the truths of God 'in the language of the holy writings. . . . To conclude 'then:—A general view of the Church of the three first ages 'presents to us a body always unconnected with the State,

'frequently at variance with it; surrounded by multitudes 'of heresies, many of them very monstrous, which it com-'bated with the sword of the Spirit alone; under a govern-'ment in which the gradually increasing influence of the 'bishop was still for the most part extremely limited by the 'power of his presbytery; with a rule of faith not curiously 'definite on abstruse questions, but simply conceived and 'scripturally expressed—rising into strength and confirming 'its consistency, and, finally, making good its long-neglected 'claims to toleration and respect."—Vol. I., p. 208.

In 259, Gallienus, the emperor, recognized the Christian religion as one to be permitted by the State, and in 312, Constantine and Licinius, the emperors, published an edict of toleration, which at length gave protection to the Church.

Those who compare this second period of the Church's history with the parable of The Tares in the Field, and with the Epistle to the church in Smyrna, can scarcely fail to be struck with the confirmation, thence arising, of the truthfulness of both these prophecies.

3d. Church history testimony concerning the State patronage period, A.D. 259 or 323–606.

In 259 the emperor Gallienus, by an edict, granted to the Christians liberty and protection in the exercise of their religion; and thus Christianity became for the first time a "religio licita," or, a mode of worship recognized and permitted by the State. Although this toleration did not last more than thirty-seven years, and was followed by sixteen years of more or less active persecution, yet it was the first act of State patronage, and probably suggested to leading men in the Church the advantage of royal protection.

The great evils which became the characteristics of the third, fourth, and fifth periods of the Church's history, were not introduced as such, but were the gradual results of measures adopted with the intention of benefiting the Church. Thus the patronage of the State was sought for as a protection against persecution, and as an umpire between contending ecclesiastics; the patronage of Church officers as a bul-

wark against the unjust orders of Arian princes; and the patronage of the people as a protest against the misrule of pope and bishops, who refused to reform the clergy.

In illustration of the power over the Church exercised by emperors in this period, a few of their acts are here noticed.

323. The emperor Constantine made laws for the suppression of Paganism, and for the propagation of Christianity, which became the religion of the State. Henceforward, throughout this period, the emperor, when there was only one, and one in the east and another in the west when the empire was divided, was the professed guardian of the Church, and this not only to protect its external rights and privileges, but to preserve its doctrine, and to support its discipline.

325. The council of Nicea (the first general council), the first great event of the period, was characteristic of the whole of it. Constantine found the Church rent with the controversies arising out of the Arian heresy, and immediately summoned a large number of bishops, and commanded them to settle what was the truth, and he would enforce its recognition, and restore peace to the Church. The bishops at that time in the Church are computed to have been 1800, and of these 318 assembled at Nicea, where their meetings were presided over by the emperor in person, and whom the bishops saluted with the title of "The Apostle of Christ," though as yet he was not baptized. The council condemned the tenets of the Arians, and issued a creed, to this day known as the Nicene Creed, which the emperor ratified, commanding the bishops everywhere to acknowledge it, and banishing from their sees the Arian bishops who refused it.

328. They were soon recalled, and by 335 had recovered such influence at court as to obtain the banishment of Athanasius, the great champion of the Nicene Creed, and in 342 procured his deposition. The bishops of the western part of the Church very generally approved of the Nicene Creed, and took part with Athanasius, whence arose a contention between the bishops of the east and of the west.

347. The council of Sardica was held for the purpose of stopping this growing division, but it failed to do so.

351. Arianism was at its height, and prevailed to a very considerable extent. At that date the Arian bishops of the east persuaded the emperor Constantius, during his residence in the western part of the empire, to command all the bishops of the west to subscribe a condemnation of Athanasius and the Nicene Creed.

353. Accordingly, at the council of Arles (and at that of Milan in 355), the greater part of the bishops present did as they were requested, while those who refused were deposed or banished. Thus a silence, concerning the truth on this point, was imposed on the whole Church. But peace in the Church was not thereby obtained, for the Arians and Semi-arians, who had hitherto been united in opposing the adherents of the Nicene Creed, now found time to examine and weigh accurately their own differences of opinion, and to inflame themselves into as hot contentions respecting them as they had recently waged with their common opponents.

357. The council of Sirmian was convened to prevent this, but it did not prove able to effect what was intended.

361. The emperor Julian renounced the Christian religion and wrote against it; he restored Paganism, and commanded the opposing parties in the Church to tolerate one another.

364. The emperor Valentinian I. in the west favoured the orthodox bishops, while the emperor Valens in the east favoured the Arian bishops.

379. The emperor Theodosius in the east was baptized. He restored to the orthodox the churches of Constantinople, which the Arians had possessed nearly forty years, proclaimed the doctrines held by Damasus, bishop of Rome, and Peter, bishop of Alexandria, as the standard of orthodoxy, and made the heterodox liable to civil punishments.

381. He summoned a council at Constantinople (the second general), at which six different heretical sects were condemned: 150 bishops being present.

385. The State's interference with ecclesiastical matters was shewn in a new way at Treves; Priscillian and two of his adherents were beheaded for heresy.

431. The council of Ephesus was held (the third general), having been convened by the emperor Theodosius at the re-

quest of Nestorius; in it the doctrine of the latter was condemned: 200 bishops being present.

451. The council of Chalcedon (the fourth general) was summoned by the emperor Marcian, and in it the bishop of Constantinople was declared to possess equal rights and privileges with the bishop of Rome; and the bishops of Rome, Constantinople, Alexandria, Antioch, and Jerusalem were recognized to be the five patriarchal bishops of the Church Universal: 630 bishops being present.

491. Anastasius, emperor of the east, accorded equal rights and privileges to all religious parties in the Church, and deposed turbulent and quarrelsome bishops of various sects.

504. Thrasamund, king of the Vandals, an Arian, banished more than two hundred orthodox bishops from Africa, for having consecrated bishops contrary to his command. About the same time, Clovis, king of the Franks (baptized in 496 only), caused all the tribes of the Franks to become Christians, yet they remained, as they had previously been, a barbarous, ferocious, and licentious people. He sent a crown of gold set with precious stones to "the apostle Peter," that is, the patriarch of Rome. Clovis was a great patron of the clergy, and was by them entitled "The Great," "The Pious," "The Son of the Catholic Church."

527. The emperor Justinian published, from 527 to 565, numerous edicts relative to the faith, worship, discipline, and property of the Church. Next to Constantine, he was the chief civic legislator of the Church. Hence Baronius (writing in 1595) censures him on account of this interference; and upbraids him with having taught and ruled in the Church, instead of having submitted to the teaching and government of her ministers.

553. He convened a council at Constantinople (the fifth general) for the condemnation of the writings of Theodorus of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa: 165 bishops being present.

587. John, patriarch of Constantinople, assumed the title of Œcumenical Bishop, and this was continued by his successor Cyriacus, probably encouraged by the emperor Mauritius; but their doing so was strenuously opposed by Pelagius,

patriarch of Rome, and then by his successors, Gregory the Great and Boniface III.

603. When, however, Phocas became emperor, through the murder of Mauritius, he transferred the title of œcumenical bishop from the patriarch of Constantinople to that of Rome.

638. The emperor Heraclius published an edict, called "The Exposition of the Truth," to suppress all controversies respecting the will of Christ; but, while it was accepted at Constantinople, it was rejected at Rome. Ten years later, the emperor, Constans II., issued an edict revoking the exposition of Heraclius, and substituting "The Form of the Faith," with the same object. The patriarch of Rome, now calling himself the Sovereign Pontiff, anathematized both these edicts, believing that they tended to support the Monothelite against the Dyothelite view of the question in dispute. For this he was carried prisoner to Constantinople, and there deposed and banished. But, this instance of energy notwithstanding, the power of the emperors over the Church in the west had very visibly declined.

In the period 325–606 there were 205 councils of the Church held, shewing its disturbed condition. The heretics and heresies recorded in this period were the following:—

A.D.
306. The Meletians.
311. The Donatists.
318. The Arians.
325. The Audiani.
326. The Quartodecimani.
331. The Eustathians.
342. The Semi-Arians.
The Colluthians.
346. The Photinians.
358. The Aetians.
The Anomœans.
360. The Macedonians.
364. Valens.
368. The Aerians.
370. The Messalians.

A.D.
372. The Priscillianists.
378. The Apollinarians.
The Origenists.
380. The Collyridians.
388. Bonosus.
The Helvidians.
The Jovianists.
409. The Cœlicoli.
410. The Pelagians.
412. Celestin.
419. Julian.
425. The Semi-Pelagians.
428. The Nestorians.
446. The Eutychians.
452. Timothy Ælurus.

A.D.		A.D.	
452.	Peter Mongus.	521.	The Agnoetæ.
463.	Peter the Fuller.		The Incorrupticolæ.
486.	Xenaias.	545.	The Jacobites.
506.	Deuterius.	548.	Facundus Hermianeus.
521.	Severus.		Ferrandus.
	Themistius.	565.	The Tritheists.

During the early part of this period various evils crept in, which had gradually become flagrant by its close. The principle of these were:

—The excessive veneration of saints, by setting apart of days for their commemoration, and latterly by the worship of the blessed Virgin, was followed by an opinion that the efficacious prayers of the saints could be purchased by gifts to the Church.

—The honouring of relics, commencing with the pretended discovery of the cross at Jerusalem in 326, increased to the making of a superstitious use of them.

—The passion for monastic life became very prevalent, and was attended with injurious consequences to Church and State; so much so that the council of Gangra, in 365, attempted to set bounds to Monasticism. In 378, Basil and other bishops in the east endeavoured to correct the abuses of this system by placing monks in a monastery under a superior, and directing them to be employed in moderate daily labour. About 500, profligacy generally prevailed in the monasteries of the west, and fanaticism in those of the east. In 598, Gregory the Great endeavoured to reform the state of monastic discipline in the west.

—Extravagant opinions of the merit of celibacy led to the commencement of attempts to impose this state as a duty on the clergy.

—Auricular confession as an ordinary course for all, accompanied by penances consisting of contributions of money, became more common, as the avarice of the clergy, on behalf of the Church, increased.

—Purgatory, or the cleansing of souls by fire after death, which Augustin, in 409, had suggested as possible, gradually came to be generally belived in, and was at length asserted

to be a fact by Gregory the Great, patriarch of Rome, who died in 604.

—Two distinct codes of morals were gradually formed, one for perfect Christians, and another for the more common class of believers: the former consisting of mysticism and ascetism or overstrained virtue, the latter in the performance of outward ceremonies and ritual observances. The distinction itself was unsound and mischievous; the morality was to a great extent perverted or fictitious: accordingly history, towards the end of this period, records fewer examples of high Christian character than before. The complaints of the Fathers, and the decrees of councils, shew that impiety and disorderly conduct prevailed within the borders of the Church to a melancholy extent.

For confirmation sake, some extracts from histories of the Church may be here subjoined:—

"1. The emperors convened, and presided in, general 'councils; 2. Confirmed their decrees; 3. Enacted laws re-'lative to ecclesiastical matters by their own authority; 4. 'Pronounced decisions concerning heresies, and controver-'sies; 5. Appointed bishops; 6. And inflicted punishment on 'ecclesiastical persons. Hence arose complaints that the 'bishops had conceded too much to the emperors; while, 'on the other hand, some persons maintained that the em-'perors had left too much in the hands of the bishops."

"Christianity having been made the religion of the 'State, and many persons having been induced to profess 'the gospel, who were secretly attached to their ancient 'superstition, occasion was hence given to the introduction 'of many human inventions and superstitious practices into 'the Church, for the purpose of meeting the debased taste of 'these nominal converts to the faith. These practices exerted 'an influence upon the doctrines of the Church, while the 'numerous controversies of the age tended to foster and pro-'pagate an undue respect for human authority and opinion 'in matters of faith."—Riddle, pp. 70, 92.

"Notwithstanding these great privileges, the hierarchy 'became still more dependent on the State: As the emperors

'sent their civil laws to be promulgated by the Prætorian 'prefects, so, in like manner, ecclesiastical laws went forth 'from them to the patriarchs, and the magistrates were 'directed to watch the observance of them by the bishops. 'None doubted the emperor's right to make laws touching 'the external relations of the Church, and even subjects con-'nected with its internal constitution; but it was more 'suspicious when the emperors began to decide questions of 'faith by edicts, and when synods were assembled almost 'entirely for the purpose of adopting imperial articles of faith. 'The Greek bishops became more and more accustomed to 'sacrifice their convictions to their circumstances; but the 'bishops of Italy, favoured by the political condition of their 'country, were able for the most part to assert a firmer 'position."—Gieseler, sect. 116.

"It were to be wished, that there had been as much zeal 'at this time (cent. iv.) to support the doctrines and realize 'the power of the Cross, as there was to honour its formali-'ties. But this was far from being the case. . . . How 'corrupt is human nature! The Church has outward peace, 'and even prosperity. Yet feuds, contentions, and the most 'unworthy spirit of avarice and ambition, appear very pre-'valent. So ungrateful were men for that admirable mi-'nistration of Providence, which, as we have seen, now took 'place in their favour. Another scourge seemed quickly 'necessary, a scourge generated from their own vices 'indeed, though evidently of divine appointment for the 'chastisement of the Church. Satan saw his time; pure 'doctrinal truth was now too commonly mere speculation. 'Men were ripe for a perversion of doctrine. Lower or 'ambiguous views of Christ were secretly rising amidst the 'Platonic studies of learned men. And at length a bold and 'open assault was made against the Deity of the Son of God, 'and persecution was stirred up against Christians by those 'who bore the Christian name. The people of God were 'exercised, refined, and improved; while the Christian world 'at large was torn in pieces with violence, intrigue, and 'scandalous animosities, to the grief of all who loved the Son 'of God, and walked in his ways in godly simplicity." And

again, "On the other hand, the evil he (Justinian, 527–565) 'wrought was palpable. Dissensions and schisms, forced 'conversions attended with cruelties, which alienated men's 'minds still more from godliness, the growth of superstition 'and formality, the miserable declension of real internal god-'liness,—especially through the east, where his influence was 'most extensive,—and the increase of ignorance and prac-'tical wickedness, were the undoubted consequences of Jus-'tinian's schemes. In truth this man attempted too much: 'he pressed uniformity of doctrine through the world by 'imperial menaces and arms; he laboured to bring all 'nations into a nominal attachment to Christianity; he 'prescribed what bishops and laity should believe, and was 'himself, in effect, the pope as well as the emperor of the 'Roman world."—Milner, Cent. iv. chap. ii., and Cent. vi. chap. iii.

"During this considerable space of time (254–730) the 'polemics of the Church developed themselves in a much more 'remarkable manner than either the apologetical tendency of 'the preceding, or the systematic tendency of the next period. 'The time which elapsed from the Sabellian to the Mono-'thelite controversy, presents the aspect of a series of con-'tests, carried on within the Church, about the most im-'portant doctrinal points. While, in the preceding period, 'all heretics separated from the Church as a matter of course, 'we now see them striving for the victory, and it was for a 'long time uncertain which party would gain it. Orthodoxy, 'however, prevailed at last, partly from an internal necessity, 'partly through the assistance of the secular power, and the 'coincidence of external circumstances. Thus it happened 'that, in after ages, orthodoxy appeared as an obligation 'which man owes to the State; heresy, on the contrary, was 'considered a political crime."—Hagenbach: Hist. of Doct. vol. I., p. 243.

Döllinger's remarks on the early history of the Eastern and of the Western Churches, and on the ultimate contrast between them, are worth reading here, especially as pointing *out*, permanently impressed on the Greek Church, the char-

acter of the period of Church history which we have just been considering. He says:—"Down to the period of the fall 'of the western Roman empire (476), the popes were subjects 'of the Roman emperors. They stood, subsequently to the 'close of the fifth century, in the same relation with respect 'to the Ostrogoth kings of Italy; and one of the pontiffs, 'John I., died in the prison into which he had been thrown 'by king Theodoric. When the Ostrogoths had been over-'thrown (553) by the arms of the Byzantines, the popes then 'became subjects of the eastern Roman emperors. The 'popes, although grossly maltreated, and placed in an em-'barrassing position, between Constantinople, the Exarchate, 'and the Longobards (ever craving for the possession of 'Rome), still continued constantly to increase, both in power 'and influence, in Italy. At the close of the sixth century 'the pope was already the richest landowner in the Penin-'sula." And again: "At a later period—that is, since the 'twelfth century—the separation and isolation of the Church 'of the Byzantine empire has been gradually completed. 'Two powers ruled there, to whom a union with the Universal 'Church, and with Rome, was incommodious, because with 'that union were conjoined dependence and restraint: these 'two powers were the emperor and the patriarch at Con-'stantinople. The latter (the patriarch) sought to extend 'his spiritual dominion—so as that it might be an absolute 'despotism—over every inhabitant of the empire. The 'emperor, for his part, wished to have in his hands the 'Church, and the patriarch especially, as a useable political 'tool, at his uncontrolled disposal. Under such circum-'stances was developed Byzantinism, that is, the national 'political spirit of the Greek empire, and whose two 'factors were the absolutism of imperialism over the State 'and the Church, and ignorance combined with the arrogant 'self-exultation of the people. The Byzantines regarded their 'emperor as the successor of the old Roman Cæsars. Each 'Greek emperor was a new Constantine, entitled to reign 'over the east and the west—to the utmost limits to which 'the old imperial power had extended! The establishment 'of the Western empire, the separation of Italy, the inde-'pendence of the pope, who, moreover, neither would nor

'could be the subject of the emperor at Constantinople—all 'these circumstances were, in the eyes of the Greeks, in-'surrections, usurpations, attempts against the œcumenical 'power of the emperor, who had been instituted by God as 'the head of Christendom! And then the people, who, as 'they said, had, with the language, also inherited classic 'Greek literature and civilization—they haughtily and self-'complacently looked down upon all who were not Greeks 'as mere barbarians. In the complete control over the 'Church in their empire, the Greek emperors, especially 'after the exaltation of the Comnenes dynasty (1118), went 'much further than the Russian czar at a later period ever 'did. They willingly permitted the patriarch to have un-'limited power over bishops and clergy; but then, accord-'ing to their own pleasure, they appointed, and they deposed 'him. Every emperor was a born theologian; he was above 'the canons of the Church, and he was above the laws of the 'State. Through their anointment, and by their imperial 'dignity, they had, as Isaac Angelus (who came to the throne 'in 1185 declares, obtained a supreme superintendence in all 'matters of ecclesiastical doctrine and discipline. In short, 'they were, with the exception of the administration of the 'sacraments, in possession of all church, official, and govern-'mental rights. And the new Byzantine State and Court-'church laws had reduced all this to a regular, systematic 'theory. Contrasted with the active life, the juvenile fresh-'ness, and expansive vigour of the west, the Byzantine 'exhibited naught but that senile torpidity and haughty 'obstinacy which are no longer capable of learning; and are 'as sterile as they are incompetent of improvement, or of ex-'pelling that which is internally corrupting."—The Church and the Churches, pp. 336, 23.

The frequent dispute between the Eastern and Western Churches, sometimes respecting doctrines, and sometimes respecting their pretensions to be universal bishops, culminated, in 589, in that one respecting the procession of the Holy Ghost, and which ultimately led to a separation and a permanent antagonism between them. "The 'difference which subsisted between the Oriental and the

'Western genius and turn of thought (the former quick, 'volatile, and speculative; the latter more sedate, settled, and 'practical), combined with difference of circumstances attend-'ing the formation and development of the Greek and Latin 'Churches (the former continually fettered and restrained by 'imperial interference; the latter left more at liberty in its 'decisions), had already produced variations in the tenets of 'the two churches, which, however, had not at that time led 'to any permanent disunion." (Riddle, p. 138.) But when the great schism was perpetrated, the two branches of the Church became contrasted as representatives of the two phases of the prominent characteristics of the Church in the third and fourth periods: the Eastern or Greek Church exemplifying the condition of the Church under the patronage of the State, and the Western or Latin Church of the condition of the Church under the patronage of her Clergy. Such they remain to this day, and doubtless will do so to the end.

Those who compare this third period of the Church's history with the parable of The Mustard Seed, and with the Epistle to the church in Pergamos, will at once perceive how truly were foretold both the rapid increase in the number of professed believers without a corresponding increase of glory to God, and also the Church's yielding up of herself to the worldly passions of a craving after victory and revenge, and a coveting of earthly wealth and power. If then it be correct that the condition of the Church foreshewn by this parable and by this Epistle, and which was the characteristic of the State-patronage period, is stereotyped in the abiding unchangeable phase of ecclesiastical matters seen in the Greek Church, it may be assumed as proved, that this branch of the Church Universal, with its one hundred millions of members, has great need of a ministry in the spirit and power of Elijah being sent to it, to summon it, and to assist it, to repent unto a reformation both of doctrine and of practice, lest, when the Lord comes to take an account of his servants, He should be obliged to smite it with the curse of having its members left to pass through that tribulation, the great, which shall be such as men never knew, and shall never experience again.

4th. Church history testimony concerning the Fourth, or Church-officer's patronage period, A.D. 565, the death of Justinian, to 1555, the religious peace of Augsburg.

Throughout the last period, the opinions of individual bishops, and the power of the confederacies of bishops which such leading prelates headed up, had been becoming more and more influential in determining the belief and practice of the Church. Especially had the influence of the patriarch of Rome increased by marked steps, of which the following are a few. In 416, Innocent I. required all the Western churches to conform to the customs of the Church of Rome: and in 445, Valentinian III., emperor of the West, enacted that all bishops of the Western empire should obey the bishop of Rome, and should be bound to appear before him at his summons, as Rector totius Ecclesiæ. This was the beginning of that phase of Church history which we have now to consider. In 494, Gelasius, in a Council at Rome, asserted that the primacy of the Roman See is founded, not on the decrees of Councils, but on the alone authority of our Lord's appointment. About 503, the Western bishops manifested a disposition to acknowledge the patriarch of Rome as their head and governor, apparently with a view to consolidate and increase the power of the Church, as a body, against the temporal princes, many of whom were Arians. About 521 the title of Pope began to be exclusively applied to the bishop of Rome, whose single rule gradually superseded that of the patriarchate (see A.D. 451, p. 365). In 531, 567, &c., deposed bishops began to appeal for defence to the pope of Rome, who generally pretended to restore them, however justly they had been condemned. In 587, on the patriarch of Constantinople assuming the title of Œcumenical Bishop, by authority of the emperor, the patriarch of Rome indignantly remonstrated against this; and, in opposition to it, his successor, Gregory the Great, in 592, claimed to exercise jurisdiction over foreign as well as Italian bishops, by virtue of authority committed to him by God and St Peter. In 606 the primacy of the Church was conferred on Rome by the emperor Phocas, who had attained to his position through the murder of his predecessor. This greatly promoted the power of the popes, yet for two hundred

years they had to struggle against subjection to the emperors, while their authority was only partially recognised in the west, and scarcely at all in the east. In 641, Theodore, patriarch of Rome, assumed the title of Sovereign Pontiff.

It is remarkable that while the period 606 to 641 is that wherein the struggling supremacy of the popes of Rome was recognised by the State, and a corresponding title openly assumed by themselves, it is also that in which another great ecclesiastical system was founded, claiming also to be of God, and as having therefore a right to promote its sway by the powers of this world as symbolized by the sword. In 611, Mohammed began to propagate his doctrines at Mecca, and, although he died in 632, his successors, the Caliphs, continued his work, and in 635 began to make inroads upon the Christian churches in the east. In several countries Mohammedism had superseded Christianity by the end of the century.

The following are some of the proceedings, characteristic of the period, of the Church as represented by Councils of the Western bishops, or by the popes of Rome.

536. Silverius, by bribing the emperor Theodotus, king of the Ostrogoths, was elected and consecrated patriarch of Rome; but the next year he was deposed and banished through the machinations of the empress Theodora, aided by Vigilius and Belisarius. The empress applied to Silverius to support Anthimus, patriarch of Constantinople, in his Eutychian views, and, on his refusing, offered Vigilius seven hundred pieces of gold and the papacy if he would do so. The latter accepting the offer, the empress requested Belisarius, who had just returned from his victories in Africa, to effect the deposition and banishment of Silverius, and the election of Vigilius into his office. This he accomplished by causing Silverius to be condemned to deposition and banishment, on an accusation of an intention to betray Rome to the Goths, and then procuring Vigilius to be elected patriarch of Rome: which office he held for seventeen years, disgracing it by successive enormities; but whether he fulfilled his promise to the empress seems to be uncertain.

This is one of the twenty-six or thirty celebrated disputes concerning the elections to the See of Rome, or schisms in the Papacy, as they have been styled: three others being noted at 891, 1378, and 1431. These cases exhibit the disgraceful mode in which very commonly the popes and other prelates obtained their offices, and the shameful way in which, as might consequently be expected, they behaved themselves therein: the facts which history supplies being all the more horrible because of the continuous pretension of a belief in the vast importance of the bishops' office, and in the presence of Christ granted to General Councils. Whether the popes were esteemed to be patriarchs over the Church Universal, or merely bishops of the most important and influential See in Christendom, their behaviour, and that of their friends, as also that of their enemies, was enough to destroy all faith in the reality of Christ's ordinances. For which of them, or whether either of the claimants in each case of a schism in the papacy, can be esteemed to have been in truth the bishop of Rome, is said to be a matter of dispute among the ablest critics and theologians of the Latin Church, who acknowledge the impracticability of determining the point beyond doubt.

549. The tonsure, which had been for some time used by the monks, was adopted by the clergy: these like those trying more and more to distinguish themselves from the laity.

648. Pope Martin anathematized the edicts of the emperors respecting the Monothelite heresy, as mentioned at the end of the last Section, and was carried off prisoner to Constantinople, and there deposed and banished.

655. The patriarch of Rome laid claim to an exclusive right to the appellation of Pope, which had been gradually conceded to him.

663. The Church, as represented by the pope, enjoined the use of the Latin language in all the offices of divine worship.

675. The monastic orders in the west began to attach themselves directly to the See of Rome, as a means of escaping from the authority of the local bishops, their proper superiors, and thus attaining to comparative independency.

This, as tending to increase the power of the popes, was readily encouraged. (See 817.)

698. The popes began to extend their influence by sending archiepiscopal palls to foreign prelates. These being usually sent by the hands of monks, tended to increase the importance of these orders to the prejudice of bishops.

721. A Council at Rome enacted canons against the marriage of the clergy.

726. The emperor Leo. III. published an edict prohibiting the religious adoration of images, and a second one in 730. The abuse of images was already very great, and these edicts caused a controversy respecting them which lasted till 842. For this, although the edicts were in accordance with the sentiments of Gregory the Great, pope Gregory II. excited the Italian States to rebel against the emperor: he thus lost their tribute, and his name stands in the list of heretics to this day.

750. Pilgrimages to holy places, especially to Rome, had become frequent, and were often attended with disorderly conduct. Religious controversies were conducted solely with arguments derived from the opinions and authority of former teachers. The celebration of the Lord's Supper had become converted into the sacrifice of the Mass, and was offered for the sick, for the dead, for fair weather, &c. Rules for canons and chapters of cathedrals were established, in imitation of the monastic institutes. The popes began to aim at supremacy over the temporal princes.

751. Pope Zachary encouraged the deposition of Childeric, king of France, his imprisonment for life in a monastery, and the exaltation to the throne of Pepin, mayor of the palace.

756. The donation to the popes of the Exarchate of Ravenna and the Pentapolis by Pepin, king of France, who had conquered them, confirmed and extended their power. The clergy about this time withdrew themselves more and more from the jurisdiction of the civil magistrate.

768. Charlemagne, king of the Franks, afterwards emperor of Germany, waged successful war, till his death in 814, with the Saxons, Bohemians, and Huns, and compelled all whom he conquered to profess Christianity: the Church baptizing in masses those whom he subdued.

778. Charlemagne, to please the Church, caused the payment of Tithes to the clergy to be compulsory.

787. The second Council of Nicæa (seventh General) was held, and the religious adoration of images was established, in opposition to the edicts of Leo, under the distinction of offering to them veneration only, not worship.

790. Charlemagne published, under the title of "Quatuor Libri Caroli," a refutation of the principles sanctioned by the Council of Nicæa; to which Pope Adrian, in 800, issued an answer.

792. The Roman See accepted of Offa, king of Mercia and East Anglia, for having murdered his son-in-law Ethelbert, an atoning fee of an annual tax of one penny on each family in his dominions.

800. Prayers to the Blessed Virgin and other saints, for intercession, had become common.

814. The death of Charlemagne. He had greatly added to the wealth of the clergy, and to their immunities and privileges, e.g., coining of money, hunting and fishing, exemption from the jurisdiction of the inferior civil magistrates. The jurisdiction of the bishops was extended to all causes, referred to him by either of the disputants, and to all persons, whether clerks or laymen, with power to imprison in execution of their judicial sentences. Hence, afterwards, their title of lord. (See 1122.)

817. The order of monks established by St Benedict, in 529, was reformed; afterwards the following sub-orders of Benedictines were established: that of Clugny by William duke of Acquitaine in 900, that of the Cistercians, promoted by St Bernard in 1098, that of the Chartreuse by St Bruno 1084, though not confirmed by the pope till 1178. The second order of monks, those of St Augustine, came into notice in 817, and in 977 were divided into Canons Regular and Canons Secular, the Hermits of St Augustine being added at a later date. The third order, or military class, arose out of an establishment for the relief of the sick and wounded military in 1099. These were the knights of the Hospital, and the knights of the Teutonic order, and others. The fourth order, or preaching friars, living by mendicity, were the Dominicans *and* Franciscans, established in 1210, who served less for the

instruction of the people than for the extirpation, by the arm of the secular power, of those whom they chose to esteem heretics. These four classes of men, who, in spite of their professions of self-denial, absorbed a large part of the wealth of Europe, and exhibited to the people a continuous example of luxury, immorality, and cruelty, remind us irresistibly of the four flights of noxious insects spoken of by Joel (i. 4).

829–836. The two celebrated forgeries, The Pseudo-Isidorian Decretals, and The Donation of Constantine, were published. The chief objects of these false documents were, the depression of the power of metropolitan bishops, the exaltation of the supremacy of the bishop of Rome, the establishment of the Church's independence of the civil ruler, and the declaration of the inviolability of the spiritual power.

831. The doctrine of Transubstantiation was first clearly defined, and boldly maintained by Paschasius Radbert, a monk, who appealed, in support of his doctrine, to an alleged miraculous appearance of the blood of Christ in the place of the consecrated elements.

848. Gottschalk, a monk, for maintaining the strict Augustinian doctrine concerning predestination, was, by the archbishop of Rheims, condemned to imprisonment for life in the monastery of Hautevilliers, where he existed for twenty years: being denied the sacrament on his deathbed, although in the meantime several eminent prelates had, without molestation, written in defence of his interpretation of St Augustine's view of the matter.

850. About this time pretended discoveries of the bones and other relics of persons asserted to be saints, many of whom had been hitherto unknown or forgotten, became frequent.

858. Nicholas, during his pontificate, 858–867, exercised papal rule with a high hand. In a dispute with Hincmar, bishop of Treves, he justified his claim to do so by a reference to the false Decretals, as if genuine: objections to their genuineness being overborne by the voice of authority.

867. Photius, a deposed patriarch of Constantinople, summoned a council of bishops there, in which the pope was (pro forma) deposed and excommunicated, and the Roman Church charged with maintaining various errors. From this time

dates the open and final schism between the Eastern and Western Churches.

875. Charles the Bald, king of France, to induce the pope to crown him as emperor of the West, and king of Italy, yielded to the papal claim of ecclesiastical monarchy, accepted the empire as the gift of the pope, and resigned the imperial right of giving consent to the consecration of the bishops of Rome, and thus confirming their election.

891. Formosus, bishop of Porto, who had been excommunicated, and banished from Rome by pope John VIII., and had taken an oath never to revisit the metropolis, gained the pontifical throne by bribery. For this reason his successor, in 896, Stephen VII. (VI.), had his body disinterred, cut into pieces, and cast into the Tiber; and he rescinded his acts, and declared his ordinations irregular and invalid. But within a year this Stephen was by his citizens cast into a dungeon, loaded with chains, and ultimately strangled: his ruffianism being intolerable. The Church historians say of him, "He entered like a thief, and died as he deserved, by the rope." He was as ignorant as he was wicked, being unacquainted with the first elements of learning. About two years afterwards, John XI. (or X.), assembled a Council of seventy-four bishops at Ravenna, and, condemning the acts of Stephen, re-established the ordinations of Formosus. Seven years later, however, this was reversed; for Sergius III., calling a council, rescinded the acts of John, confirmed the proceedings of Stephen, and once more annulled the ordinations of Formosus.

900. Some time before this, there was made the assertion of the principles, that bishops derive their power from the pope, that General Councils should be convened by the pope, and that an appeal lay from them to the pope. Yet the election of the popes continued to be determined by factions in the States, and men of the most corrupt morals and dissolute lives were continually placed at the head of the Church.

909. By the canons of Trossley, Tithes were declared due, not only from the produce of land, but from the earnings of labour and industry.

969. The emperor Otho and his successors bestowed

large grants of land upon the bishops; who received towns, counties, and entire dukedoms, with the prerogatives of royalty, and of levying tolls and other revenues.

993. The first instance of the canonization of a saint, in a formal manner, by a pope. This was that of Ulric, bishop of Augsburg, by John XV. in a Lateran Council. At first, bishops canonized at their discretion, but, in 1173, Alexander III. reserved this power to the popes. The present formalities were decreed by Urban VIII., on 13th March 1625.

998. The feast of All Souls was instituted at the monastery of Clugny, for the redemption of souls from purgatory; it having been said that, on an occasion of an eruption of flames from Etna, the devils had been heard to lament the fact, that many souls had been delivered from their torments by means of almsgiving and prayers, and especially by those of the monks of Clugny. By this time, therefore, the doctrine respecting purgatory was established.

1000. A very general expectation of the approaching end of the world prevailed from during 950–1050. It seems to have arisen from a perversion of the truth (rejoiced in by many at different periods), that the saints shall reign with Christ a thousand years, into the absurd and false statement that this thousand years began at the birth of our Lord or at Pentecost, and, consequently, would be run out by the year 1000, or soon after.

1016. Pontius, bishop of Arles, and in 1044 Gregory VI., made promises of absolution from the temporal penalties of sin, on consideration of contributions in aid of building churches.

1020. About this time thirteen of The Brethren of Orleans were put to death for heresy, by decree of an assembly of bishops. Such proceedings were now common: offences, deemed to be against bishops and clergy, being punished much more severely than any moral transgressions.

1033. The counts of Tuscoli had for many years obtained such influence, that the papal dignity became completely in possession of their family, in which it continued for a long time as it were hereditary. The popes thus appointed were, in general, men of corrupt morals and profligate lives. Thus this year the son of Alberic, count of Tuscany, then only ten

or twelve years of age, was through simony raised to the pontifical throne, as Benedict IX. His life was one continued scene of pollution, and he was said to deal in sorcery, and to sacrifice to demons. After he had ruled the Church for eleven years, a Roman faction, headed by the consul Ptolemy, expelled Benedict and substituted Silvester III., but in three months the Tuscan faction arose, and drove away Silvester and reinstated Benedict. The latter, however, soon after agreed to sell the papacy to John Gratian for £1,500, who entered on the office under the name of Gregory VI. Silvester's faction having rallied, proceeded to bring back their pope to the palace of the Vatican, on which Benedict returned, and by arms possessed himself of the palace of the Lateran, while Gregory placed himself in St Mary's. Three popes in Rome at one time. But Henry the Black, emperor of Germany and king of Italy, summoned a Council to meet at Sutri, near Rome, in December 1046, at which Gregory VI., being invited, attended, expecting to be recognised as sole pontiff; but, on finding various difficulties in the way, he renounced the papacy, stripped himself of his official garments, and gave up the pastoral staff, after having nominally held the papal chair twenty months. The other two being deposed, Clement II. was elected as the new pope.

1050. About this time pilgrimages to the Holy Land became frequent and highly esteemed, especially in connection with the belief in the approaching end of the world. The interference of the Turks with the pilgrims led to the crusades.

1059. The right of election to the pontifical chair was now vested in the college of cardinals, subject to the consent of the people and approbation of the emperor; but disputes with the latter on the point continued till 1122.

1060. About this time the revival of philosophy in the Latin Church, and the consequent controversies between the Nominalists and the Realists, occasioned a remarkable change in the method of propounding doctrines, which were henceforth stated in a more logical form than hitherto, but also mixed up with metaphysical principles. This lasted from about 1050 to 1450.

1073. Hildebrand, as pope, under the name of Gregory VII., renewed the idea of a crusade, first suggested in 999,

and projected the arming of all Christendom for an attack upon the common enemy.

1075. Gregory VII. claimed for the popes absolute and unlimited dominion over all orders of men in Christendom, whether ecclesiastical or civil, and over all heathen nations also, as successors of St Peter and vicar of Christ upon earth. A Council of Rome, in 1079, decreed that all bishops should take an oath of fealty and homage to the pope, binding themselves to aid and defend the royal rights of St Peter.

1088. Pope Urban II. began to grant plenary Indulgences, or the remission of all temporal penalties for sin, on condition of joining an expedition against the infidels (the Saracens) in Africa. In 1137 Victor III. did the same. The risking of life for the Church being considered to be equal to martyrdom.

1094. Peter (the Hermit) received a commission from the pope to preach a crusade for the recovery of Jerusalem. The next year, the pope promised absolution, plenary indulgence, and eternal life to all who should join the expedition. The following year, the first crusade started, 600,000 strong, after 300,000 had perished while assembling and waiting. In 1099 Jerusalem was taken. The other crusades for the recovery of the Holy Land, all undertaken to please the Church, were —2d, 1147; 3d, 1190; 4th, 1202; 5th, 1217; 6th, 1228; 7th, 1248; and 8th, 1270. The popes endeavoured to stir up others in 1274, 1456, and 1458, but failed.

1100. The use of rosaries was general in the Latin Church, religious flagellation had been introduced, and the dedication of Saturday to the celebration of the Blessed Virgin. By 1106 the ministration of the communion in one species, bread dipped in the wine, or bread alone, had begun.

1122. The Concordat of Worms (confirmed by the Council of Lateran, 1123) settled the dispute respecting investiture, by declaring that thenceforth emperors and kings should grant investiture of the fief to bishops or abbots by presenting a baton or sceptre, in token of temporal power then conferred on them; but should not give the cross and ring, which signified spiritual authority.

1129. By the Council of Toulouse the laity were forbidden to read either the Old or the New Testaments, except the Psalter, and that not in the vernacular tongue.

1139. In the Council of Lateran, persecution to the death of heretics was commanded. This, with increasing rigour, was insisted on in following Councils: e.g., in those of Lateran, 1179, 1245, 1514, and in those of Constance, 1418, Sienna, 1423, and Trent, 1545–1564.

1140. The festival of the Immaculate Conception of the Blessed Virgin was introduced. About the same period the doctrine of Seven Sacraments was propounded, and gradually established by the learned.

1143. The wealth of the Western Church was so immense that its territories are supposed to have extended to one half of the empire.

1150. The pretended science of Alchymy, or the art of transmuting base metals into the precious ones, was zealously cultivated by the clergy and monks.

1155. Adrian IV., at the request of Henry II. of England, granted him leave to conquer Ireland for its spiritual improvement, and to add it to his kingdom for his own benefit: the usual anathemas against all opposers of the pope's will being fulminated.

1164. Peter Lombard laid the foundation of the subsequent doctrine of the Treasury of the Merits of the saints.

1170. Peter Waldo of Lyons founded a society for the preaching of the gospel in a simple manner to the poor, but a confirmation of this society was refused by the pope, and he and his friends were excommunicated in 1184. They proclaimed the Bible to be its own interpreter, and the only infallible source of Christian knowledge. He visited the Waldenses, but they did not obtain their name from him.

1198. Innocent III. declared himself to be "The successor 'of St Peter, set up by God to govern, not only the Church, 'but the whole world;" and added that, "As God has set 'two great luminaries in the firmament, the one to rule the 'day, and the other to give light by night, so has He estab-'lished two grand powers, the pontifical and the royal; and 'as the moon receives her light from the sun, so does royalty 'borrow its splendour from the papal authority."

1204. The March of Ancona and the Duchy of Spoleto were added to the domains of the Church.

1208. Arnold, abbot of Citeaux, by authority of Innocent III., preached a crusade, with the usual condition of a plenary Indulgence, against the Albigensis, in the south of France. An immense army invaded Languedoc, and desolated it for twenty years. An innumerable number of men, women, and children were slaughtered, and 300,000 of the crusaders themselves perished, either in battle or by disease brought on by their excesses. In the city of Beziers alone, stormed in 1209, there were massacred 60,000, the original historians assert, though the moderns say 30,000 only. After it, it is recorded to their praise, "the clergy chaunted, with much devotion, the hymn, Veni, Creator Spiritus."

1210. Superstition was at its height: belief in the legends of the saints and in their fabulous miracles; pilgrimages to places accounted sacred, and adoration of the relics pretended to be treasured up there; prayers to the saints for their help or for their intercession. This was probably the centre of the period (reaching perhaps from 800 to 1600) during which that mass of fables called the "Lives of the Saints" was manufactured.

1212. Innocent III. issued an anathema and sentence of deposition against John, king of England, and granted his dominions, by way of gift, to Philip II., king of France. But afterwards, John agreeing to receive his crown from the hands of the pope, the gift was recalled and the deposition revoked.

1215. The fourth Lateran Council declared that Transubstantiation was an article of faith; condemned heretics to be delivered over to the secular arm for punishment; forbid to the clergy incontinence, drunkenness, hunting, keeping of sporting dogs or birds, secular pursuits, attendance at plays or farces, and frequenting of taverns; and commanded auricular confession to all, at least once a year. The same Council prohibited the foundation of new monastic orders, yet the next year Innocent sanctioned the Dominican order of Preaching Friars, and that of the Franciscans in 1223. Innocent III. restricted to the popes the granting of Indulgences. Soon after, the adoration of the Host, when elevated in churches, or carried through the streets to the sick, was ordained by pope Honorius III.

1229. The Council of Toulouse decreed that laymen should not possess copies of the Scripture, and should read the Psalter and Breviary during divine offices only, and then in Latin. It decreed also that in every diocese there should be sworn men appointed to discover heretics, and deliver them over to punishment; and that every man and woman should, once in two years, take an oath of fidelity to the Roman See, binding themselves to assist in the detection of heretics. Every house in which an heretic was found, to be pulled down, and the ground to be confiscated. This was the beginning of the system of the Inquisition. During this century there began to be, from time to time, an opposition to some of the grosser doctrines and practices of the Church, not only among the unlearned, but even among some few of the schoolmen and the prelates. Large numbers of persons suffered as heretics, but it was more or less for the truth's sake.

1230. The knights of Livonia planted Christianity in Courland by the sword. The knights of the Teutonic order undertook to establish Christianity in Prussia also by force of arms; in this they were joined, in 1237, by the knights of Livonia; and Prussia, being subdued, was divided into four bishoprics in 1243.

1231. The pope commanded that no layman should dispute, either publicly or in his house, concerning the Catholic faith, under the penalty of excommunication.

1232. Gregory IX. began to appoint Inquisitors in different districts, to hold direct communication with the Roman See. One of the first of these, Conrad of Marpurg, was for his cruel severity slain by some German nobles in 1233.

1245. Innocent IV. anathematized and sentenced to deposition the emperor Frederick II., and Sancho II., the king of Portugal: causing in each case civil war.

1249. A book, called "The Eternal Gospel," which was probably forged about the beginning of the century, was now circulated, with the addition of an Introduction filled with prophecies in favour of St Francis and his friars.

1256. William de St Amour published a book, "Concerning the Perils of the Last Times," in which he inveighed against

the Mendicants, and against many of the superstitions and corruptions of the Church.

1260. The ministration of the bread only, in the Lord's Supper, became general; and, in 1264, The Festum Corporis Domini was established by Urban IV. in support of the doctrine of Transubstantiation, and of the adoration of the Host: but its observance did not become general till the appointment was confirmed, by Clement V., in 1311.

1265. Reservation of Benefices, that is, of their revenues in whole or in part, for the use of the pope, or his grantees, began, and soon became extensive.

1275. The schoolmen had now established, by argument as they supposed, the doctrine already assumed, of a treasury of the supererogatory merits of Christ and his saints, as the property of the Church, from which she could appropriate to any of her members so much as might serve as a substitute, or satisfaction, for punishment deserved.

1296. Boniface VIII., declaring he held two swords, the spiritual and the temporal, excommunicated all princes who should tax the clergy in their realms, and, in particular, Philip IV. of France, for having done this. The pope having written thus to the king, "Scire te volumus, quod in spiritualibus et temporalibus nobis subes. . . . Aliud credentes hæreticos reputamus;" the king as curtly replied, "Sciat maxima tua fatuitas, in temporalibus nos alicui non subesse. . . . Secus credentes fatuos et dementes reputamus." The parliament of Paris caused the bull to be burnt.

1300. The first Jubilee, or solemn centennial visit to the Church of St Peter at Rome, for obtaining plenary Indulgences, proclaimed by Boniface VIII.

1302. Boniface VIII. issued the bull, Unam Sanctam, declaring the doctrine of the sovereign and unlimited power of the pope to be a necessary article of the faith, and condemning as a Manichæan heresy the recognition of two independent powers, the spiritual and temporal.

1308. Clement V. removed the seat of the papacy from Rome to Avignon, where it remained till 1377, which tended to lessen the power of the popes by loss of historical prestige, by dependence on the king of France, and by favouring increased profligacy in the papal court.

1311. The Council of Vienne: 300 bishops present. The pope having required the bishops to bring with them a summary of those matters which most needed reform, the following abuses were brought forward, but apparently nothing was done respecting them: The exemption of certain ecclesiastics from the jurisdiction of the bishop of the diocese (there was a perpetual struggle between the Mendicant friars and the Secular clergy, as the latter were disparagingly called); the not holding of provincial councils; the immense number of excommunications for trifling offences; the constant journeys of ecclesiastics to Rome; the large number of benefices, in every country, given by the court of Rome to foreigners, to the injury of the native clergy; plurality of benefices; the disorderly lives of the beneficed clergy; the extravagance exhibited at their tables, and the luxury of their dress; and the need of reformation in the papal court. The pope there suppressed the order of Knights Templars, which had existed for 180 years, on the ground of the abuse of their privileges, their gross immorality, and their being secretly utter infidels.

1325. The Ave Maria was appointed to be repeated three times a-day.

1338. Benedict XII. desired to throw off the yoke of France, and to reform the corrupt clergy and monks; but he encountered much opposition and was unable to effect his projects. During this century various leading errors of the Roman Church were partially exposed, sometimes by pious churchmen (nicknamed Mystics), sometimes by political churchmen in the interest of the emperors, or others contending with the pope, and by the Waldenses scattered in Bohemia.

1343. Clement VI. issued a bull in confirmation of the doctrine of the Treasury of Merits in the keeping of the Church.

1346. Clement VI. anathematized and sentenced to deposition Lewis IV., emperor of Germany. The electoral dignities who recognised this act, being the archbishops of Trieves, of Mentz, and of Cologne (bribed by 8000 marks of silver), and the duke of Saxony (bribed by 2000 marks), pretended to elect the duke of Luxemberg to be emperor, as

Charles IV., but he was not generally acknowledged as such till after the death of Lewis.

1350. The second Jubilee of Indulgences was held at Rome: Clement V. having appointed the solemnity to take place every fiftieth year instead of once in a century.

1356. John Wickliffe denounced the avarice of ecclesiastics in a treatise intitled, "The Last Age of the Church." R. Fitzralph, archbishop of Armagh, contended against the Mendicant friars; and John Miliez, archdeacon of Prague, preached the necessity of repentance and faith. In 1365 Conrad Stickva preached in Bohemia against the corrupt lives of the clergy and monks, and in 1374 Wickliffe, having been sent as one of seven ambassadors to confer with the pope concerning certain grievances of the English Church, returned to England disgusted with the state of the papal court, and declared his opinion that the pope was Antichrist.

1375. The Waldenses settled in the valleys of Piedmont.

1378. The college of cardinals, under intimidation by a Roman mob, named Urban VI. to be pope, but, having adjourned to Fundi, the electors rescinded the former act and elected Clement VII. The former remained in Rome and was there succeeded by Boniface IX., Innocent VII., and Gregory XII.; while in the meantime Clement dwelt as pope at Avignon, and was there succeeded by Benedict XIII. Christendom became divided into two parties, consisting of those countries which recognised Gregory and those which acknowledged Benedict, and various wars were the consequence. Italy, Portugal, Germany, England, Norway, Sweden, Denmark, Poland, and Prussia acknowledged Urban and his successors at Rome; Scotland, France, Spain, Arragon, Castile, Lorrain, Naples, Navarre, Sicily, Cyprus, and Savoy recognised Clement and his successor at Avignon; while a few States remained neutral. This schism had continued for thirty-one years, when in 1409 some Italian and French cardinals agreed to hold a Council at Pisa, where, of their own authority, they deposed both the popes for many imputed iniquities, and in their place elected the cardinal of Milan, who assumed the name of Alexander V. But this act was only partially acquiesced in by the Western Church, so that it now became divided into three parties in-

stead of two: Gregory was acknowledged as pope by Germany, Naples, and Hungary; Benedict by Scotland, Spain, Armagnac, and Foix; while Alexander was recognised by the other European nations. This state of matters continued till the Council of Constance in 1414: Alexander in the meantime having been succeeded by John XXIII. (XXII.). This council deposed Benedict anew, accepted Gregory's resignation of the popedom, and because John would not resign at its bidding deposed him for immorality. The Councils of Pisa and Constance had thus deposed Gregory and John, and had blazoned their wickedness in strong and appalling colours, and pronounced both to be unworthy of any office, yet they were afterwards, by way of solatium, raised to the dignity of cardinals.

1387. In Poland (whose queen was just converted), baptism was administered to the nobles individually, but to the common people in crowds together: the sexes only being separated. The Grand Duke of Lithuania, in order to marry the queen of Poland, accepted baptism, and compelled his subjects also to receive the same.

1388. A commission was issued in England against the Lollards, the members of a society of pious men established by Wickliffe to act as itinerant preachers.

1390. The third Jubilee of Indulgences celebrated at Rome, Boniface having ordained that it should take place once in thirty-three years—it should therefore have been held in 1383.

1394. Nicolas de Clemangis, Rector of the University of Paris, published his work "De Ruinâ Ecclesiæ;" exposing the corruptions of the Church, and predicting a reformation. A call for a reformation of the Church in its head and members began to be heard in many parts; and there being no hope of the pope doing this, the paramount authority of a General Council was loudly asserted, and men's hopes turned to such. Thus Matthias Jannow, confessor of the emperor Charles IV., advocated vital religion in opposition to mere ceremonies, and exposed the worldliness and hypocrisy of the monks. At his instigation, the emperor represented to the pope the existing need of a reformation of the Church; the reply, however, was, that Jannow must be a heretic.

1402. Huss, and Jerome of Prague, began to preach the truth on some points.

1409. At the Council of Pisa, referred to at 1378, after the two popes were deposed, a paper was read in which the cardinals promised that, in the event of any one of them being elected to the papal chair, he would continue the council, until the Church should be reformed "in its head and in its members;" but the new pope, Alexander V., declared that the subject of the reformation of the Church should be deferred until the following council, which he appointed to be held in 1412, and then dissolved the Assembly.

1410. The writings of Huss and Wickliffe were burnt by the archbishop of Prague, and the former forbidden to preach in the chapel of Bethlehem there.

1412. John XXIII. (XXII.) issued a bull for granting Indulgences to all who should join in a crusade against Ladislaus, king of Naples.

1415. John Huss was burnt (July 6) by order of the Council of Prague, to which he had come under the protection of a safe-conduct by the emperor Sigismund, who ordered his liberation, but was told that, as a layman, he could not interfere in such matters, and that a promise made to a heretic was not binding. Jerome of Prague also was burnt, by order of the same council, 30th May 1416. The next year the war of the Hussites commenced: they contended for the restoration of the cup to the laity, the use of the vernacular tongue in worship and in preaching, improvements in Church discipline, and a reduction of the revenues of the clergy.

1431. Eugenius IV. was elected pope. In the same year the Council of Basle, enacting a decree that a Council is supreme in authority, even over the pope, Eugenius issued a bull against it, but was obliged to recall it. A contest between the pope and the Council of Basle ensued, which led the latter, in 1439, to depose the former, on the ground of every variety of wickedness, and to elect as pope in his room Felix V. Eugenius refused to acknowledge his deposition and the election of the new pope, and, supported by a Council at Florence, contended against Felix and the Council of Basle. In 1447 Eugenius was succeeded by

Nicholas V.; but the spiritual war continued till 1449, when it terminated by the resignation of Felix: in preparation for which the two popes issued bulls recalling all the anathemas which had been pronounced against each other and the Councils, and confirming all their respective ordinations, and other official acts, which had been so often declared to be worthless. During this contest the Latin Church was, of course, again divided: Eugenius was acknowledged by Italy, Spain, Portugal, France, England, and Scotland; Felix was recognised by Switzerland, Hungary, Austria, Bavaria, Strasburgh, Calabria, Piedmont, and Savoy; but Germany for eight years disclaimed both popes, and maintained, amid these dissensions, an armed neutrality.

1434. The Council of Basle, of which we have been speaking, passed various decrees adapted to limit the power of the pope, and to promote the reformation of the Church; but the pope found fault with these proceedings, and, in 1438, convened another Council at Ferrara. These two Councils excommunicated one another; and as the schism in the papacy, just closed, had weakened the power of the popes, so this course tended to destroy the influence of General Councils.

1439. The doctrine of Purgatory was declared to be an article of the faith by the Council of Florence.

1450. The fourth Jubilee of Indulgences was celebrated at Rome according to the constitution of Clement VI., disregarding that of Boniface IX.

1466. Translations of the Scripture began to appear in different countries: see a list at the beginning of the next Section.

1475. The fifth Jubilee of Indulgences was held at Rome, Paul II. having ordained that it should be celebrated every twenty-five years.

1479. John Burchard of Wesel, having opposed Indulgences and other prevalent errors, was condemned to perpetual imprisonment by the archbishop of Mentz, and his writings to be burnt.

1487. Crusade against the Waldenses, encouraged by the promise of a plenary Indulgence from the pope, Innocent VIII.

1492. During the late pontificates the corruption and

profligacy of the court of Rome had risen to an enormous height, but now they were to be eclipsed by the reign of the profligate and abandoned cardinal Borgia, who, having purchased the votes of the cardinals, was made pope under the title of Alexander VI. His whole pontificate was signalized by disgraceful vices, his leading aim throughout being to enrich his illegitimate children, especially the dissolute Cæsar Borgia. For this object perfidy and poison were continually employed. He died in 1503, through drinking by mistake a cup of poison he had prepared for one of his cardinals.

1493. Pope Alexander VI., as vicegerent over all the earth, granted as gifts, to the Portuguese a right to all the countries lying to the eastward, and to the Spaniards a right to all those to the westward of Cape Non, in Africa, which they might be able to conquer.

1495. In Grenada, cardinal Ximenes caused several thousand Mohammedans to be baptized without instruction.

1498. Jerome Savonarola, a Dominican, who had for some time preached scriptural doctrines at Florence with great effect, was accused of heresy, tortured, condemned, and burnt.

1503. At the election of a pope, the cardinals took an oath that a General Council should be held within two years, and Julius II., when elected, took the same; but he did not call one till 1512.

1511. Julius II. anathematized and sentenced to deposition Lewis XII., king of France, called, for his goodness, "The father of his people." But it had no result.

1513. Renchlin (Capinio) having opposed a plan for the burning of Jewish books, was accused of heresy; but, on appealing to the pope, the latter decided in his favour. Melanchthon took part with him against the theologians of Cologne.

1517. The shameless sale of Indulgences carried on in Germany, with more than the usual effrontery, by Tetzel, a Dominican, under Albert, elector of Mentz and archbishop of Magdeburg, provoking the indignation of Martin Luther, who was thereby hindered in his ministry as the professor of Theology in the university of Wittemberg, he protested against the evils of this traffic, and published

ninety-five Theses against abuses of the doctrine and practice of Indulgences.

1518. Leo X. issued a bull confirming the doctrine of Indulgences, and forbidding all persons to dispute against it, under the penalty of excommunication.

1520. Leo issued a bull against Luther and his writings, which was published in August by Eckius.

1521. The Diet of Worms issued an edict commanding the apprehension of Luther, and the destruction of his writings. Henry VIII. of England published a "Defence of the doctrine of the Seven Sacraments," against Luther. In consequence of this the pope intitled the king "The defender of the faith."

1522. The pope, Adrian VI., sent a nuncio to the Diet of Nuremberg, demanding the fulfilment of the edict of Worms, and the assistance of the German princes against Luther and his friends. He confessed the existence of abuses and corrupt morals in the Church, and in the court of Rome, and promised to use his utmost efforts for the correction of these disorders. The Diet demanded the assembling of a General Council for the discussion of religious differences, and transmitted to Rome a list of grievances. In 1524 this was repeated, but at that time the nuncio prevailed on some princes and bishops to bind themselves to support the Roman doctrines and ceremonies, and in checking the progress of Luther's opinions. This was the first league of German princes, and led in the following year to many persons, accused of holding Luther's opinions, being condemned as heretics, and burnt.

1529. The Diet of Spires decreed that the edict of Worms should be strictly enforced wherever it had been received, but where the new doctrines were established, it should suffice to forbid further changes until a General Council should be held. Yet in June, the emperor undertook to bring back the heretics in Germany by force to obedience to the Roman See. Cardinal Beaton, archbishop of St Andrews, began to persecute the Reformers in Scotland.

1530. At the Diet of Augsburg, the Protestants presented "The Confession of Augsburg," but the Diet terminated with a decree requiring all who had withdrawn allegiance from

the See of Rome to acknowledge its authority, on the pain of incurring the displeasure and vengeance of the emperor.

1534. The English Parliament abrogated the papal supremacy in England, and recognised that of the king.

1535. Paul III., after much debate, refused to assemble a General Council in Germany, and the Protestants refused to attend one in Italy. The pope anathematized and sentenced to deposition Henry VIII. of England (the praised of Leo X. in 1521), and made a present of his kingdom to any successful invader: but none such appeared. (See 1605.)

1536. The bull, In Cœnâ Domini, was published, in support of the papal authority. It excommunicated all monarchs who countenanced heresy, or who, without papal leave, imposed new taxes or customs in their kingdoms.

1538. The league of Nuremburg, called the "Catholic, or Holy Alliance," because the pope was at the head of it, was established between the emperor and the Roman Catholic princes of Germany, against the Protestants, for eleven years.

1540. The Society of Jesus (the Jesuits) was established by the pope, Paul III.: Ignatius Loyola being the first general of the order. The order of The Brethren of Mercy was also founded.

1545. The Council of Trent was opened on the 23d December. It met from time to time till 4th December 1563.

1548. At Augsburg, by command of the emperor, a formulary of faith and worship was drawn up, to be observed by all parties till a General Council should issue its decrees: this was called, "The Augsburg Interim"—but it was rejected by the Protestants.

1549. The massacre of the Waldenses in France. It was planned by the king, Henry II., and the parliament of Aix, and was executed by the president Oppeda, who was commissioned to slay the population, burn the towns, and demolish the castles. The president slaughtered more than 3000 at Merindol alone, and many thousands in the neighbouring towns, twenty-four of which were ruined, and the country left desolate. Oppeda received the thanks of the king and the parliament; the pope, Paul IV., made him Count Palatine and a knight of St John; and he was commonly spoken of

as, The defender of the faith, The protector of the faithful, and, The hero of Christianity.

1552. The emperor of Germany being defeated by Maurice, duke of Saxony, concluded the Treaty of Passau, by which he revoked The Interim of Augsburg, granted Protestants the free exercise of their religion, and engaged to assemble, within six months, a diet for the settling of all religious differences, or the establishing of a perfect toleration.

1554. Mary being queen, cardinal Pole arrived in England as the pope's legate, and absolved the nation, receiving it once more into the Roman Catholic Church. (See 1535.)

1555. At the Diet of Augsburg, September 25th, an edict was agreed to confirming the Protestant Churches of Germany in all their rights and possessions, and recognising their independence of the pope. Hence this compromise was called THE RELIGIOUS PEACE OF AUGSBURG.

1562. The massacre of the Protestants at Orange, in the south of France: at that time the capital of a principality of the same name. It was perpetrated by an Italian army, under Serbellon, sent by pope Pius IV. Men, women, and children were slaughtered indiscriminately, after every barbarity had been perpetrated on them.

1567. Persecution of the Protestants in the Netherlands till 1573 by the duke of Alva, acting by orders of Philip II. of Spain. He boasted that besides the multitudes he had killed in battle, and massacred after victory, he had consigned 18,000 to the hands of the executioners.

1570. Pius V. anathematized and sentenced to deposition queen Elizabeth, and employed Rodolpho, a Florentine merchant in London, to stir up a rebellion against her; but without effect. The historian of this pope, though his hero died in 1571, prolongs the history to inform his readers, that "the queen of England exchanged, in 1603, an impious life for eternal death."

1572. The massacre of the Protestants in Paris, on St Bartholomew's day, by the dukes of Guise and Aumale, by order of the king, Charles IX., extended to Meaux, Troyes, Orleans, Nevers, Lyons, Toulouse, Bordeaux, Rouen, and Angiers, so that in the space of two months, 60,000 were butchered in cold blood. In the city, where 10,000 perished,

it lasted seven days and nights, and was called "The matins of Paris:" the rest were slaughtered in the country. The parliament of Paris publicly eulogized the king's wisdom which had effected the effusion of so much heretical blood; his majesty held a solemn thanksgiving for the glorious success, and had medals struck to record it, with this inscription—"PIETY EXCITED JUSTICE." Rome, from her hatred of those who do not submit to her dicta, received the news with unspeakable joy, and the pope went to the church of St Lewis, to render thanks for the happy victory.

1580. Gregory the XII. granted plenary Indulgences to the Irish rebels to encourage them, and 2000 troops to assist them against Elizabeth. In 1585 Sixtus V. repeated the sentence of deposition against Elizabeth, and urged the king of Spain to invade Ireland. In 1600 Clement the VIII. loaded Oviedo and La Cerda with Indulgences to accompany the two expeditions which Philip sent to Ireland under Leda and Aquila.

1605. Paul V., between this and 1621, canonized Gregory VII., and invented an office in the breviary for the day of his festival: in it such expressions as the following occur:—"Gregory shone like the sun in the house of God. He 'deprived Henry of his kingdom, and freed his vassals from 'their fealty. All the earth is full of his doctrine. He has 'departed to heaven. Enable us, by his example and advo-'cacy, to overcome all adversity. May he intercede for the 'sins of the people."

1685. Persecution of the Protestants in France, through the revocation of the edict of Nantes, which Henry IV. in 1598 granted the Huguenots, guaranteeing them the free exercise of their religion; which edict, at his accession in 1643, Lewis XIV. confirmed, yet revoked on 23d October 1685. By an edict of the same date he interdicted wholly to the Huguenots the public exercise of their religion, ordered the ministers to quit the kingdom, employed priests to educate the children in the Catholic religion, and commanded all the intendants of provinces and governors of towns to cause the edict to be rigidly enforced. Some of them exceeded their instructions, and under pretence of preserving their priests from insult, and compelling the children to attend

at mass and public instructions, distributed soldiers in the principal places inhabited by Huguenots, and connived at their outrages. The soldiers were chiefly taken out of the dragoon companies; which gave their employment the appellation of "The dragonàde." To subtract themselves from this persecution, multitudes quitted France, and, dispersing themselves in the Protestant states, enriched them with their arts and industry. The number of the refugees is unknown—being variously computed at from 50,000 to 500,000.

There were held in this period, from 606 to 1555, no less than 854 Councils: some local, some national, some of a more general character. They were assembled, some by the bishop of a diocese, some by a confederacy of bishops, some by a band of cardinals, but the more important ones either by the emperor or by the pope. The subjects that occupied attention, and the supposed truth concerning which was settled and unsettled by them from time to time as interest, or passion, or varying measures of intelligence prevailed, were chiefly these: the use and measure of reverence to be paid to pictures and images of the saints; the same as to the relics of the saints; uniformity in the ceremonies in Church rites; celibacy and religious retirement; titles of the Blessed Virgin; appointment to sees and the investiture; fasting, auricular confession, and penance; purgatory, indulgences, and offerings for the dead; the destruction of heathens and extirpation of heretics by the sword, with crusades to effect these objects; the range of authority and consequent titles of the pope; pontifical or synodal supremacy and infallibility; the authority of the pope over temporal princes; and the rightfulness of the election of some of the popes, and the fitness of some others to be allowed to remain in the office. A considerable portion of the work of the chief Councils seems to have been the discussion of matters arising out of the schisms in the papacy, the disputing of one another's decrees, or some of the bulls of the popes, and latterly the urging on the popes the necessity of reforming the manners of the Church "in its head and in its members." It may be useful to add some remarks on the superstition, self-deceit,

cruelty, and pride of the Church, as represented by the Church of Rome, during this period.

1. The superstition of Christians in this period. Under date 1210 it was remarked that superstition was at its height, as shewn by the undue honouring of the saints and the trusting in them. For the progress of this see 726, 787, 790, 792, 800, 993, 998, 1088, 1094, 1210, and 1605. The Church invented stories about men and women in support of some of her doctrinal perversions of the truth, and superadded idle tales as to miracles performed by such persons, to prove their piety and consequent authority in such matters. This led to a belief in their power to repeat such miracles on behalf of those who honoured them, and further, in their influence in heaven to obtain forgiveness of sins for those who petitioned them. Hence monasteries, and then churches, very soon found it to be their interest to profess to have some special connection with this or that saint, through possession of his or her relics or otherwise; and to exalt former brethren or incumbents into the rank of saints by the declaration of wonders done by them. As till 1173 (see 993) every bishop exercised the right of canonizing saints, there was no difficulty in the production of local patrons, and accordingly their names became legion. Alban Butler's twelve volumes, though forming an expurgated narrative, carefully prepared for the latitude of Britain, contain the lives, or notices, of about 1500 saints: respecting the historical value of which it may be said, that probably one-third of the names refer to persons who never existed, that another third, though they may have been in some way truly recorded, nothing further is actually known concerning the parties, and that with respect to the other third, though the names and a few circumstances regarding the lives of the persons have really been handed down to us, yet these small materials have been so added to, that their "lives" in the books can be looked on as little more than religious stories. Then as to their quality, it is not too much to say, that probably one-third of the anecdotes related are so silly as to disparage very much the intellectual capacities of the persons named, if they really lived and said

or did such things; that another third are so indecent as to derogate very much from the moral characters of the persons named, if they really lived and acted in such a manner; so that perhaps a third part only of the narratives are credible, because creditable to the saints, if true, and are therefore suited to edify those who also are called to be saints. In other words, the reader of "The Lives of the Saints" is bound in charity to disbelieve the larger half of the statements made therein, and to adjudge them to be but slanders on the Christian men and women referred to—in so far as the names given are those of persons who actually existed.

Fuller, in his quaint style, thus soliloquizes on this subject: —"Saints. This word accepts of several interpretations, 'or rather they are injuriously obtruded upon it. 1. Saints 'of fiction, who never were in rerum naturâ, as St Christo-'pher, &c. 2. Saints of faction, wherewith our age doth 'swarm, alleging two arguments for their saintship: first, 'that they so call themselves; secondly, that those of their 'own party call them so. Neither of these belong to our 'cognizance. 3. Saints of superstition, reputed so by the 'court of Rome. 4. Saints indeed, parallel to St Paul's ''widows indeed,' and both deserve to be honoured. It is 'confessed, in this our book, we drive a great trade in the 'third sort; and I cannot therefore but sadly bemoan that 'the lives of these saints are so darkened with popish illus-'trations, and farced with faussetés to their dishonour, and 'the detriment of Church history; for, as honest men, 'casually cast into the company of cozeners, are themselves 'suspected to be cheats, by those who are strangers unto 'them; so the very true actions of these saints, found in 'mixture with so many forgeries, have a suspicion of false-'hood cast upon them. Inquiring into the causes of this 'grand abuse, I find them reducible to five heads. 1. Want 'of honest hearts in the biographists of these saints, which 'betrayed their pens to such abominable untruths. 2. Want 'of able heads, to distinguish rumours from reports, reports 'from records; not choosing, but gathering; or rather not 'gathering, but scraping whatever could come to their 'hands. 3. Want of true matter, to furnish out those lives 'in any proportion. As cooks are sometimes fain to lard

'lean meat, not for fashion, but necessity, as which otherwise 'would hardly be eatable for the dryness thereof; so these, 'having little of these saints more than their names, and 'dates of their deaths, and those sometimes not certain, do 'plump up their emptiness with such fictious additions. 4. 'Hope of gain; so bringing in much custom of pilgrims to 'the shrines of their saints. 5. Lastly, for the same reason 'for which Herod persecuted St Peter (for I count such lies 'a persecuting of the saints' memories), merely because they 'saw it pleased the people. By these and other causes it is 'come to pass, that the observation of Vives is most true: ''What are written of the saints, some few things excepted, 'are defiled with many fictions, whilst the writer indulgeth 'his own affection, and declareth not what the saint did do, 'but what he desireth that he should have done.' To this 'let me couple the just complaint of that honest Dominican, 'Melchior Canus: 'I speak it to my grief, that the lives of 'the Philosophers are more gravely written by Laertius, than 'saints are by Christians; and that Suetonius hath recorded 'the actions of the Cæsars with more truth and integrity, 'than Catholics have the lives, I say not of princes, but 'even of martyrs, virgins, and confessors.'"—Worthies of England, vol. I., p. 11.

As the heathens had their many greater gods and goddesses, under the shelter of whose protection nations, and tribes, and classes of craftsmen loved to place themselves, and also their lesser gods and goddesses, among whom they might pick and choose and select one to apply to for help on any of the smaller matters of personal desire or sorrow, so the dignified and undignified stories, invented to obtain renown for the multitude of names which it pleased the monks and nuns to spend their much leisure in honouring, led Christians to have their greater and lesser saints, under whose protection nations, and tribes, and classes of craftsmen loved to shelter themselves, and unto one or the other of whom, according as the fables respecting them suggested, the unlearned and superstitious, forming the bulk of each community, appealed, as a matter of course, on each occurrence of some one of that variety of troubles to which

in this life man is liable. The statement of this fact in general terms, however, does not cause one to realize the enormous extent to which this evil had prevailed; and therefore it seems requisite to read over some particulars to enable the mind to form a right judgment of the condition, in this respect, of the Church, as represented by the Church of Rome during this period. A list, therefore, is subjoined of some of the names in most common use, and to which churches, or at least altars in churches, were dedicated, and to which offerings were made, that is, sacrifices were rendered: each name having attached to it the country, or city, or class of men of which it was the patron, and the blessings which it was supposed, on invocation with the title of Saint prefixed, to be more especially able to bestow, or the troubles which it was believed, on propitiation with the title of Saint prefixed, to be particularly qualified to remove:—

Acaire, of frantic lunatics.
Ælian, against thieves.
Æthelbert, against thieves.
Afra, of common women.
Agatha, of the valleys, of nurses, the breasts.
Aguan, of St Aguan, the scurf.
Albert, of Prussia.
Ambrose, of Milan.
Anscharius, of Denmark, Norway, and Sweden.
Andoch, of geese.
Andrew, of Scotland, Burgundy, Prussia, and Russia, of carpenters, and sailors.
Anne, of tailors, lost riches.
Anthony, of Italy, of grocers, swineherds and hogs, inflammation.
Appolonica, toothache.
Aquinas, of Naples.
Arnold, of millers.
Avertin, of fantastic lunatics.
Barbara, of the hills, of sailors, and captives.
Barbe, of harquebuziers, thunderbolts.
Bavo, of Ghent.
Benedict, the stone, poison.
Blaise, of woolcombers, the neck and throat, fire, inflammations.
Boniface, of Germany, Mentz.
Briget, common women.
Burgarde, the thighs.
Canute, of Denmark.
Catharine, students, spinners.
Cecilia, of musicians.
Christopher, of mariners, sudden death.
Clare, the eyes.
Clement, of tanners, sailors, bakers, brewers, sutlers.
Cloud, of nailsmiths.
Colman, of Austria.
Cosmas, physicians, surgeons.

Crispin, of cobblers.
Damian, physicians, surgeons.
Darvel Gatherne, riches.
Dennis, of France, St Dennis.
Dismas, of thieves.
Donatian, of Bruges.
Dunstan, of goldsmiths.
Edine, childbearing.
Egidius, of Edinburgh.
Eligia, of Antwerp.
Eloy, of smiths, and farriers.
Erasmus, the belly.
Eric, of Sweden.
Euloge, of jockeys.
Eustace, of huntsmen.
Eutrope, the dropsy.
Felicitas, of young children.
Ferioll, of geese.
Fiage, the venereal disease.
Florian, of mercers, fire.
Francis, of butchers.
Frideswide, of Oxford.
Gall, of Switzerland, of geese-keepers.
Gallicet, of geese.
Genevieve, of Paris, fevers, rain.
Genou, the gout.
George, of England, Portugal, Sicily, Genoa, of clothiers.
George Cataphract, Germany.
Gertrude, rat and mice catchers.
Giles, of Edinr., barren women.
Gore, of potters.
Gregory, of students.
Gudula, of Brussels.
Gutman, of tailors.
Hederiga, of Poland, sailors.
Hermus, of mariners.
Hilary, of coopers.
Hippolytus, of horses.
Honore, of bakers.
Hubert, of huntsmen, bakers, and dogs, bite of mad dogs.
Hulderick, or Ulrich, of Augsburg, and Strasburgh.
Hyacinth, of barren women.
John, of Sweden, the knees, epilepsy, poison.
John Baptist, of Genoa, Perth.
John Port Latin, of booksellers.
James, of Portugal, and Spain.
Januarius, of Naples.
Job, the venereal disease.
Joseph, of carpenters.
Josse, of ploughmen.
Julian, of pilgrims, and keepers of common women.
Juliana, sore eyes, headache.
Kings of the East, of Cologne.
Lawrence, back and shoulders.
Leodagan, of drapers.
Leonard, of locksmiths, captives, and ducks.
Leopold, of Austria.
Lewis, of Hungary.
Liberius, the stone, fistula.
Liburn, of Ghent.
Louis, of periwig makers.
Lucian or Loy, of horses.
Lucy, toothache.
Luke, of painters.
Magdalen, of common women.
Magnus, against locusts and caterpillars.
Maine, the hands, the scab.
Mammard, the breasts.
Margaret, childbearing.
Mark, of Venice, sudden death.
Martial, of Limosin.

Martin, of Germany, Boulogne, and Mentz, of master shoemakers, and drunkards, the itch.
Marus, palsies, convulsions.
Mary, of Burgundy, Holland, Russia, Sardinia, and Sicily.
Mary Aquisgrana, of Hungary, Bruges, Brussels, and Mechlin.
Mary Atingana, of Bavaria.
Mary Virgin, of Switzerland, and Sienna.
Maturin, of fools.
Maure, the gout.
Maurice, of Savoy, Piedmont.
Michael, of France.
Mungo, of Glasgow.
Nicholas, of Russia, and Aberdeen, of parish clerks, mariners, butchers, and thieves.
Norbert, of Antwerp.
Olaus, of Norway.
Osyth, housewives' keys.
Otilia, the head, sore eyes, headache, the hand.
Paul, of Rome, and St Paul.
Patrick, of Ireland.
Pelage, of oxen.
Pernel, the ague.
Peter, of Rome, and Flanders, of fishmongers.
Petronilla, fevers.
Phiacre, emeroids.
Quintin, of St Quintin, coughs.
Quirinus, the shins.
Roche, the feet, the plague.
Romanus, devil-possession.
Ruffin, madness.
Rupert, of Saltzberg.
Rusnold, of Mechlin.
Savine, of Poitou.
Sebald, of Nuremberg.
Sebastian, of Portugal, archers, pin-makers, the plague.
Severus, of fullers.
Shorne, ague.
Sigismund, fevers and ague.
Stanislaus, of Poland.
Stephen, of Vienna, weavers.
Sylvester, of the woods.
Tibba, of falconers.
Thomas, of divines.
Thomas á Beckett, of Arbroath, of blind men, eunuchs, and sinners.
Uncumber, of women with bad husbands.
Urban, of ploughmen, and drunkards, of vineyards and the wine.
Ursula, of Cologne.
Ursus, of Soleure.
Valentine, of lovers, epilepsy.
Venisa, the green sickness.
Vincent, of Lisbon, lost things.
Virgins (The 11,000), Cologne.
Wallia, or Wallery, the stone.
Wendeline, of shepherds, and sheep.
Wilfred, of bakers.
William, of hatmakers.
Wilgford, of women with bad husbands.
Winceslaus, of Bohemia.
Winifred, of virgins.
Wolfgang, of Bavaria, lameness.
Xavierus, of Navarre.
Yves, of lawyers and civilians.

It is probable that some of these names are homely corruptions of more ancient ones, or mere popular inventions, and it is possible that the Church may never have authoritatively taught the common people to impute to particular saints the care of special parts of the body, or the cure of certain diseases. Yet she set the example by dedicating churches to saints, real or imaginary, and by putting orders and sub-orders of monks and nuns under the care of such, and by counselling parents to give their children names out of the calendar of the saints, and then teaching the children that their name-saint was their patron or patroness. So that names of saints became household words, in the meanest sense of the term, by which men blessed and by which they cursed; and which they invoked on serious and on ludicrous occasions, as may be seen in the doggrel poetry of the sixteenth century, as well in that written by Roman Catholics as in that written by Protestants, of which the following is an example:—

"With blessynges of Saynt Germayne
I will me so determyne,
That neyther fox nor vermyne
Shall do my chyckens harme.
For your gese seke Saynt Legearde,
And for your duckes Saynt Leonarde,
There is no better charme!"

—Brand's Pop. Ant., vol. I., p. 363.

The poet speaks of the use of the saints as charms, and rightly, for so in truth they were and nothing more in popular estimation, their names being merely used coequally with many spells continued down from heathen times.

As it was in 1562, when the Interlude concerning the Laws of Nature, above quoted from, was written, so is it still at Rome, as is testified by one who has lived there long enough to be intimately acquainted with the habits of the people, and who writes as follows:—"Not only every day has 'its saint, but there would be more saints than the year could 'hold, if a day's margin should be given to each. Churches 'are dedicated to them, chapels are built to them, ceremonies 'are performed in their honour, their relics are adored, their

'dry bones work miracles, they preside over everything and 'everybody, one cannot take a walk without encountering 'scores of them. Some cure one disease, some another. San 'Gennaro is good for earthquakes; San Antonio attends to 'fires; he also presides over horses, and in every stable you 'will find a little picture of him hung up for luck. . . . In 'a word, no creature is so poor as to be without a saint, 'and to enumerate them all would be to repeat the calen-'dar. . . . On the breast of every person of the poorer 'classes, and not only these, a medal of a saint is worn for 'luck; and if the luck does not come, the saint sometimes 'receives hard treatment. 'Porco di Santo!' cried a Roman 'the other day, disgusted with his ill fortune. 'Va al fiume!' 'and he threw his medal into the Tiber, and selected another 'saint. For if you do not like one, you discard him and 'choose another."—W. W. Story: Roba di Roma, vol. II., p. 231.

2. The self-deceit of Christians in this period. The speculations of learned men about purgatory had led to the opinion that it was possible, by sufferings in this life, to escape those of that fabled future state, and further, to substitute good works in the place of personal sufferings in making that compensation. In like manner, their speculations on the relative value, in the obtaining of pardon, of contrition of heart, audible confession, and good works, had led to the thought that the saints had performed good works more than sufficient to compensate for their own shortcomings, and that God would in justice allow for the surplus, and permit the merit of them to be placed to account of those to whom the Saints or the Church saw fit to transfer it. The clergy quickly perceiving how the combination of these two notions would enable them to gather in much wealth, to obtain the accomplishment of their political schemes, and to ensure the gratification of their ecclesiastical anger, readily turned these opinions into doctrines recognised by the Church as articles of the faith, and adapted them to practice on a large scale by the promulgation of Indulgences: given at first to those who risked their lives at the request of the Church, but very soon offered for sale to all purchasers. The

progress of this profanity, perpetrated under the delusion that thereby the Church as a corporate body would be benefited, may be traced 1016, 1088, 1164, 1208, 1215, 1275, 1300, 1343, 1350, 1390, 1412, 1450, 1475, 1487, 1517, 1518, 1580. The laity, on their part, were well pleased with this system of partial and plenary indulgences, whereby, instead of the sorrow, disgrace, expense, and trouble of a true repentance, including satisfaction to God and man, they could escape from all the penalties of past enormities, by satisfying the Church with some little measure of service or a small amount of money; and not only so, but could take out a licence for the time to come. The sum of this is well expressed in "The History of the Church," L. U. K.:—

"In uncivilized ages, the moderate use of the spiritual 'authority was unquestionably attended with advantage. 'The practice of prayer, of fasting, of almsgiving, under the 'superintendence of a pious confessor, was salutary to the 'offending individual and useful to society. It taught 'humiliation to the proud spirit; it taught the exercise of 'charity; and it may often have produced the genuine fruits 'of repentance. It is true that, in early times, some dis-'cretion had commonly been entrusted to the bishop, to 'mitigate, and even, within certain limits, to commute the 'ordinary penalties; and it was not later than the eighth 'century, that even pilgrimages to certain places were sub-'stituted for the appointed penance. But before the time of 'the Crusades there was no mention of plenary indulgences. 'It had not hitherto been held out to the sinner that, by a 'single act, he might be discharged from all the temporal 'penalties imposed on him by the Divine Justice. . . . It is 'the doctrine of the Roman Catholic Church that, besides the 'eternal punishments denounced against sin, there are also 'temporal penalties attached to it, which are still due to 'the justice of God, even after He may have remitted the 'former; and that those penalties may consist either of evil 'in this world, or of temporal sufferings in the next and 'intermediate condition of purgatory. It is also an article 'of faith, that a satisfaction in their place has been instituted 'by Christ, as a part of the Sacrament of Penance, and that 'the jurisdiction of the Church, as exercised by the pope,

'extends to the remission of that satisfaction. The act of 'remission is called an Indulgence; it is partial or com-'plete, as the indulgence is for a stated time or plenary, 'and the conditions of repentance and restitution are in 'strictness annexed to it. . . . The object of the indulgence 'was changed repeatedly; yet never so changed as to take 'the guise of philanthropy. First, it was the recovery of 'the Holy Land, and the extirpation of the infidel. Then, 'from the general foe of Christ it was turned against the 'spiritual adversaries of the Catholic Church; from the spi-'ritual adversaries of the Church it descended to the tem-'poral enemies of the pope. It next assumed a more inno-'cent shape (if superstition could ever be innocent), and 'summoned the obedient pilgrims to enrich, on stated Jubi-'lees, the apostolical shrines of Rome. Lastly, it dege-'nerated into a mere vulgar, undisguised implement for 'supplying the necessities of the pontifical treasury,—and it 'was in this last form that it at length aroused the scorn 'and indignation of Europe. The profane and even blas-'phemous expressions, by which the emissaries of the Vatican 'recommended their treasures to popular credulity, were 'tacitly permitted by the authorities of the Church; yet we 'shall not declare them here, nor impute them to any others 'than the individuals who uttered them—they may repose 'in the same oblivion. But it is proper to transcribe a 'specimen of the indulgences which were publicly sold in 'the beginning of the sixteenth century, because they were 'the authorized productions of the Church. The following 'is the translation of that which was circulated by Tetzel:—

"May our Lord Jesus Christ have mercy upon thee and 'absolve thee, by the merits of His most holy passion. And 'I, by his authority, that of His blessed apostles, Peter and 'Paul, and of the most Holy See, granted and committed 'to me in these parts, do absolve thee first from all eccle-'siastical censures, in whatever manner they have been 'incurred; and then from all thy sins, transgressions, and 'excesses, how enormous soever they may be, even from 'such as are reserved for the cognizance of the Apostolical 'See. And as far as the keys of the Church extend, I 'remit to thee all punishment which thou dost deserve in

'purgatory on their account; and I restore thee to the Holy 'Sacraments of the Church, to the unity of the faithful, and 'to that innocence and purity which thou didst possess at 'baptism; so that, if thou shouldest die now, the gates of 'punishment shall be shut, and the gates of Paradise of 'delight shall be opened. And, if thou shalt not die at 'present, this Grace shall remain in full force when thou art 'on the point of death. In the name of the Father, and of 'the Son, and of the Holy Ghost."

"This indulgence, in spite of the ambiguity of one or two 'expressions, is nothing less, when fairly interpreted, than 'an unconditional permission to sin for the rest of life; and 'as such it was assuredly received by those classes of the 'people for which it was chiefly intended, and whose morality 'is peculiarly confided to the superintendence of the clergy. 'And thus was it, that the destiny of the Church was accom-'plished."—Pp. 466, 674, 689.

The price of Indulgences then is not here given, but the following are said to be their present cost:—"Many of these 'indulgences can only be obtained from the supreme pontiff; 'for obtaining which an office is opened at Rome, and a table 'of fees, payable into the chancery of Rome, published by 'authority. The following are the prices of some of the 'pardons:—

'For having been a heretic,	£36	9	0
'For marrying one wife after murdering another,	8	2	9
'For perjury,	0	9	0
'For simony,	0	10	6
'For robbery,	0	12	0
'For seduction,	0	9	0
'For incest,	0	7	6
'For murder,	0	7	6"

—Hook's Church Dict.

The vast progress in the efficacy of Indulgences, from the benefiting those who personally risked their lives in battle on behalf of the Church, to the benefiting of the dead through trifling services performed by the living, is well shewn in the simple statement of a Dominican nun, at

Kircheim, in Swabia:—"There came a legate from Rome 'into this land (in the year 1489) with such ample grace 'and indulgence, that the like was never heard of before. 'Then our mother prioress bought the indulgence for us all 'in common; and five briefs of indulgence were granted to 'us, which were kept; they cost me ten florins, but we gave 'it willingly for the praise of God, and that we might help 'the souls in purgatory. The indulgence was from our dear 'Lady's day till Michaelmas; so long we kept the jubilee 'year, and every sister during this time might release as 'many souls as she would or could; at every journey to 'Rome one soul might be releast; also if she went round 'the seven churches, and at every church said a whole vigil, 'for each vigil in each church she releast one soul; this she 'might do as often as she wisht, and for as many souls as 'she wisht, and if she performed the procession and the 'prayers, she might rest in Christian faith, that the soul was 'releast from purgatory, though it had not departed this 'life in the grace of God. . . . Some sisters delivered two 'hundred souls, some one hundred, some fifty, and after-'wards might deliver more."—Gieseler, vol. V., p. 361.

The easy attainment of these great privileges which astonished the nun, still surprises the visitors to Rome, as to which Story remarks:—"Think what daily chances of 'salvation the Protestant misses, which are open to the 'Catholic. At sunrise he might kiss the cross in the Colos-'seum, and obtain 200 days' indulgence in a moment. He 'might hurry to the church of St Pudens and Sta. Pudenti-'ana, and, during a half-hour's mass, secure to himself 3,000 'years' indulgence, and the remission of a third part of his 'sins. Returning by the way of Ara Cœli, he can recite the 'litanies of the most blessed Virgin at the altar of her who, 'by papal authority, is called 'the refuge of sinners,' and he 'has 200 days more indulgence, which he may either keep 'for himself, or kindly give to any of his dead friends. If 'he has three pauls (eighteen pence) in his pocket, he may 'exercise his charity towards that friend still further by 'having a mass said expressly for his soul, by one of the 'monks, or other priests, and thus deliver it at once from 'the torments of purgatory. Crossing thence to the Mam-

'mertine Prisons, he may gain 1,200 years' indulgence, 'or on a Sunday or festival morning, 2,400 years, and the re-'mission of another third part of his sins. Then, if he have 'another three pauls to spare, he can pay for another mass, 'and liberate another friend from purgatory. Thus he may, 'before breakfast every day of his life, obtain for himself more 'than 4,300 years' indulgence, and the remission of two thirds 'of his sins, with only a little bodily labour; and for the ex-'pense of three shillings he may liberate two souls from 'purgatory."—Roba di Roma, vol. II., p. 247.

3. The cruelty of Christians during this period. The persecuting unto death, under a pretence of zeal for the glory of God, was unknown to the Church in the three first centuries, save as perpetrated on itself in the supposed interest of the devils worshipped under the mistake of their being gods. But it began, in its lowest degree, when Theodosius, emperor in the east in 379, and Honorius, emperor in the west in 395, the former under the instigation of Ambrose, bishop of Milan, and the latter aroused by Martin, bishop of Tours, enacted severe edicts against their heathen subjects; while Symmachus and Libanius, two heathen orators, pleaded in vain for reason and persuasion being used, instead of rapine and murder, in the propagation of religion; as many fathers of the Church—Tertullian, Origen, Cyprian, Lactantius, Athanasius, Crysostom, and Augustine—had argued before them.

Persecution became more fierce when turned against the Jews. Edicts were issued against them by Theodosius the younger in 429, by Justin II. in 567, and by the Council of Toledo in 586, in consequence of which many cruelties and forced conversions were endured by them in various countries, especially in Spain before 653. From time to time they were banished wholesale from different Christian kingdoms, being previously plundered of all their property; but they often had to endure worse acts of oppression even than this, a few of which may be referred to. In 1096 the Jews were massacred in Treves, Cologne, Mentz, Worms, &c., to the extent of 17,000, by the Crusaders, at the suggestion of Peter the Pennyless, one of their leaders, before, and as a suitable

preparation for, setting out for the Holy Land. A similar persecution, in spite of a premonition by Bernard, abbot of Clairvaux, occurred at the starting of the second crusade in 1146; it was led by the monk Rudolf, who was stopped in mid career by the good abbot. Again, during the preparation for the seventh crusade, the Jews were so persecuted in France that they appealed, in 1236, to pope Gregory IX., and those in Germany, in 1248, to pope Innocent IV., for protection, and obtained it. Yet soon after a German noble, called Rhindfleish, accompanied by a multitude, went about from town to town destroying whole communities of Jews. The same was repeated, in 1337, by a peasant named Armleder. In 1348, all Europe being desolated by a plague, it was imputed to poison administered by the Jews; immediately a lengthened persecution began, in which it was conjectured that a million and a half of them perished. In 1391 a fresh persecution of the Jews broke out in Spain, great numbers of them were massacred, multitudes fled the country, while about 200,000 professed to be converted, and were called the New Christians. These afterwards obtained the continual attention of the Inquisition, to prevent a relapse. In 1450 the Jews in Sicily, for their protection, were ordered by the pope to hear sermon four times a-year, under pain of capital punishment; and, in 1495, they were compelled in Spain to profess Christianity, and to submit to have their children taught its doctrines.

But persecution became fully developed, in its most envenomed barbarity, only when it was exercised by Christians against their brethren, against those for whom, if there had been need, it should have been their joy to have laid down their lives. In the Theodosian Code (435), and the Justinian Code (529), there are about forty-five penal statutes against heresy, which from time to time gradually came to be more and more strictly enforced till about 800. After that date, for 300 years there was little persecution, because so gross a mental darkness settled on Christendom, that few indeed, either of the clergy or laity, knew or cared anything about the truth. The chief gratification to religious hatred during that period was war against the Saracens in Africa, and the Turks in Palestine, the issue of which was the perishing of

a much greater number of Christians than of Mohammedans. But the revival of Letters naturally caused a revival of religious thought, discussion, and variation in opinions, the result of which was the revival or fresh production of various sects during the twelfth century, the most numerous and the most reasonable of which were the Waldenses and the Albigenses, and therefore the most formidable to Rome. Hence it is that the thirteenth century opens with a sudden outburst of the spirit of persecution, which called on the learning of the times to justify, and the political powers to execute, those diabolical schemes for the butchering of Christian men, which disgrace the history of the Church from 1200 to 1600, and a few of which, for illustration's sake, have been referred to in the order of their dates: see 848, 1016, 1073, 1094, 1139, 1208, 1215, 1229, 1232, 1388, 1415, 1479, 1487, 1498, 1522, 1529, 1530, 1538, 1549, 1562, 1567, 1572, 1685.

To ensure a full execution of her bloody mandates, the Church invented a new order of officers, called Inquisitors, first of all diocesan, but these not proving sufficiently active, papal Inquisitors were created.

Gradually the most unlimited powers were conferred on the Inquisitors. They were to ferret out cases of heresy, sacrilege, blasphemy, magic, sorcery, witchcraft, infidelity, and Judaism; they were to imprison, even on suspicion merely, for unlimited periods, without intimation of the charge, or the names of the accusers, and under the denial of communication with friends; they were to admit as evidence the testimony of children, near relations, malefactors, and their own officers; they were to extort evidence from the accused, or from unwilling witnesses, by the rack and other tortures; and they were to punish the condemned with infamy, imprisonment, galley slavery, banishment, confiscation of property, or consignment to the flames in an ACT OF FAITH.

4. The pride of Christians during this period. After the Church had passed from being oppressed by the emperors to the being patronized by them, she gradually became enriched with earthly possessions, and endowed with a measure of civil authority, and then, as represented by the Western Church, she obtained increased dignity and

influence by being headed up in one visible head—the bishop of Rome. But this did not satisfy her as concerning the glory of this world; a craving gradually arose after the possession of supreme dominion in secular as in spiritual affairs, a desire that the visible head of the Church should be acknowledged as the fountain of all authority and honour in the earth: having power to rule the rulers of the kingdoms with a rod of iron, and, when necessary, to dash them in pieces like potters' vessels. So that the fiction of the bishops of Rome being, as successors of the apostle Peter, universal rulers in ecclesiastical affairs, was extended into the still grosser fiction of their being the vicegerents of God, or of Christ, over the whole earth: an insane pretence to convert before the time the kingdoms of this world into the one kingdom of peace, and to establish the universal monarchy without the presence of Him of whom alone the expressions referred to were used, and to whom personally it was said, *Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* This claim was at first put forth and exercised in a modified form only; but at length Gregory VII., in 1075, asserted "that civil monarchy was the invention of laymen who 'were unacquainted with God, that it was a stratagem of 'Satan, and ushered into the world by infernal agency, and 'consequently ever reigns over men in blind ambition, and 'intolerable presumption, and in the perpetration of pride, 'perfidy, rapine, homicide, and every atrocity." The pope, in illustration of his power, proceeded to anathematize and sentence to deposition Henry IV., emperor of Germany, transferring the kingdom to the rebel Rodolph, with full absolution and apostolical benediction, "for the honour and 'protection of the Church, relying on the divine mercy, by 'the authority of the Almighty and of Jesus, Peter, Paul, and 'Lady Mary." The pope's sentence was inefficient, he himself dying nine years after, Rodolph soon perishing in battle, while the emperor ruled for thirty years, till a rebellious son, aided by pope Paschal II., compelled him to abdicate. After this, however, the right of the pope to curse kings in time and in eternity, to sentence them to deposition, and to free

their subjects from the duty of allegiance, was continually claimed, and often exercised, though only with occasional success: see 726, 751, 814, 829, 875, 969, 1075, 1122, 1198, 1212, 1245, 1296, 1302, 1346, 1412, 1493, 1511, 1535, 1536, 1554, 1570, 1580, 1605. These claims and acts of the popes were more or less directly confirmed by the Councils of four. Lateran 1215, Lyons 1245, Vienne 1311, Pisa 1409, Constance 1415, Basle 1440, Lateran 1512, and Trent 1563.

In the midst of all these boastings of the unlimited power of the pope, on earth, in heaven, and in hell, during time and eternity, Nicholas de Clemangis, on the occasion of one of the schisms in the papacy in 1401, composed his remarkable book "De Ruina Ecclesiæ," in which are these noteworthy sentences: "Who does not know that this frightful 'pest of schism was first introduced into the Church by the 'wickedness of the cardinals, that by them it has been 'promoted, propagated, and enabled to strike its roots so 'deep. . . . If all kingdoms, however mighty, great, 'and exalted, have been prostrated to the dust, by injustice 'and pride, how knowest thou (i.e. the Church), when thou hast 'cast far from thee the firm rock of humility thou wast founded 'on, and which feared no storm of invasion, and has lifted 'thy horn on high, that such a fabric of pride erected 'by thyself will not be overthrown? Already has thy 'pride, which could not sustain itself, begun slowly and 'gradually to fall, and on this account its fall was not 'perceived by the majority. But now thou art wholly 'plunged in the gulf, and especially since the breaking out 'of this abominable schism. Most surely has the divine 'anger permitted this to come upon thee as a check to thy 'intolerable wickedness, that thy domination, so displeasing 'to God, so odious to the nations, may, by being divided 'within itself, be brought to nought. . . . Not that the 'true faith shall run any hazard in this conflict of contending 'churches in the world; this, being founded upon the firm 'rock, shall remain unshaken; but I speak of the temporal 'power, of glory and pleasure, wherewith the Church is 'overladen, even to loathing, and to the forgetfulness of 'herself. . . . Awake, for once, from thy long sleep, O

'wretched sister of the synagogue! Awake, I say, at last, 'for once, and set a limit to the intoxication, which it might 'take thee long enough, so to speak, to sleep out! If one 'spark of a sound understanding still remains in thee, search 'diligently into the writings of the prophets, and know from 'them that the hour of thy shame is no longer at a distance, 'but close by. Thou wilt see what an end awaits thee; and 'how evil and dangerous it is for thee to lie long in this 'filth. . . . Because the Church, though torn and rent 'by so many calamities, refuses to humble herself, she justly 'therefore must first be humbled by Him who humbles what-'ever exalteth itself, and exalts the lowly, to the end that 'she may return back to the state of grace from which she 'has fallen. She must first be still more afflicted, still more 'smitten; not till then can she be healed. . . . For as 'regards the restoration of the Church, rent asunder by this 'unhappy schism, it is vain to hope that anything of this sort 'will be brought about by us. This can never be accom-'plished by man's work, never by any human art whatsoever. 'This thing requires, of a certainty, another hand. And if 'ever a union of the Church shall take place, the physician 'that effects it must be He who gave the wound; for the 'wound is so grave and incurable as to be incapable of healing 'by any other pains. A great deal has been done on this sub-'ject, a great deal has been written; a great deal said; many 'embassies have been undertaken on account of it. But the 'more we have met and deliberated and proposed, the more 'complicated and obscure the matter has grown; for God mark-'ed our pains, because we fancy ourselves able by our own pru-'dence and skill, because we fancy to accomplish what is his 'work alone. Add to this, that we are unworthy of receiving 'peace from Him and of having peace; for God the Lord 'has said, 'There is no peace to the wicked.' . . . This 'persecution will come upon us sooner perhaps than many are 'aware. We might see the foundation already laid for it in 'various ways, were we not blinded; and any man possessed of 'his senses may certainly see how this persecution threatens 'to break out more and more every day. . . . What 'methods still remain in thy hands, O Christ, if thou wilt 'purify thy Church from such dross as that into which its

'gold and silver have been converted? what other method, 'than that thou wilt finally purge away from the refining, even 'this dross itself, which can by no refining fire be again 'transmuted into gold and silver, and prepare in it a new 'metal of untarnished purity."—Neander: Hist. of Chr. Rel. and Ch., vol. IX., p. 76–81.

The following is the list of heretics and heretical parties during this period, as adjudged by the Church of Rome. It will be observed that about a third part, distinguished by an asterisk, were such as opposed some of her false doctrines and evil practices. This was true, in a lesser degree, of several of the rest. They are left in the list because it is a view of the doings of the Church, as represented by the Church of Rome, we wish to obtain, and she glories in having condemned such. For the same reason, a few names of a later date than 1555 are included, as some of them are connected with the events of this period. It is remarkable that this list (copied out of Butler's "Lives of the Saints") does not contain the names of those popes who authorized the teaching of doctrines contrary to the present orthodoxy of the Roman Church, nor the names of the twenty-seven antipopes (which Butler gives in a separate list) who presumed to sit for a season in the papal chair, to exercise the authority thereof over such portion of Christendom as recognised their rule, and to utter the anathemas thereof against the popes with whom they were competing, and the Councils which opposed their claims.

A.D.
609. Mahomet.
610. Philoponus.
630. Monothelites.
725. Leo the Isaurian.*
744. Adelbert.
Clement.*
748. Samson.
783. Elipandus, archbishop of Toledo.
791. Felix, bp. of Urgel.
The Bulgarians.

A.D.
828. Claudius, bp. of Turin.*
867. Gottschalk.
John Scotus Erigena.*
The Paulicians.
890. Photius, pat. of Const.*
1001. Leutard.
Vilgar.
1017. Stephen.
Lisay.
1050. Berengarius.*
1053. Michael Cerularius, pat.*

A.D.
1095. Roscelin.
1110. Basil.
1124. Tanchelin.
1139. Arnold of Brescia.*
1140. Abelard.
1147. The Albigenses.*
The Henricians.
Peter of Bruis.*
1148. Gilbert of Porré.
1166. Demetrius.
1167. The Publicans.
1181. The Cathari.
Peter Waldo.*
1210. Amauri.
1252. The Stadings.
1259. The Flagellantes.
1287. The Apostolici.
1296. The Fraticelli.
1300. Segarellus.
1312. Beguardi.
Beguini.
1317. Arnaud of Villeneuve.*
1341. The Quietists.
1376. Raymundus Lullus.
1377. John Wicliffe.*
The Guelphs.
The Gibelins.
1402. John Huss.*
1416. Jerome of Prague.*
1479. Peter of Osma.
1504. Brothers of Bohemia.
1518. Luther.*
Melanchthon.*
Carlostadt.*
Zuinglius.*
1523. Le Clerc.
1524. Œcolampadius.*
1525. The Anabaptists.
Muncer.

A.D.
1526. The Sacramentarians.
1527. The Ubigitarians.
Faber.
1528. Bucer.*
1529. The Lutherans or Protestants.*
1531. Michael Servetus.
1534. John of Leyden.
1535. Calvin.*
1550. Osiander.
1553. Servetus.
John a Lasco.*
1558. Valentine Gentilis.
1561. Fastus Socinus.
1562. The Episcopalians.*
The Presbyterians, Eng.*
1568. The Puritans.*
1583. Robert Brown.
1590. Blandrata.
Baius.
1603. Arminius.*
Gomarus.*
1611. Vorstius.
1618. The Presbyterians, Sct.*
1623. The Illuminati.
1638. Corn. Jansenius.
Cyrillus Lucaris.*
1655. George Fox.
The Preadamites.
1670. Spinosa.
1678. Swicker.
1687. Molinos.
Bayle.
Richer.
Molindus.
Claude.
Jurieu.
1729. Clarke.
Quesnel.

A list of twenty-seven antipopes—their authority being recognised for a time by a larger or smaller portion of the Church. The other popes in this period numbered one hundred and sixty.

A.D.		A.D.	
687.	Paschal.	1100.	Theodoric.
757.	Theophilactus.		Maginulf.
767.	Constantine.	1105.	Guibert.
824.	Zizimus.	1118.	Gregory VIII.
855.	Anastatius.	1130.	Anacletus II.
891.	Sergius.	1138.	Victor.
973.	Boniface VII.	1159.	Victor III.
997.	John XVI.	1164.	Paschal III.
1012.	Gregory.	1168.	Calixtus III.
1044.	Sylvester III.	1179.	Innocent III.
1058.	Benedict.	1378.	Clement VII.
1061.	Honorius II.	1394.	Benedict XIII.
1080.	Clement III.	1439.	Felix.
1100.	Albert.		

The following extracts from two books by Roman Catholics, Bossuet's "Variations of Protestants," published in 1688, and Döllinger's "The Church and the Churches," published in 1864, are given to shew that the preceding collection of facts does not give an unfair impression of the condition of the Church, as represented in this period by the Roman Church; that there was, in fact, great need of a reformation, which the popes failed to accomplish: the most of them being unwilling, while those who would have done it were unable to effect it.

Bossuet, denouncing Luther's unauthorized attempt to reform the Church, pleads as follows: the dates, &c., within brackets, being here added by way of explanation:—

"1. A reformation of the Church desired many ages 'ago.—A reformation of ecclesiastical discipline had been 'desired several ages since. 'Who will grant me,' says St 'Bernard (circ. 1145), 'before I die, to see the Church of God 'such as she had been in the primitive times?' If this holy 'man had anything to regret at his death, it was, that he 'had not witnessed so happy a change. During his whole

'life he bewailed the evils of the Church: he never ceased 'to admonish the people, the clergy, the bishops, and the 'popes themselves of them. Nor did he conceal his senti-'ments on this subject from his own religious, who partook 'of his affliction in their solitude, and extolled the divine 'goodness in having drawn them to it so much the more 'gratefully, as the world was more universally corrupted. 'Disorders had still increased since that time. The Roman 'Church, the mother of churches, which for nine whole ages 'had, by setting the example of an exact observance of eccle-'siastical discipline, maintained it throughout the universe 'to her utmost power, was not exempt from evil; and from 'the time of the Council of Vienne (1311), a great prelate, 'commissioned by the pope to prepare matters there to be 'discussed, laid it down as a groundwork to this holy 'assembly, 'to reform the Church in the head and members.' 'The great schism (in the papacy, 1378–1429) which hap-'pened soon after made this saying common, not only with 'particular doctors, Gerson (1406), or Peter D'Aily (1412), 'and other great men of the time, but also with the Councils; 'and nothing was more frequently repeated in those of Pisa 'and Constance. What happened in the Council of Basil, 'where a reformation was unfortunately eluded (by the 'popes, 1431–9), and the Church reinvolved in new divi-'sions, is well known. The disorders of the clergy, chiefly 'those of Germany, were represented in this manner to 'Eugenius IV., by cardinal Julian (circ. 1445). 'These dis-'orders,' said he, 'excite the hatred of the people against 'the whole ecclesiastical order, and should they not be 'corrected, it is to be feared lest the laity, like the Huss-'ites (1417), should rise against the clergy, as they loudly 'threaten us.' If the clergy of Germany were not quickly 'reformed, he predicted, that after the heresy of Bohemia, 'and when it would be extinct, another still more dangerous 'would soon succeed; for it will be said, proceeded he, 'that 'the clergy are incorrigible, and will apply no remedy to 'their disorders. When they shall no longer have any hopes 'of our amendment,' continued this great cardinal, 'then 'will they fall upon us. The minds of men are pregnant 'with expectation of what measures will be adopted, and

'are ready for the birth of something tragic. The rancour 'they have imbibed against us becomes manifest; they 'will soon think it an agreeable sacrifice to God to abuse 'and rob ecclesiastics, as abandoned to extreme disorders, 'and hateful to God and man. The little respect now re-'maining for the ecclesiastical orders will soon be extin-'guished. Men will cast the blame of these abuses on the 'court of Rome, which will be considered the cause of 'them, because it had neglected to apply the necessary 'remedy.' He afterwards spoke more emphatically: 'I 'see,' said he, 'the axe is at the root: the tree begins to 'bend, and instead of propping it whilst in our power, we 'accelerate its fall.' He foresees a speedy desolation in the 'German clergy. The desire of depriving them of their 'temporal goods would form the first spring of motion. ''Bodies and souls,' said he, 'will perish together. God 'hides from us the prospect of our dangers, as he is accus-'tomed to do with those whom he destines for punishment: 'we run into the fire which we see lighted before us.'

"2. This desired reformation regarded not faith, but only 'discipline.—Thus, in the fifteenth century, did this car-'dinal, the greatest man of his time, lament the abuses of 'those days, and foresee their alarming consequences. He 'seems to have foretold those evils in which Luther was 'about to involve all Christendom, beginning with Germany. 'Nor was he mistaken, when he supposed that a reformation 'which was despised, and a hatred redoubled against the 'clergy, would speedily bring forth a sect more terrible to 'the Church than that of the Bohemians. Under the banner 'of Luther appeared this sect, and in assuming to themselves 'the title of Reformed, they boasted they had realized the 'wishes of Christendom, because a reformation had been 'long desired by the Catholic world, people, doctors, and 'prelates. In order to justify this pretended reformation, 'whatever had been said by the writers of the Church 'against the disorders of the clergy and people, was col-'lected with great industry. But here is a manifest deceit 'in the passages cited; not one of these doctors even for 'once thought of changing the faith of the Church, or of 'correcting her worship, which chiefly consisted in the sacri-

'fice of the altar, or of subverting the authority of her pre-
'lates, and chiefly that of the pope, which was the great end
'of this new reformation as founded by Luther.

"3. The testimony of St Bernard.—Our reformers cite to
'us St Bernard, who enumerating the grievances of the
'Church, all those she sustained at the beginning during the
'persecutions, and those she suffered from heresies in their
'progress, and those she was exposed to in latter days,
'through the corruption of morals, allows the latter to be far
'more frightful, because they corrupt the very vitals, and
'spread infection through all the members of the Church:
'whence, concludes this great man, 'the Church may truly
'say with Isaiah, "her bitterest and most painful bitterness
'is in peace;" when left in peace by infidels, and unmolested
'by heretics, she is most dangerously assaulted by the de-
'praved morals of her own children.' Even this were suffi-
'cient to shew that he did not deplore, as the reformers did,
'the errors into which the Church had fallen, since, on the
'contrary, he represented it as safe on that side; but such
'evils only as proceeded from relaxed discipline: accord-
'ingly, when, instead of discipline, the dogmas of the Church
'were attacked by turbulent and restless men—such as Peter
'of Bruis, as Henry, as Arnauld of Bresse—this great man
'would not suffer one of them to be weakened, but fought
'invincibly for the faith of the Church and the authority of
'the prelates.

"4. The testimony of Gerson, and cardinal Peter D'Aily,
'bishop of Cambray.—It was so with the other Catholic doc-
'tors, who in the succeeding ages lamented abuses, and
'demanded a reformation of them. Gerson was the most
'celebrated of these, and now proposed with more energy
'a reformation of the Church in her head and members. In
'a sermon, which he made after the Council of Pisa, before
'Alexander V., he introduces the Church demanding of the
'pope a reformation and re-establishment of the kingdom
'of Israel; but to shew he complained of no error that
'could be observed in the doctrine of the Church, he ad-
'dresses the pope in these words: 'Why,' says he, 'do you
'not send to the Indians, whose faith may have been easily
'corrupted, as they are not united to the Church of Rome,

'whence certainty of faith must be derived?' His master, 'cardinal Peter D'Aily, sighed also for a reformation, but he 'fixed its foundation on a principle entirely different from 'that on which Luther would establish it, since he himself 'wrote to Melanchthon, 'that sound doctrine could not sub-'sist, whilst the authority of the pope existed;' and, on the 'contrary, the cardinal thought 'that the members of the 'Church being separated from their head, during the schism, 'and there being no administrator, and apostolic director, 'namely, no pope, that all the Church acknowledged no 'hope could be entertained of effecting a reformation.' Thus 'one made the reformation to consist in the subversion of 'the papacy, and the other in the perfect re-establishment of 'that sacred authority, which was instituted by Jesus Christ 'to preserve unity amongst his members, and retain all in 'their respective duties.

"5. Two ways of desiring the reformation of the Church. '—There were then two different sorts of persons, who called 'for the reformation; one, the truly peaceable and true chil-'dren of the Church, without bitterness bewailed her griev-'ances, and, with respect, proposed a reformation of them, 'and in humility bore with a delay. Far from desiring to 'effect this object by schism, they, on the contrary, looked 'on schism as the greatest of all evils. In the midst of these 'abuses, they admired the providence of God, who, according 'to his promises, knew how to preserve the faith of the 'Church. And, though they could not accomplish a reforma-'tion of morals, free from all bitterness and passion, they 'deemed themselves happy that nothing prevented them 'from accomplishing it in themselves. These were the 'strong ones of the Church, whose faith no temptation could 'shake nor induce to deviate from unity. Besides these, 'there were proud spirits, who, struck with the disorders 'they saw prevailing in the Church, especially in her mi-'nisters, did not believe the promises of her eternal duration 'could subsist in the midst of such abuses; whereas, the Son 'of God had taught to respect the chair of Moses, notwith-'standing the evil actions of the scribes and Pharisees who 'sat therein. These became proud, and thereby weak, 'yielding to the temptation which inclines to hate the chair

'itself, in hatred to those who sat upon it; and, as if the 'wickedness of man could make void the work of God, the 'aversion they had conceived against the teachers, made 'them both hate the doctrines they taught, and the authority 'they had received from God to teach. Such were the 'Vaudois and Albigensis; such were John Wickliffe and 'John Huss. The ordinary bait by which they induced weak 'souls into their nets, was the hatred with which they in-'spired them against the pastors of the Church. Influenced 'by this spirit of bitterness, they sighed for a rupture. It 'is not therefore surprising that, in the time of Luther, 'when invectives and animosities were carried to the highest 'pitch, the most violent schism and apostacy of course 'ensued, that, perhaps, till then had ever been seen in 'Christendom."

Döllinger, writing with reference to the conclusion of the period which we have been considering, frankly makes the following acknowledgments: the dates within brackets being added, as in the preceding extract:—

"When, with the appearance of Luther, in the begin-'ning of the sixteenth century, there began that powerful 'movement which split asunder Western Christendom, until 'then whole and united, there was spread far and wide in 'Germany a strong repugnance against the popedom, as it 'was then; and no unrightful indignation with reference to 'abuses in the Church, and the moral depravity of a much 'too numerous and far too wealthy clergy. The national 'feelings of the German people had been for a considerable 'time offended by the treatment which German persons, 'things, and interests had experienced at Rome; and by the 'part which had been played, since the fourteenth century, 'by German kings and emperors, as opposed to the See of 'Rome."—The Church and The Churches, p. 26.

"The history of the popes is full of examples, shewing 'how their best intentions remained unaccomplished, and 'how their most firm resolution had been baffled, because 'persons in inferior circles were adverse to them, and because 'the interests of a firmly-compacted class, like an impene-'trable hedge of thorns, resisted them. Adrian VI. (1522)

'was fully resolved to set about a reformation in earnest; 'and yet he achieved virtually nothing; and felt himself, 'though in possession of supreme power, utterly impotent 'when he came into contact with the passive resistance of 'all those who should have served as instruments in the 'work. Only when public opinion—even in Italy, and in 'Rome itself—had been awakened, purified, and strengthen-'ed; and when the cry for reform resounded imperatively 'on every side, then only was it possible for the popes to 'overcome resistance in the inferior spheres, and gradually, 'and step by step, to open the way for a more healthy 'state."—P. 10.

"Thus began, with the close of the ninth century, that 'dark anarchical age, when the papacy was degraded and 'maltreated by powerful laymen. The Roman clergy of the 'time were destitute of a firm organization, and proved 'utterly powerless when opposed to the nobles. The popes 'succeeded each other rapidly. They were elevated by one 'faction, overthrown by another, imprisoned and murdered. 'In Rome there ruled, after an intriguing woman, Marozia, 'her son Alberic, and he, through his family influence, his 'riches, and by holding possession of the castle of St Angelo, 'exercised, as 'Prince and Senator of all in Rome,' unlimited 'power until the year 954. Alberic must, however, himself 'have felt that a temporal princedom of Rome could not be 'of long duration, and he therefore (956) secured the election 'to the papal dignity for his young son and heir, Octavius. 'Thus had Rome, in the person of Octavius, or John XII., a 'spiritual prince; but the Church a good-for-nothing pope. 'There appeared—and invited by the pope himself—the 'German king, Otho the Saxon, who from that time forth 'exercised, both in Rome and with regard to the pope, his 'imperial rights to their widest extent. He caused (963) John 'XII. to be deposed by a synod, and Leo VIII. to be elected 'in his place. As to a real free election of a pope, there was 'not a thought or talk about it, neither all this time nor 'during the whole of the following century. Without the 'emperor he was a mere ball tossed about by the hands of 'the audacious nobility factions. Immediately after the 'death of Otho I., the disorders of the factious nobles again

'burst forth. Two parties, the Sabini and the Tusculani, 'struggled for power; the popes were elevated sometimes 'by the one, and sometimes by the other party; but, after a 'brief period of time, were deposed again, and ended their 'days in dungeons, or were murdered. After the early death 'of Sylvester II. (1003), the house of the Tusculani gained 'possession of power in the city, and also over the papal see. 'A pope of this house, Benedict VIII. (1012), could, when 'borne up by his family power, and strongly supported by the 'emperor, Henry II., command as master in Rome, and also 'exercise his power and authority in the affairs of the Uni-'versal Church. But his pontificate likewise served to secure 'power in his own family; for after his death there succeeded 'two popes of the same house—his brother, John XIX. '(1024), and his nephew, Benedict IX. (1033). But the 'crimes of the latter became intolerable. Gregory the VII. '(1073) at first ruled in Rome with a firm hand; but after a 'few years there sprang up an unpopularity amongst the 'populace, and its constantly increasing strength induced 'Gregory to unite with the Normans in Lower Italy. The 'same party drove his successor, Victor III. (1085), out of 'the city, and compelled Urban II. (1088) to seek refuge for 'some time in France."—Pp. 340–344.

"A distinction has been drawn between two periods of 'nepotism—of what were called 'the great' and 'small' 'nepotisms. In the former, popes wished to found large 'principalities for their families; in the latter, which began 'with Gregory XIII. (1445), and the bull of Innocent VIII. '(1484), but ended with the death of Alexander VIII. '(1691), the exertion made was to raise the papal families 'by means of rich endowments, and by elevating them in 'rank to an equality with the first and noblest houses of the 'land. Thus the Buoncompagnis, through Gregory XIII., 'the Perettis, through Sixtus V. (1585), the Aldobrandinis 'through Clement VIII. (1591), the Borgheses through 'Paul V. (1605), and the Ludovisis through Gregory XV. '(1621); but the enrichment of the Barberinis, through 'Urban VIII. (1623), surpassed everything that had pre-'viously occurred. The popes of the eighteenth and nine-'teenth centuries have, on the whole, kept themselves clear

'of these faults and gross abuses. Pius VI. (1775), with 'his Braschis, forms the only exception. Nepotism on the 'part of the popes is now extinguished; lives only in 'history. But it is otherwise with the nepotism of cardinals 'and the 'prelati' (persons in office at the Roman court, 'whether in orders or not). The popes felt themselves to 'be, and acted as, completely absolute masters. And even 'when Paul IV. (1555) announced to the cardinals his 'spoliation of the Colonnas for the benefit of his nephew, 'and the war in which he had engaged against Spain and 'the emperor, they listened to him with downcast eyes, 'but did not venture to say a word in opposition to his 'proposed policy. A serious burden upon the country was 'the great number of Roman officials, whose places some of 'the popes, when they found themselves in financial diffi-'culties, had created merely for the purpose of selling them. 'The duties they had to discharge were insignificant, and some 'of them were merely titles without any office whatsoever. 'The purchasers paid either a yearly contribution or a lump 'sum at once, and could also sell these appointments again. 'There was no fixed salary attached to these appointments, 'but the occupiers received the profits and fees of their 'office. In the year 1470 there were already 650 purchase-'able places. Afterwards Sixtus IV. (1471) created a whole 'college, merely to sell the places; and at a later period, 'succeeding popes, and Leo X. (1513), in particular, imitated 'this example. There were under Paul IV. so many as 3,500 'such places. With reference to this matter, persons tran-'quilized their conscience with the consideration that by such 'means were avoided the necessity of burdening the people 'with new taxes. It was, in fact, a system of disguised loans 'in the form of annuities. The consequences made them-'selves chiefly felt in matters affecting ecclesiastical jurisdic-'tion, for the purchases had most reference to the produce of 'Departments interested in Benefices and Dispensations. 'And in the administration of the Papal States its effects 'were also felt, for the Government situations were also 'sometimes sold; and the mere existence of a numerous 'class of officials, who had purchased their appointments, 'and regarded them as articles of trade, could not but in-

'troduce at last a grovelling, griping spirit into the whole 'administration. It was one of the merits of the excellent 'Innocent XII., that, in the year 1693, he abolished the 'selling of places, by restoring the purchase-money to the 'buyers. But, assuredly, he could not do away with the 'consequences of a custom that had existed for more than 'two hundred years, and the results of which have been 'felt down to the most recent times. The ecclesiastics 'formed at Rome, in many different ways, a superior and 'privileged order, and such as cannot be found in any 'other country in the world. As clergy and laity were thus 'separated by a broad and deep chasm from one another, 'the laity were filled with jealousy against the clerical 'order, thus placed in a position so superior to their own, 'and defended on all sides by inviolable privileges; and 'the consequence was that the feeling of jealousy often 'became one of decided aversion. On the one side, it was 'frequently maintained in the sixteenth century that there 'prevailed among the people a decided dislike to a govern-'ment by priests; and on the other side, it was remarked by 'the celebrated statesman and historian, Paolo Paruta (a 'seriously religious man), in the year 1595, that the pre-'servation of the rights and immunities of the clergy was 'regarded as the first and most important of all affairs. He 'had, he says, frequently observed, and not without wonder 'and vexation, that even 'prelati,' leading very unspiritual 'lives, were highly esteemed and rewarded, if they but de-'fended the privileges of the ecclesiastical order against the 'laity; and that it was sometimes a matter of reproach to 'a 'prelati' that he favoured the laity too much. It seemed, 'he says, as if the clergy and laity did not belong to one 'and the same flock, and were not included in the one 'Church."—Pp. 360–366.

Those who compare this fourth period of the Church's history with the parable of The Leaven, and with the Epistle to the church in Thyatira, must observe how wonderfully those few prophetic words foreshewed the things that should be thereafter. The Church's persistent course of leavening the truth, and thereby producing doctrines agreeable to the

fancies, or gratifying to the wishes of the natural man. The Church superseding her Lord in his seat of authority, by teaching and commanding in her own name, under the pretence that all lordship over souls, for time and for eternity, is committed unto her; leading the people to offer the sacrifice of their praise, and of their gifts, to many idols, and to accept as from them the blessings given of God; and persuading them to commit spiritual fornication by fearing and obeying, by loving and honouring, as the heads of the Church the servants set to minister to her in the earth, instead of continually exercising faith, hope, and love towards Him who is the Church's head, though He be in the heavens: the result being an ambition to possess the earth as it now is, instead of longing for the return of Him who cometh to make all things new, and of desiring to inherit with Christ the renewed creation. Those who will also compare a summary of the evil aspect of the Church's course during this period, with the description of the condition of the Church, signified by the Lord to his servant John, in the xvii. and xviii. chapters of the Revelation, ought to be able to discern the correspondence of the one to the other, as between the living face and its portrait. This part of the vision exhibits the Church under the aspect which we have been considering, and in which she was represented by the Church of Rome. Now, accepting, for argument's sake, Bossuet's account of the latter, in the work from which so long a quotation has just been made, we find the following chief points of resemblance. That learned bishop praises the unity of the Roman Church, as so real compared with the Protestant Churches: this is well set forth by the woman, complete in body, soul, and spirit. He contends for the catholicity of that church, including almost all the kingdoms of Christendom, and very many members in every nation of the world, all combining in hearty endeavour to uphold the glory of the church: this is well set forth by the beast carrying the woman arrayed in gorgeous apparel, and decked with precious jewels; and is made plain by her description, *That sitteth upon many waters. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.* He boasts that the system of doctrine of that church was true, complete, and needing no cor-

rection, although a reformation of manners was nece sary: this is well set forth by the golden cup the woma carries in her hand, a whole complete cup, fitted f the purpose she applied it to, and golden, shewing it to b fashioned, partly at least, if not entirely, out of gold—gol being the emblem of the truth. He acknowledges howev that many pious and truly orthodox persons had cried alou during a long season for a moral reformation of that churc "IN ITS HEAD AND IN ITS MEMBERS." That is for a moral r formation of its popes, its cardinals, its prelates, its priest its religious establishments, and its laity. The need for this well set forth by the cup in the woman's hand being full of those things which are abominations unto the Lord. Th fruit of her golden cup, instead of being the *wine which cheere God and man*, was that which maddeneth men into the bol ness of extreme iniquity, and provoketh the just indignatio of God. The words of Bossuet (p. 420), used in referen to St Bernard and his religious, are remarkable. Pio monks, becoming hopeless of the popes and prelates refor ing themselves and their subordinates, thanked God t more that He had (as they fancied) separated them from t Church and its secular clergy, and enabled them to live holiness, free from the contamination of such a pollut body. Further, the cruelty of the Church in this period, a her rejoicing in it, are graphically set forth in the wor *And I saw the woman drunken with the blood of the saints, a with the blood of the martyrs of Jesus;* and the self-decepti of the Church in the matter of Indulgences, is plainly point out in the words, *The merchandise of the souls of men;* a the Church's awful responsibility is predicted in the wor *And in her was found the blood of prophets, and of saints, a of all that were slain upon the earth.* If then it be correct th the condition of the Church foreshewn by this parable, and this Epistle, and which condition was the characteristic of t Church-officers' patronage period, is stereotyped in the boast unchangeableness of the Latin Church, it may be assumed proved that this branch of the Church Universal, with its c hundred and fifty millions of members, has great need o ministry in the spirit and power of Elijah being sent to to summon it, and to assist it, to repent unto a reformati

both of doctrine and of practice, lest when the Lord comes to take an account of his servants, He should be obliged to smite it with the curse of having its members left to pass through the tribulation, the great, which shall be such as men never knew, and shall never experience again.

5th. Church history testimony concerning the Fifth or People's patronage period, A.D. 1515, the publication of Luther's ninety-five Theses, to 1835, the sending of an Elijah ministry to the Church.

Throughout the latter half of the fourteenth and the whole of the fifteenth century, there were successive indications of a change coming over men's minds as to ecclesiastical matters. The chief causes of this were, that the excesses of the Popes and of the Councils had gradually lessened their influence; the vices of the Monastic orders had become so flagrant as to be objects of public ridicule; the revival of learning (1340) had enabled pious ecclesiastics and laymen to look into the Scripture, and to study it occasionally; the discovery and speedy perfecting of the art of printing (1438–1452) had vastly promoted the circulation of interesting tractates, and encouraged the translation of portions of the Scripture; and the great number of persons accused of heresy on minor points, and put to death or otherwise cruelly treated, had forced thinking men to ponder the opinions for which these suffered. A list of the translations of the Bible into modern languages, being indicative of increasing desire to read the Scriptures, shews, as much as anything, a great alteration taking place in the habits of Christian men. The translations not issued by the Roman Catholic Church are marked with an asterisk.

A.D.

1160. French, by Peter de Vaux, chief of the Waldenses.*
1290. English, mentioned by Bishop Usher.
1340. English, Psalms, &c., by Rolle, of Hampole.
1380. English, by John Wickliffe.*
— French, by Raoul de Presle.
1390. Polish, by the wife of Jagellon, the Duke of Lithuania.
1466. German, at Nuremberg.
1471. Italian, by Nicolas Malermi.

A.D.
1478. Spanish, at Valencia.
1488. Bohemian, at Prague.*
1492. Spanish, O. T., by the Jews, printed 1553.*
1512. Spanish, Epistles and Gospels, by Ambrose de Montesin.
1522. German, N. T., by M. Luther.*
1523–1530. German, O. T., by M. Luther.*
1524. Danish, N. T., by John Michel.
1525. German, N. T., by Emzer.
1526. English, N. T., by Wm. Tindall and Miles Coverdale.*
1529. German, Anabaptists, at Worms.*
1532. Italian, by Anthony Bruccioli.
— English, by Wm. Tindall and others.*
1534. French, N. T., by J. Faber Stapulensis, Piedmont.*
— Swedish, by Olaus & Laurence.*
1535. French, by R. P. Olivetan, Neufchâtel.*
1537. German, by John Eckius.
— English, Matthews' Bible, Coverdale & Rogers.*
1539. Bohemian, in Moravia.*
— English, Cranmer's Bible* (in every Parish Church).
1543. Spanish, N. T., by Francis Driander.
1548. Flemish, by Nicolas Vinck (by others before this).
1550. French, The Louvain Bible.
— Danish, by Peter Palladius and others.*
1551. Italian, by Maximus Theophilus.*
1557–1560. English, by Knox and others, The Geneva Bible.*
1561. Polish, by James Wieck.
1568. English, The Bishops'; 1572, M. Parker's Bible.*
1569. Spanish, by Cassiodore de Reyna.*
1581. Russian, by St Cyril, who converted the Sclavonians.*
1582. English, N. T., Rheims Version.
1596. Polish, dedicated to Uladislaus IV.*
1604. German, John Piscator.*
1605. Danish, by J. P. Resenius, bishop of Zealand.*
1607. Italian, John Diodati.*
1609. English, O. T., Douay Version.
1611. English, Authorised Version.*
1630. German, by Ulembergius, Westphalia.*
— German, N. T., by John Crellius.*
1637. Flemish, Synod of Dort.

The Church towards the end of the middle ages, as seen in its Western branch, was a temporal and spiritual universal monarchy: great and mighty by the traditions of the past; inefficient for accomplishing any great and good work at that time; and without the vigour of spiritual life which might raise a hope for the future. It was obstructive to civil life wherever men sought to develope their duties and privileges, whether in social morality, in commerce, in politics, or in science. It was indulgent to sinners willing to pay it with obedience, service, and money; but inexorably severe, even to the most pious, whose acts or words tended to disturb its sleepy enjoyment of spiritual power and temporal possessions. The Church was at that time a schoolmistress to the nations, who taught morality by precept, but not by example; and who was more on the watch to obtain worldly advantages from them than to bestow on them a full share of spiritual blessings.

Yet in spite of the relentless grasp with which the Romish Church held the nations subject to her, and the jealous eye with which she watched the intellectual movements and the very aspirations of her members, there were throughout that period, in every country, some few at least whose souls longed for more satisfying instruction, and whose spirits craved the comfort of faith founded on a more substantial basis than the dicta of the Church. Thus, besides the Waldenses, who at first seem to have been a somewhat migratory religious people, there were in most countries, during the last half of the middle ages, an increasing number of pious people, who, though with a very imperfect knowledge of what was right, sighed and cried because of the abominations done in the land. From the beginning to the end of the fifteenth century their number very rapidly enlarged, from the more diligent study of the Latin, Greek, and Hebrew languages, which then became more common, for the purpose of reading carefully the Holy Scriptures and the writings of the Fathers of the Church. But, speaking of the earlier period, many of these men fulfilled, standing alone, the measure of service to God and man, whether as protesting against some evil only, or as contending for some truth only, or doing both, as the case happened to be; while

others, impelled by social feelings to draw one to another, formed societies for the accomplishment of that on which their hearts were set. Hence, besides isolated scatterers of the seed of truth, there was a succession of religious associations, composed of those who in their hearts sought after holiness, who strove to lead others thereinto, and who desired to be abundant in works of charity from a better motive than that of acquiring merit to counterbalance the guilt of sin. These societies, unlike the religious societies technically so called, which were esteemed to be more of the Church than the Church itself, pertained to the life of the people rather than to the framework of the Church, and hence, because they exhibited more or less of a regulated form and profession, they were in general discountenanced, oppressed, and persecuted by the hierarchy of the Church. It is, however, a remarkable fact, concerning them all, worthy of note and instructive, as shewing that men never can invent an enduring society to fulfil the neglected duties of the Church, that, like the monastic institutions, these societies, after a short course of good service, became inefficient by some defect or another, so that at last, when they fell to pieces, they were not objects of regret, although when they began they were objects of sympathy and applause.

Thus, as early as the eleventh century, there arose in the Netherlands the female societies of the Beguines, for the religious visitation of the poor; in the thirteenth, they were joined by the male communities of the Beghards, whose oldest establishment, so far as is known, was founded at Louvain in 1220; and about the commencement of the following century, and at first around Antwerp, appeared the fellowships of the Lollards. These prayer-makers and chanters (which are the meanings of the names Beghards and Lollards) were beloved by the people, gladly received by the towns, protected by princes and magistrates, and, after a temporary oppression under Clement V., in the year 1311, were even sanctioned by the popes; by John XXII. in 1318, by Gregory XI. in 1374 and 1377, by Sixtus IV. in 1472, and by Julius II. in 1506. But these societies had all sadly degenerated, both in doctrine and practice, by the middle of the fourteenth century.

At the beginning of the fourteenth century, there was gradually developed a network of affiliated societies, reaching from the Netherlands through Germany as far as the borders of Switzerland, having their principal seats in Nuremberg, Cologne, Strasburg, and Basle, whose members were called, both by themselves and by others, "The Friends of God." This name was to indicate that not for reward sake, but for love, they devoted themselves to the instruction of poor people, by reading and expounding to them the Scriptures in their mother tongue.

Towards the end of the fourteenth century, 1378, the society of "The Brethren of the Common Lot" was established by Gerhard Groot. The object of the society was the establishment and exemplification of practical Christianity among its members, and then its spread among their neighbours, especially among the common people, and this particularly by the improvement of the education of youth.

As it is interesting to know the names and times of service of these volunteer pioneers of a reformation in the Western Church, or Reformers before the Reformation, as they have been called, those of a few principal ones are here noted.

1340. Hermann Kuchner, a priest of the Beghards at Wurtsburg, maintained the proposition, that popes and bishops are, by virtue of their office, no greater or higher than other priests. Though he afterwards recanted, his declamations started a discussion on the authority of the clergy.

1342. Conrad Hager, a layman, in Hurtzburg, publicly impugned the sacrifice of the mass, and the similar institutions which ministered to the cupidity of the clergy. Although he recanted, his words stirred up many to think on these subjects.

1350. Henry Suso Amandus, prior of the Dominican monastery at Constance, was an eminent preacher, and a distinguished example of the poetical class of German mystics: the Creature's felicity in union with God being his theme, which he set forth in most poetical language. He gave, as the sum of his doctrine, "A meek man must be deformed from the creature, conformed to Christ, and transformed into the

Deity." In his work, "Of the Nine Rocks," he exposed the evil state of all ranks in the Church, and the need of a reformation. He died 25th January 1365.

1350. John Tauler, a Dominican monk, of Cologne and Strasburg, was an eminent example of the sentimental class of the German mystics. At fifty years of age, he was so impressed with the criticism of a layman on his preaching, that he went into retirement for two years, and when he recommenced, his theme was continually, "On conforming to the true image of our Lord Jesus Christ." For eight years, the latter portion of them being passed in Strasburg, where he died in 1361, his preaching produced a very remarkable effect. His sermons were highly esteemed and much circulated.

1350. Robert Longland, an English priest, wrote "The Visions of Peirce Plowman," an allegorical poem, which ridiculed the ecclesiastical superstitions, lashed the monastic vices, and proclaimed the need of a reformation of the Church. It became extremely popular.

1353. John Ruysbraek, a canon of St Gudule, in Brussels, who for six-and-thirty years had sedulously fulfilled his duties as a secular priest, impelled by a strong innate inclination to spend more time in contemplation, retired to and became prior of the Augustinian monastery of Grünthal, where, till his death in 1381, he was celebrated for his power of inflaming his hearers with the love of God even to self-denial. Many of those he taught afterwards became teachers of importance towards the preparation for a reformation.

1356. John Wickliffe, fellow of Merton College, Oxford, denounced the avarice of ecclesiastics, in a treatise entitled "The Last Age of the Church." He charged the mendicant friars with promulgating fifty heresies and errors. As he wrote in English, and addressed all classes, a good many both of the clergy and laity, sympathized with him. He encouraged Edward III. in refusing the tribute to the pope, promised by John. In 1374, on returning from Rome, he declared openly his conviction that the pope was Antichrist. In 1378, he established a society of pious men to act as itinerant preachers, who were afterwards persecuted

under the nickname of Lollards (chanters). In 1380, he began his translation of the Bible, and in preaching opposed the ordinary doctrines of penance and absolution, and of transubstantiation. He died in 1384.

1357. Conrad Stiekna was a powerful preacher on the necessity of a good life, and a castigator of the corrupt clergy and monks. He died in 1367.

1357. Richard, archbishop of Armagh, publicly exposed the evils of the mendicant orders, and defended his accusations before the pope, Innocent VI., at Avignon.

1360. John Miliez, archdeacon of Prague, preached repentance and faith in opposition to the prevailing superstitious errors. He was imprisoned at Rome; but, being released, returned to Bohemia, and continued his preaching with increased effect. Under him many students prepared themselves to preach the gospel.

1378. Gerhard Groot, a Carthusian monk, who, being in deacon's orders, and having a license from the bishop of Utrecht to preach, had wandered about, using his gift so well as to obtain some celebrity, and to cause the clergy to be jealous of him, and to prevail on the bishop to withdraw his license, especially as he often opposed the evil condition of the Church, paid a visit to the monastery of Grünthal, and was so impressed with the prior's exhortations, and with the brotherly intercourse of the monks, that he resolved to form an institution of a similar kind. Being prohibited from exercising his gift of instruction among the people, he turned to the youth, and as in the place he lived in there was a large school, in which were many young men intended for the ministry, of these he employed a good number to copy books for him: partly to possess the copies, partly to benefit the transcribers, and partly to give him an opportunity of influencing their minds. The circle of these his youthful friends gradually became larger and larger, until at length they resolved to live together, to put all they earned into one fund, and thus became the society of "The Brethren of the Common Lot." Groot did not set himself to oppose the Church in denying the ecclesiastical authorities of his day, but, when opportunity offered, contended for the necessity of holiness in the clergy and in the people, and

insisted with the greatest earnestness upon the use of the Holy Scriptures, and on the duty of multiplying and diffusing copies of them. He died 20th August 1384.

1380. Matthias, of Jannow, confessor of the emperor Charles IV., advocated, in preaching and in writing, the cause of vital and internal religion, and reproved the worldliness and hypocrisy both of the clergy and the monks. He represented to the emperor the existing need of a reformation of the Church, and the emperor applied to the pope on the subject. The latter denounced Matthias as a bold heretic; he was banished from court, and subsequently lived at Prague in a private station.

1380. Geoffrey Chaucer wrote "The Canterbury Tales," and other poems, in quiet ridicule of the monastic orders.

1387. Gerhard, of Terbolt, a brother of the Common Lot, wrote various books, of which two were, "Utility of reading the Bible in the mother tongue," "Of Prayers in the mother tongue."

1387. Henry, of Hesser, teacher of theology in the University of Vienna, taught much from the Bible. He died in 1397.

1389. Peter d'Ailly, chancellor of the University of Paris, and bishop of Cambray in 1396, taught the necessity of a General Council, entirely free and independent, for a real and thorough reformation of the Church, and contended for such at the Council of Pisa in 1409. He died 1425.

1394. Nicholas de Clemangis, rector of the University of Paris, a learned man, and much esteemed, made frequent public lamentations over the state of the Church. He wrote various works, among which the most interesting to us now is the one entitled, "De Ruinâ Ecclesiæ," from which extracts have been given at page 415.

1395. John Charlier de Gerson, chancellor of the University of Paris, maintained the paramount authority of a General Council for the control, and even deposition of a pope; and insisted on the necessity of "a reform of the Church in its head and in its members." He wrote, "On the Uniting and Reforming of the Church by a General Council." He was highly esteemed, and styled, The most Christian teacher. He died 1429.

1402. John Huss, professor of theology in the University

of Prague, preached much at the Bethlehem Chapel on the necessity of morality, and at synods spoke against the corruptions of the clergy. His long earnest preaching, and his suffering for the truth on 6th July 1415, caused his doctrines to spread. In 1417, the war of the Hussites began, and was terminated in 1433: their army consisted of several thousand men, which shews that Huss's preaching had resulted in a large effect. They sought to obtain the restoration of the cup to the laity, the translation and exposition of services in the vernacular tongue, improvement of Church discipline, and a reduction of the revenues of the clergy.

1404. Jerome, of Prague, after labouring some years in Lithuania for the conversion of the heathen remaining in those parts, visiting Oxford, there learned the doctrines taught by Wickliffe, and, returning home to Prague, commenced to preach the same, assisted by two of Wickliffe's followers from Oxford. In 1412, he preached against the Indulgences issued by the pope to all who would join in a crusade against Ladislaus, king of Naples. He was imprisoned in April, taken to the Council of Constance, recanted his opinions September 11, but was retained in prison. The following year, he revoked his recantation on May 23, and was burned on the 30th of the same month.

1410. Matthew, of Cracow, who died bishop of Worms in 1410, wrote various works, among others, "On the pollution of the Roman court."

1414. James, of Misa, priest of the church of St Michael at Prague, wrote "A Demonstration from the testimony of Scripture, the Fathers, and the Doctors, that the Cup ought to be communicated to all Christians," and at the instigation of Peter, of Dresden, began to administer the cup in the Lord's Supper to the laity, as necessary to salvation.

1415. Frederick I., elector of Brandenburg, appointed a preacher for the foundation of Gumbert, at Onolzbach, with instructions to teach the word of God according to Holy Scripture.

1425. John Draendorf, a priest of Prague, for advising the people to defy the papal interdict issued against them, and for recommending the use of the sacrament under both species, was burnt at Worms, 3d February 1425.

1425. Thomas Gallus, or Conecte, a Carmelite friar in Flanders, preached severe sermons against the clergy, and exhorted the laity to morality, with great success. For the former he was burnt at Rome in 1432.

1437. John Nider, a Dominican, who attended the Council of Basle, published a book, called "Formiarius," consisting of dialogues on Church matters, in which he shewed fully the hopelessness of expecting the prelates to reform the Church.

1440. Thomas à Kempis, a brother of the Common Lot, and a canon in the Augustine monastery attached to that society, wrote various works with no intended opposition to the tenets and practices of Rome, but some of them were calculated to prepare the heart and mind for such opposition. The chief of these were, "The Imitation of Jesus Christ" (which, it is said, has passed through 2,000 editions), and "The Garden of Roses." He died in July 1471.

1446. Frederick Müller preached the doctrines of Huss in Aischgrunde and Taubergrunde.

1446. Gregory, of Heimberg, city-syndic of Nuremberg, by his orations and writings, and consequent sufferings, promoted the consideration of Reformation principles. He died in 1472.

1446. Laurentius Valla, reader at Naples and Rome, being a learned man, exposed the falseness of the pretended correspondence between Christ and Abgarus, the mistake of supposing the Creed to have been written by the Apostles, and the forgery of the edict of Constantine, professing to bestow supremacy on the chair of St Peter. He wrote "Annotations on the New Testament." He died in 1456.

1449. Jacob, of Jütterbock, professor in the University of Erfurt, afterwards a Cistercian abbot, and then a Carthusian prior, wrote, among other works, "Upon the Seven States of the Church." He died on 30th April 1465.

1450. The author of "The German Theology" is a good example of the speculative class of German mystics. It was a system of sacred doctrine, level to all capacities, and based on good scriptural and logical grounds. It was much read, and Luther, in publishing a new edition of it in 1516, says of it:—"This excellent little work, poor and

'homely in language and human wisdom although it be, is in 'the same and even greater proportion, rich and precious in 'the skill and divine wisdom with which it is written; and 'to boast like an old fool, which I am, next to the Bible and 'St Augustine, from no book with which I have met, have 'I learned more of what God, Christ, man, and all things are. 'And now, for the first time, I discover the truth of what 'certain great scholars reproachfully say of us Wittemberg 'theologians, viz., that we esteem to be novelties the things 'in our heads, as if there had never been, in former times 'and elsewhere, any men like ourselves."

1451. John of Goch, an Augustinian monk and priest, and afterwards prior of a convent of nuns at Mechlin, by various writings, far spread, encouraged and assisted the study of different important truths: by two of them especially, namely, "The Book of Christian Liberty," and "The Four Errors touching the Gospel Law." He died, unmolested, 1475.

1451. John Burchard, of Wesel, professor of Holy Scriptures in the University of Erfurt, and afterwards preacher at Worms, in 1475, by his preaching, writings, and subsequent sufferings, promoted the consideration of fundamental doctrines. Two of his works were, "A Disputation against Indulgences," and "On the authority, duty, and power of the Pastors of the Church." He afterwards assailed the errors on which many claims of the hierarchy were built, and pointed to Holy Scripture as the source of a sound faith. On the 14th February 1479, he was accused of heresy before a court of Inquisitors at Mayence, and condemned to confinement in a monastery for life, where he died after two years' imprisonment.

1452. John Wessell, who was educated in one of the Brother-houses of the Common Lot, and was for some time a pupil of Thomas à Kempis, spent twenty-six years in visiting and teaching at many seats of learning; especially Paris, Rome, and Heidelberg. He passed the remainder of his life at Gröningen, where he died in 1489. By his numerous letters, personal addresses, and writings, he encouraged the study of Scripture, with the practical view of improvement of life.

1458. Frederick Reiser or Tunauer was burnt, "in defence of the Papal chair," because he spoke evil of the devotion of Constantine, that is, of the Papal forgery respecting the gift of supremacy to the pope by Constantine.

1458. Reginald Pecock, bishop of Chichester, who had for some time preached the same truths as Wickliffe, was deposed.

1470. John Böheim, an illiterate peasant youth, who assisted at merrymakings in the villages, burnt his drum in the village of Niklashausen, in the diocese of Wurtzburg, under the belief of having been commanded by the Virgin Mary to do the people good by preaching to them, as he had before helped them to dance and sin. He began forthwith to rebuke all classes of the community, but especially the clergy, and at length spoke against the jurisdiction of the Church. He was burnt in 1475, by order of Rudolph, bishop of Wurtzburg, but not till after he had preached, far and wide, to great multitudes of people; and although what he said had a great mixture of evil in it, there can be no doubt but that in the district he stirred much thinking on certain subjects, which, while on the one hand it tended to prepare many of the people for the "Peasant War" of 1513, on the other, it tended to prepare some for the consideration of the truths propounded by Luther in 1517.

1475. Jerome Savonarola, a Dominican monk at Bologna, preached scriptural doctrine on various points. At Florence, in 1489, he assailed the moral and political state of the Church in a course of warning and prophetic sermons on the Apocalypse; in 1497 he was accused of heresy, imprisoned, tortured, condemned, and burnt on 23d May 1498. One of the most eminent of his works was, "The Triumph of the Cross."

1480. Gabriel Biel, at Tubingen, the last of the more eminent Nomalists, wrote freely about Church matters, and maintained that the authority of the Church in Councils was superior to that of the popes. He died in 1495.

1482. Andrew, a Dominican, cardinal archbishop of Carniola, disgusted with the immorality of the papal court, when attending it as the imperial ambassador, tried to gather a Council at Basle to oppose the corruptions of the Church; but was imprisoned, and died there in 1484.

1484. John Laillier, master of the Sorbonne, opposed the deadly influence of the hierarchical despotism.

1485. Rudolph Agricola, at Heidelberg, reviewed some of the errors and some of the evil practices of the Church.

1486. John Picus (then only twenty-four years of age) proposed nine hundred theses to be discussed at Rome. This indicated a growing desire to think about all sorts of questions, religious and secular. Several he suggested were points which were afterwards of chief dispute at the Reformation.

1493. John Vitrarius, a Franciscan monk at Tournay, censured the corruptions of the Church. But he recanted in 1498.

1503. John Staupitz, an Augustinian monk, was a bright example of the practical class of German mystics. He attained to great distinction in his order, being elected general vicar of Eschwege in 1503, provincial of Thuringia and Saxony in 1511, and general vicar of the Augustine Order in Germany in 1515. Luther, who was a monk under him (and by him made a professor in the new University of Wittemberg, in 1508), said of him, "That was a great man, not 'merely learned and eloquent in schools and churches, but 'also beloved and highly honoured at courts and by the 'great. He had a powerful intellect, an honest, upright, 'and noble disposition, without meanness or servility." He was, in 1522, abbot of the Benedictine monastery in Saltzburg, where he died, 28th December 1524. Though not himself outwardly one of the Reformers, he prepared some for the change, and left behind him three considerable works, "On the Secret Love of God," written in 1518, "On the Holy Christian Faith," and "On the Imitation of the Voluntary Death of Jesus," written in 1519.

1505. John Trithemius wrote to Carolus Bovillus, the theologian, of Paris, that in Germany corruption of doctrine was discerned to be the source of the evil state of the Church, and pious men were beginning to have recourse to Holy Writ as the purest fountain of doctrine.

1510. Nicolaus Kus, a priest and master of divinity at Rostock, wrote in Dutch an explanation of the Creed, the

Ten Commandments, and the Lord's Prayer, in which are several things contrary to the errors of Rome.

1515. Cornelius Grapheus, secretary of the city of Antwerp, promoted the study of truth, by editing, with prefaces, works by John of Goch and others, and by his imprisonment. He recanted, 25th March 1522.

1516. Desiderius Erasmus, at Basle, had a clear insight into the corruption of the constitution and doctrine of the Church, and a great talent for disseminating his thoughts among his educated cotemporaries. He aided the Reformation, though he resiled from direct action in it.

1516. Sir Thomas More, in England, supplied important glimpses of the improvements to be wished for in the Church, in his "Utopia."

1516. Ulric, of Utten, indignant at the injuries the Germans had to endure from Rome, wrote in ridicule of the claims of the Papal See.

1519. Jacob Spreng, prior of a monastery at Antwerp, afterwards preacher at St Mary's Church, Bremen, exposed some of the errors of his day.

1520. John Reuchlin, professor at Ingoldstadt, drew attention to the lack of scriptural knowledge in his time, and censured the scarcity of preaching. He opposed John Pfefferkorn, of Cologne, as to the burning of all Jewish writings.

1521. William Frederici, preacher in St Martin's, in Gröningen. He published John of Goch's works, with a preface.

1523. Henry, of Zütpher, prior of the Augustinians at Antwerp, opposed the gross practices in the sale of Indulgences.

The Reformation was not the result of a matured consultation among pious and learned men concerning the state of the Church, and the proceedings requisite to bring it back into its primitive purity. The share in it which each of the more conspicuous actors performed was, in a certain sense, accidental. The more manifest beginning of it was but the outburst of the honest indignation of men, not much less tainted than their neighbours with the errors

common to all churchmen of the times, at the utter rascality manifested to exist in the dignitaries of the Church, by the wholesale traffic in Indulgences. It was a mere moral disgust at a palpable fraud, that at first stirred Luther in Germany, and Zuinglius in Switzerland; and it was the brazen-faced impudence of the woman sitting on the seven hills, refusing to be ashamed, and instead of being so justifying the iniquity, that drove them to study the matter more deeply, and thus to estimate more fully the extent of the abomination. This led naturally to the reviewing of, and consequent opposition to, another practice of the Church: for it should be observed that it was the examination of practical abuses which led to the consideration and clearing of fundamental doctrines. Thus, as the sale of Indulgences caused the nature of the Atonement, as the ground of repentance, to be searched into, so also the sale of the supposed benefits of the sacrifice of the Mass for the quick and dead, caused the nature of the sacrament of the Eucharist to be more carefully studied: thus these two subjects became the chief matters of discussion among the Reformers, and of subsequent dispute between the Protestant Churches. The standard of truth by which these questions were to be decided came necessarily to be determined, and the declaration that the Scriptures were such (with or without the aid of the traditions of the Church, for interpretation sake) became one of the characteristics of the Reformation. This subordination of the authority of the Church to the authority of the written Word, conducted to questions respecting the organization of the Church, and the true meaning of the brief hints on that point to be found in the New Testament. The Reformers being many, and living in different countries, it came to pass, that as Byzantium and Rome had been, from an early period of the Church's history, two centres of ecclesiastical authority and instruction, so, from the beginning of the Reformation, Germany and Switzerland were two sources of somewhat opposing doctrine and practice: the former diverging less, the latter more, from the Roman Church.

The Lutheran Churches, or Evangelical, as they were often called, adopting the views of Luther, Melancthon,

Bugenhagen, and Œcolampadius, respecting Justification, the Eucharist, and Church polity, held the following tenets:
—Men are justified by faith in Christ's finished work, accomplished for all men.
—In the Supper the Lord gives his very body and blood to all who partake, whether worthily or unworthily, of the bread and wine.
—In the Church there are gradations of ministers, from bishops downward: each having its peculiar work.

The Zuinglian or Calvinian, called afterwards the Reformed Churches, adopting the views of Zuinglius, Bucer, Bullinger, Calvin, and Beza, held the following tenets:
—Men who are elected to this salvation are justified by Christ's finished work, accomplished for the elect.
—But some included the necessity of good works, as fruit of a good tree.
—In the Eucharist there is nothing more than bread and wine, but the Lord superadds his body and blood to those who partake in faith.
—But some believed merely, that those who partake in remembrance of Him get a blessing from the Lord.
—In the Church all the clergy are of coequal standing, and should meet as such in assemblies for the oversight of the Church.
—But some believed there should be no general rule: each congregation standing alone or independent.

When formerly noticing a few ecclesiastical proceedings, as characteristic of the two last periods of the Church's history, we could speak of them as being those of the Church: for although in the first of these spaces of time the East and the West Churches gradually separated from one another, they were alike subject to the power of the emperors, and did not differ materially from one another in either doctrine or practice; and although in the last of these spaces they had become permanently estranged and even hostile to one another, the Byzantine Church had so isolated itself, and fallen out of notice, as to give no impress to the age, leaving the Roman Church to be the conspicuous representative of the Church Universal on the stage of the world's theatre.

But while during the period of the Church's history which we have now to review, the Protestants form the most conspicuous portion of the Church, and their proceedings characterize the age, we cannot, as before, in referring to the chief events, speak of them, except when viewing them collectively, as accomplished by the Church, as represented by the Protestants. For, as just stated, Protestants when they became increased in number became divided, as to doctrine and ecclesiastical polity, into two great parties (one of which consisted of two sections); and further, the Protestant Churches in each nation, though agreeing with those in other nations, had no intimate connection with them, but merely an amicable correspondence. Therefore, for precision sake, we are obliged to mention, in respect to each proceeding referred to, by which branch of Protestants, and in which nation, it was promoted. This necessity points plainly to that which is the characteristic of Protestantism, namely, the lack of headship, and consequent lack of union. For just as the preparation for a reformation was not brought about by the Church through its ordinances, but by the longings, prayers, studies, writings, and whisperings of individuals, as has just been shewn, so the Reformation which was accomplished was not effected through Church ordinances, but by private individuals encouraged by friends to set themselves forward as leaders in a path, which, when they entered on it, they knew not whither it would lead them. The religious freedom and personal responsibility of the individual, to a greater or lesser degree unbalanced by other truths equally important, was the fundamental principle of the Reformation, and, of course, prevented an adherence of the Reformed Churches one to another, and hindered an abiding cohesion even of the members of the same Church one with another. In accordance with this principle, the professed faith and ordained practice of each Church was established, and from time to time modified, by the will of the majority, whether founded on the judgment of the individuals, or on that of those whom they were inclined to follow: the minority being always free (at least in theory) to resile, if the matter determined contrary to their wishes sufficiently aggrieved them. In other words, the will of the people,

that is practically the majority, has ruled in the Protestant Churches, and as these characterize the space of history under consideration, it has been designated, The People's patronage period. The natural consequence of this fact, was the important result just adverted to, namely, that the Reformed Churches as they were formed, became, as a matter of course, National Churches, and each offshoot from them, the Church of a part of one nation. That is, none of the Reformed Churches embraced, in one continuous ecclesiastical system, two or more nations within its uniting bands. We say it was natural this should be so, for God has implanted a strong national sentiment in each race of men, which works for good in civil affairs, its true region of action, but which works evil when allowed to operate in spiritual matters, the region of action of a catholic, not of a national spirit. Yet when a nation became determined to exercise its will in fashioning a church, in determining its policy, its creed, and its discipline, very naturally, though not wisely, the people would think only of themselves: in one sense, indeed, very properly they would do so, for, whether they were entitled or not to act in such a matter for themselves, they certainly had no right to determine anything for others. The evil of this sectarian and national separation in religious matters, was to some extent discerned by the leading men of each party, and of each country, and hence, just as in the former period there were from time to time attempts made to heal the breach between the Byzantine and Roman Churches, so during this period we shall find oft renewed conferences, though, from the very nature of the case, of course in vain, to effect a union either between all the Lutheran, or all the Calvinian Churches, throughout different countries; or between the Lutheran and Calvinian Churches themselves.

The consequence of the isolation of so many groups of churches, led to the framing and publishing of various Protestant Confessions of Faith: the dissection of which formed the ground of Bossuet's "Variations of the Protestant Churches," from which so large an extract has been given. These Confessions are specified, and something said in their defence by Edgar, in his retaliatory work, "The Variations

of Popery," from which may be quoted the following passage, although the differences between the several parties is rather under-estimated:—

"The doctrinal unity of the Reformed appears from their 'Confessions of Faith. Twelve of these public Expositions 'of belief were issued in the several European nations. These 'were the Augsburg, Tetrapolitan, Polish, Saxon, Bohemian, 'Wittemberg, Palatine, Helvetian, French, Dutch, English, 'and Scottish Confessions. All these are printed, in Latin, in 'Chouet's collection. The approbation of each confession 'was not limited to the nation for which, in a particular 'manner, it was intended. The Reformed of the several 'European kingdoms evinced their mutual concord and com-'munion, by a reciprocal subscription to these forms of faith. 'The Saxon creed was approved by the Reformed of Stras-'bourg and Poland: and the Bohemian by Luther, Melanc-'thon, Bucer; by the academy of Wittemberg, by the 'Lutherans and Zuinglians, and indeed by all the friends 'of Protestants. The Polish was recommended by the Bo-'hemians and Lutherans. The Dutch was subscribed by the 'French National Synod of Figeac; and the French by the 'Reformed of the Netherlands. The Swiss, united to each 'other in mind and communion, declared themselves un-'divided from the Reformed of other nations of Christen-'dom; and their confession was signed by the Protestants 'of Germany, Hungary, Poland, France, Belgium, England, 'and Scotland.

"These confessional systems comprised all the topics of 'theology. Faith and morality were discussed with precision 'and perspicuity. God, the Trinity, predestination, creation, 'providence, sin, duty, redemption, regeneration, justification, 'adoption, sanctification, baptism, communion, death, resur-'rection, and immortality, all these subjects and many others 'were comprehended in these publications. The truth and 'duty of religion were, in these concise expositions, explained 'in a clear and satisfactory manner.

"These doctrinal compilations represented the theology 'of a vast population. Protestantism pervaded Norway, 'Sweden, Denmark, Prussia, Poland, Germany, Transylvania, 'Hungary, Switzerland, France, Holland, England, Ireland,

'and Scotland. The harmony of these declarations of belief 'is truly surprising, and constitutes an extraordinary event 'in the history of man. The annals of religion and philo-'sophy supply no other example of such agreement. The 'several nations, let it be recollected, acted on these occasions 'in an independent manner, without concert or collusion. 'The one had no power or authority to control the other. 'The clergy and laity besides were numerous, and scattered 'over a wide territory. The transaction, in its whole progress, 'manifested the finger of Heaven, and the overruling pro-'vidence of God. The Reformed, indeed, had the one common 'standard of Revelation. Directed by this criterion, the early 'patrons of Protestantism formed their faith, which, except 'on one point, to evidence human weakness, exhibited a 'perfect unanimity. The Zuinglian and Lutheran confessions, 'says Paolo, differed in reality only on the sacrament. All 'these comprehensive abridgements shewed, in varied diction, 'an astonishing unity, in the main, on all doctrinal questions, 'though they might differ on discipline and ceremony."—Pp. 1–4.

We now proceed to note, in as brief a manner as is intelligible, the chief events which characterize the period of the Church's history which is before us.

1517. In Germany, Martin Luther, an Augustinian monk, published his ninety-five Theses against the abuses connected with the doctrine and practice of Indulgences, and challenged disputants. He had entered a monastery at Erfurt, in 1505, and there, studying the Bible and the writings of Augustine, became convinced of the inutility of ascetic exercises for the attainment of holiness, and learned to look for salvation by faith in Christ. In these pursuits he was encouraged by a brother monk, and by Staupitz, the vicar-general of his order. In 1508 he was appointed professor of philosophy in the University of Wittemberg, and in 1510 was sent on a deputation from his order to Rome. There he was shocked by the corruption in discipline and morals prevalent at the papal court, and was, more deeply than ever, impressed with the great truth, "The just shall live by faith." In 1512 he was created a doctor of divinity, and in his teaching disen-

tangled himself more and more from the scholastic system: proclaiming an unusual amount of truth in his sermons, and in his lectures on the Bible and on Augustine's works. His Theses contained no direct opposition to Rome, but merely asserted the fundamental principles concerning repentance, pardon, and sanctification, which form the basis of Christian doctrine as distinguished from the then prevalent superstition.

1519. Luther wrote, March 3d, an explanatory letter to the pope, acknowledging his authority, and professing respect for the Romish Church, but maintaining the doctrine of justification by faith through grace, and the absence of all merit in good works. On June 27th, he, supported by Carlstadt, held a disputation at Leipsic with Eckius, a professor of divinity in Ingolstadt, in the course of which he denied the divine right of the pope's supremacy: from this time may be dated his systematic and growing opposition to the papacy. Melancthon was present, and reported the debate to his friend Œcolampadius at Basle, and from that time began to take part in the controversy. Ulrick Zuinglius, of Zurich, also, shocked at the sale of Indulgences by Bernardion Samson, began to denounce ecclesiastical abuses: the council of the city of Zurich encouraging him by commanding all preachers to teach the truth according to the word of God.

1520. Luther published in June an address to the emperor and the Christian nobility of the German nation, and in August, a treatise on the Babylonian captivity of the Church: having the year before issued a commentary on the Epistle to the Galatians. He now denounced the Papacy as the Kingdom of Babylon, and Antichrist. In December, Frederick, elector of Saxony, consulted Erasmus respecting the doctrines and the proceedings of Luther.

The promulgation of the truth of Justification through Faith, in opposition to the usual doctrine respecting Indulgences, appears to have spread in the following order: but it must not be understood to have been effected by missionaries from Luther or the Wittemberg Church. In general it was caused by pious men from different countries, travelling to Germany to enquire into the new doctrine, and then, returning

home convinced of its truth and its importance, setting it forth before their friends and neighbours. Of course it was commonly some years before Protestantism became established in those countries, where, through being generally accepted, it was at last publicly recognised as the national phase of Christianity—1519, in Switzerland; 1520, in Poland; 1521, in Denmark, France, and Transylvania; 1522, in the Netherlands; 1523, in Sweden; 1524, in Prussia and Scotland; 1531, in Hungary; 1534, in Wurtemburg, Pomerania, Mecklenburg, and Augsburg; 1536, in Norway; 1538, in Nordlingen; 1539, in Brandenburg, Magdeburg, and Saxony; 1541, in Halle, Ratisbon, Hilderheim, and the Palatinate of Bavaria; 1542, in Anhalt, and in Italy, especially in Venice and Naples; 1543, in Bruswick Wolfenbuttel; 1545, in the Lower Palatinate of the Rhine; 1547, in England; 1556, in Spain, especially in Valadolid and Seville.

1521. Luther appeared before the Diet of Worms, and refused to retract his doctrine, until convinced of error in it by proofs from Scripture. Melancthon published his "Loci Communes," a systematic exposition of Luther's doctrine. Erasmus, endeavouring to steer a middle course between the two parties, was suspected by the Romanists, and despised by the Lutherans; the tartness of the replies of the latter probably turned him back from the Reformation.

1522. Luther's translation of the New Testament was issued.

1523. In Germany, a popular misconception of Luther's doctrine respecting Christian liberty, led to the fanatical insurrection of the peasants under Munzer. At Zurich there was a public disputation between Zuinglius and Faber of Constance. Zuinglius issued his "Short and Christian Introduction to the Doctrine of the Gospel."

1524. Beginning of the sacramental controversy among the Reformers: Luther, Bugenhagen, and Œcolampadius maintaining the real presence of Christ in the elements at the Lord's Supper, under the view of Consubstantiation; Carlstadt, Capito, Bucer, and Zuinglius contending that the sacrament is a commemoration merely of the sacrifice of the Lord.

1525. The title of Evangelical was invented and first used by the landgrave of Hesse. In Germany, Luther issued his

"De Servo Arbitrio," or, The Bondage of the Will. In Switzerland, Zuinglius issued his "Commentarius de Verâ et Falsâ Religione," being a contrast between true and false religion.

1526. In Germany, Philip, landgrave of Hesse, and John, elector of Saxony, and several other princes, entered into a league to support each other in the preservation of their rights, and in resisting any attack upon the free exercise of reformed religion in their dominions. Luther issued the "German Liturgy and Orders of Divine Worship."

At Homberg, in October, a conference was held between Romanists and Reformers in reference to re-union: of course, as the object and hope of each party was to persuade the other to give up its opinions, it was a fruitless meeting. Such however continued to be held from time to time: at Frankfort and at Leipsic in 1539; at Ratisbon in 1546; by the emperor Ferdinand II. in 1558; at Buda, Emmendingen, and Stuttgart, in 1590.

1528. In Saxony, Melancthon issued his "Instructions, or Visitation Articles." In Switzerland, Luther's doctrine of Consubstantiation was condemned by an assembly of divines at Berne.

1529. In Germany, the name Protestant arose from the Evangelical princes protesting against the decree of the Diet of Spires. At Marburg, in October, a conference between the Saxon and Swiss divines was held: they agreed that differences respecting the doctrine of the Eucharist should not be a bar to union in the common cause of the Gospel. Luther issued his Catechisms.

1530. The Augsburg Confession. This declaration of faith, consisting of twenty-one chapters setting forth the opinions of the Reformers, and of seven chapters pointing out the errors of Romanism, was written by Melancthon, sanctioned by Luther, subscribed by seven princes and the magistrates of six cities, and presented to the emperor for approval, at the Diet of Augsburg, on 25th June. Hence its name. The Romanists presented a refutation of it on August 13th, and Melancthon afterwards published a defence of it, under the title of "An Apology for the Confession of Augsburg." The Tetrapolitan Confession, compiled by Bucer and Capito,

was presented at the same Diet by a deputation from the four cities (whence its name) of Strasburg, Constance, Memmingen, and Landau. Zuinglius also sent to the emperor a Confession of Faith concerning the Lord's Supper. The two latter are sometimes called the Confessions of the Sacramentarians, because they differed (the last most of all) from the Augsburg respecting the Eucharist: esteeming the Scripture terms to be but figures of speech.

1531. In Germany, the Protestant League of Smalcald, for defending the Reformation with arms, was established. In Switzerland, a war respecting religion broke out, but peace was established on the condition that each Canton was to be independent of the others in matters of religion.

1532. In Germany, the Pacification of Nuremberg was agreed to: a treaty between the emperor and the Protestants.

1534. In England, the pope's supremacy was abrogated, which opened the way to a gradual Reformation there.

1535. The Bohemian Confession. It was said by some to be compiled from older records, and was presented to the emperor for approval. The Protestants refused to attend a General Council if assembled in Italy, but offered to be present if the pope would summon one to meet in Germany. In Switzerland, Calvin issued his "Institutio Religionis Christianæ," being a formal statement of Christian Doctrine.

1536. The Helvetic Confession. It was issued at Basle, in a convention of the Reformed Ministers and the Magistracy of Switzerland, and received with common consent through most of the Cantons of the nation. It was issued again, enlarged and improved, in 1566. The League of Smalcald was renewed for ten years. The Concord of Wittemberg, or agreement between the German and Swiss divines on six articles respecting the Eucharist, was issued. In England, every parson was required to set up in the choir of his church a Bible, in Latin and in English, for the perusal of the people. Calvin settled at Geneva.

1537. In England, many persons began to deny the corporeal presence of Christ in the Eucharist, and were called Sacramentarians.

1539. The Confession of Strasburg. It propounded a

middle doctrine concerning the Eucharist, between those of the Lutherans and Zuinglians, and was drawn up by Calvin, Farel, and Viret.

1540. In England, by the king's proclamation, it was ordered that a Bible of the largest size was to be provided by the curate and parishioners, under a penalty of forty shillings a-month. In Delft, the sect of Familists, or Family of Love, was founded by H. Nicholas.

1541. In Switzerland, he having been recalled to Geneva, Calvin gradually acquired great influence, and established a presbytery, and a system of strict ecclesiastical discipline.

1544. In England, the Litany was published, and the cause of the Reformation was promoted by the advancement of several sound divines to be bishops, and by the issue of the Book of Common Prayer.

1546. In Scotland, where the Regent, the priests, and the French were arrayed against the nobility, the Reformers, and the English, Cardinal Beaton was assassinated, in his castle at St Andrews. In Germany, Martin Luther died. In Italy, a society of Antitrinitarians formed the foundation of the sect of Unitarians.

1547. In England, Edward VI. succeeded to the throne, and favoured the Reformation in his dominions: the First Book of Homilies was published, the Second appeared in 1563. In Scotland, John Knox began to preach.

1548. In Germany, the Adiaphoristic controversy arose: it respected liberty in things indifferent. In England, a great purification of doctrine was attained to. Private masses had been forbidden, images in the churches removed, and the first Liturgy of Edward VI. was published, containing the Eucharistic service, directing the communion in both kinds to be ministered to the laity. Several learned foreigners assisted in the work: Fagius, Tremellius, and Bucer were at Cambridge; Peter Martyr and Occhino at Oxford.

1549. In Switzerland, "The Consensus Tigurinus," or Calvin's agreement with Bullinger, and other divines of Zurich, respecting the doctrine of the Lord's Supper, was published. The doctrines advocated by Calvin respecting the Eucharist, grace, and predestination, prevailed generally in Switzerland. In Prussia, the Osiandrian controversy, Funk at the head of

the party, respecting Justification, arose: it was a confounding of Justification and Sanctification.

1551. The Saxon Confession. It was drawn up by Melancthon, at the request of Maurice, elector of Saxony, approved of by the doctors and pastors assembled at Leipsic, and issued by the Synod of Wittemberg. It was accepted by the Protestant clergy of Saxony, Misina, and Pomerania, sanctioned by the prince of Brandenburg and Mansfelt, and presented, the same year, to the Council of Trent. The Predestinarian controversy among Protestants began. In Saxony the Majoristic party, contending for the necessity of good works, and in Prussia and Poland the Stancaristic party arose, contending for the efficacy of atonement by the Man Christ Jesus. In Geneva, the "Consensus Pastorum Genevensium de Æternâ Prædestinatione" was published.

1552. The Wirtemberg Confession. It was composed by Brentius, at the request of Christopher, duke of Wirtemberg.

1553. In England, the second Liturgy of Edward VI. (under the direction of Cranmer, with the aid of Bucer and Peter Martyr) was issued: the marriage of the clergy was declared lawful; and Forty-two Articles of Religion were promulgated. This was the English Confession. It was reduced to Thirty-eight Articles in the Synod of London in 1562, and published in 1563 with Noel's revision of the Larger Catechism. It was reviewed in 1571 and extended to Thirty-nine Articles as at present. This formulary of belief, published for the purpose of removing dissension, and promoting harmony, was approved by the dignified and inferior clergy, and subscribed by her majesty Queen Elizabeth. In Switzerland, Michael Servetus, a fanatical teacher of error, was burnt at Geneva: Calvin, Beza, and Melancthon sanctioning the execution of the capital punishment.

1554. In Switzerland, Calvin's "Consensus Pastorum Genevensium" was adopted by an assembly of divines at Zurich. In Holland, a division arose among the Mennonite Anabaptists, relating especially to Church discipline: the Fleming Baptists were the more strict; the Waterland the more lax.

1555. The Religious Peace of Augsburg, September 25;

confirming the Protestant Churches of Germany in all their rights and possessions, and recognising their independence of the pope. In England, the controversy respecting Predestination was very violent, in spite of the persecution to which Protestants were subjected. The translation of the Psalms into English metre, for use in public worship, by Sternhold, Hopkins and others, begun under Edward VI., was now completed.

1556. Controversies arose between the Protestant divines of Switzerland and those of the Low Countries.

1557. In Scotland, a Deed of Union was framed by the Protestants, for resisting by force the tyrannical opposition to their proceedings.

1558. In Germany, the Crypto-Calvinistic (secret abettors of Calvinism) controversy arose, being Melancthon's opinions, in opposition to those of Luther, respecting the presence of Christ in the Eucharist, the union of the two natures in his person, and the ubiquity of his human nature. The Frankfort Recess was held for allaying of these contentions. In England, Queen Mary died, having hindered the Reformation since 1554, and put to death 270 persons on the score of religious opinions.

1559. Confession des Eglèses Reformées de France. It was drawn up by Càlvin and approved by a national Synod at Paris, presented by Beza in 1561 to the king, Charles IX., in the Colloquoy of Poissy; it was confirmed in the national Council of Rochelle, signed by the queen of Navarre, by her son Henry IV., by Condé, Nassau, Coligny, and the Synod, and recognised by all the Reformed of the French nation. In England, the Act of Uniformity was passed: that is, compelling conformity to the National Church. Out of 9,400 beneficed men in England, only 189 refused to take the oath recognising the queen's supremacy; namely, 14 bishops, 6 abbots, 12 deacons, 12 archdeacons, 15 heads of colleges, 50 prebendaries, and 80 rectors. At this time great ignorance and superstition prevailed among the clergy of England, even in the Universities.

1560. The Scotch Confession. It was drawn up by John Knox at the request of the Congregation, presented to Parliament for approval, and ratified by the Three Estates, on

17th July 1560. The first General Assembly of the Reformed Kirk of Scotland was held on the 20th December following, when the First Book of Discipline, drawn up by a committee consisting of John Knox and five others, was considered and approved of as "a platform of Church policie." The need of Superintendents was acknowledged. These standards were superseded by the Westminster Confession: see 1643. In Saxony, a great commotion was occasioned by the Synergistic (man's will co-operating in his conversion) and Antisynergistic controversy. The publication of the Magdeburg Centuries, the first great Protestant history of the Church, was commenced: it was completed in 1574.

1561. The Belgic or Dutch Confession. It was writtten in French in 1561, translated into Dutch and Latin in 1571, and confirmed in a national Synod in 1579. In Germany, the controversy of the Lutherans with Flacius, respecting the nature and extent of original sin, or the corruption of human nature. In Silesia, a small Protestant sect, called Schwenkfeedians, arose.

1562. About this time the doctrine and discipline of Calvin were substituted in several places for those of Luther. This was done in the Palatinate in 1560, reversed in 1576, and renewed permanently in 1583. The French Protestants adopted the same about the middle, and the republic of Bremen about the end of the century. Scotland followed Calvin from the first, but in England, although from time to time his teaching influenced the established Church, his doctrine and discipline, save in the days of the Rebellion, were not established there. The Heidelberg Catechism. It was framed (1562) by Ursinus for the new Calvinistic Churches of the Palatine, as the "Form of Instruction."

1563. Close of the Council of Trent. In Poland, the Unitarians, or Antitrinitarians, separated themselves from the Synod of Pinkzow: hence called Pinkzovians. Thence Socinianism spread into Transylvania.

1564. In Switzerland, John Calvin died.

1565. In England, disputes about vestments and ceremonies had led many to disagree with, and some to separate themselves from the National Church, as Puritans: that is,

more holy. A high Church party began to be distinctly seen contending for the reality of apostolic succession, and its consequent authority. This year the Advertisements (i.e., canons enforcing uniformity) of the ecclesiastical commissioners began to be published. For non-compliance some of the clergy were ejected.

1566. The Second Helvetic Confession. This was an enlargement of the first from five leaves to sixty. In Scotland, the General Assembly decided on adopting the Geneva discipline, or Presbyterian form of Church government; but the Court hindered this being established by law till 1592. The queen failed to uphold the Romish Church, and was compelled by her Protestant subjects to abdicate. At Berne, J. Valentine Gentilis, a Unitarian, was beheaded, partly at least on account of his religious errors.

1568. The conference of Altenburg was held, to calm the disputes in the Lutheran churches, but without effect.

1570. The Polish Confession. It was formed at the General Synod of Sendomir, and was a consent of faith between the three Protestant sects in Poland. "The union and mutual 'agreement made between the Churches of Poland; to wit, 'between those of the Augsburg Confession (Lutheran or 'Evangelical), those of the Confession of the Bohemian 'Brethren, and those of the Confession of the Helvetic 'Churches (Calvinistic or Reformed)." It was recognised throughout Poland, Lithuania, and Samogitia. The Zuinglians in Poland, although they had adopted the Second Helvetic Confession of 1566, now framed at the Synod of Czenger, and issued a Confession of Faith respecting the Eucharist, in opposition to the teaching of the Roman Catholics, the Lutherans, the Sacramentarians, and the Socinians. In England, the alienation and waste of Church property was unwisely countenanced by Elizabeth throughout her reign. This is sometimes spoken of as the desecration of property dedicated to the service of God by the piety of our forefathers; but there is no ground for believing that much of it was given by the owners out of piety, or was devoted by the Church rulers to the glory of God: the very Church buildings were, for the most part, reared chiefly to the glory of saints, not to the glory of God.

1572. In Scotland, John Knox died.

1573. In England, a proclamation was issued against the Puritans for nonconformity: they, like the Scotch Presbyterians, were attached to the doctrine, as well as discipline, of the Reformed Church of Geneva.

1574. In Saxony, the divines of Wittemberg having adopted the Crypto-Calvinistic views, some of the leaders of the party were imprisoned by the elector, who employed James Andreæ to draw up a declaration of faith, which was issued in 1576 as the Book of Torgau, with the design of putting an end to the Crypto-Calvinistic controversy in the Lutheran Church. See 1580. At Basle, the sect of Socinians was founded by Faustus Socinus.

1576. The Palatine Confession. It was a formulary issued by Frederick III., the elector Palatine, as an exposition of his own faith. Some Lutheran divines opened a correspondence with Jeremiah, patriarch of Constantinople, with a view to the union of the Greek and Protestant Churches.

1577. In England, the final suppression (begun in 1574) of exercises called prophesyings.

1578. In Poland, dissensions continued between the various Protestant Churches. In Transylvania, Davidis, the bishop of the Unitarians, was by them condemned as a heretic, and thrown into prison, where he died the next year.

1580. In Germany, The Form of Concord was published. It contained the three Creeds, the Augsburg Confession, the Apology for the Confession, the Articles of Smalcald, Luther's Catechisms, and the Book of Torgau. Thus giving anew the stamp of authority to Luther's doctrines, in opposition to those of Melancthon and Calvin: but many congregations refused to accept the Concord. In Holland, the Mennonite Unitarians obtained toleration.

1581. In England, the sect of Independents, or Congregationalists, began to appear; the contests there between the Romanists and Protestants partook very much of a political character; the prosecutions against the former were the result of their continued exertions to put in execution the bull of Pius V. against the queen; the Puritans urged for a reformation of ecclesiastical laws and discipline, for the

establishment of a preaching ministry (in 1558 there had been an injunction from the crown against preaching, for the avoiding of controversy), a revisal of the Common Prayer, and the introduction of an admixture of Presbyterian government; but the efforts of anti-Episcopalians were successfully resisted by the queen.

1582. In the Netherlands, efforts were made to obtain a general acceptance of the Belgic Confession and the Heidelberg Catechism. See 1605.

1590. In the Reformed Churches in different countries, the dispute arose concerning the date of the decrees of Predestination, whether enacted before or after the Fall, causing the parties to be distinguished by the names of Supralapsarians and Infralapsarians.

1592. In Germany, the clergy who would not subscribe the Visitation Articles of Torgau, for the support of strict Lutheran doctrines, were ejected. In Scotland, Presbyterianism was established by law.

1598. In France, the Edict of Nantes secured to the Protestants the free exercise of their religion. During this century, persecutions of Protestants, more or less severe, were carried on by the Romanists, in Germany, Italy, France, Spain, the Netherlands, England, Scotland, Hungary, and Transylvania. On the other hand, in some cases, when they had the power, the Protestants displayed a readiness to persecute the members of the Roman Church.

1602. In Sweden, the court having attempted to restore Romanism, the Swedes deposed Sigismund, because he refused to conform to the Lutheran Church himself, or to educate his son in Protestant principles.

1603. In England, the Puritans presented to king James, on his accession, the Millenary petition, which led next year to the Conference at Hampton Court, between the king with nine bishops and four of the leaders among the Puritans.

1604. Maurice, landgrave of Hesse, abandoned the Evangelical Church and adopted the Reformed: compelling his clergy and people to do the same.

1605. At Leyden, an opposition to the doctrine of absolute Predestination was begun by Arminius, whose name his views afterwards bore. A disputation arose

between the divines of the Netherlands and those of Holland, respecting a proposed revision of the Heidelberg Catechism and the Belgic Confession. See 1582.

1606. In Hungary, the Lutherans and the Reformed obtained the privilege of the free exercise of their religion by the Peace of Vienna.

1608. In Germany, an Evangelical Union was established under Frederick V., the elector Palatine. In England, the first Baptist Church was set up: in doctrine Arminian.

1610. In Holland, Independents began to appear. The Arminian divines there delivered a remonstrance to the States: hence they were called Remonstrants, and their opponents Contra-Remonstrants. In England, the sect of New Independents was established by John Robinson and Henry Jacob.

1612. In Scotland, Episcopacy, which had begun to gain ground in 1610, was established: in 1617, the Assembly of St Andrews consulted about the introduction of a Liturgy; in 1618, the Articles of the Assembly of Perth, in favour of ecclesiastical rites and ceremonies, were agreed to; in 1625, Episcopacy became unpopular, through the tyranny and oppression of the ruling party.

1614. John Sigismund, the elector of Brandenburg, abandoned the Evangelical Church and adopted the Reformed Church: compelling his clergy and people to do the same, for which he was much praised by the divines of the latter Church. In other parts of Germany, the Reformed (or Calvinistic) tenets supplanted those of the Evangelical (or Lutheran Church), which caused dispeace between the two Churches; but a cold, lifeless orthodoxy prevailed generally, only counteracted a little by the writings of Arndt, Gerhard, Andreæ, and others, which promoted vital and practical religion.

1615. James I. of Britain employed Peter de Moulin, an eminent French divine, to promote a union between the Evangelical and Lutheran Churches: of course in vain.

1616. In Bohemia, the Constitution of the United Brethren was settled by the Synod of Zerawitz. In England, a second Baptist Church was established: of Calvinistic tenets.

1618. The Synod of Dort. The Belgic Confession and

Heidelberg Catechism were declared to be the symbols of the Reformed or Calvinistic Church in Holland. In England, the Church countenanced the decrees of the Synod of Dort: Calvinistic tenets prevailing at the time in that Church. James I. issued a proclamation in favour of liberty and amusements on Sunday. This was renewed by Charles I. in 1633. In Bohemia, the Protestants, after enduring aggressive and tyrannical meaures, took up arms, and commenced the thirty years' political and religious war.

1622. Arminian Confession. It was composed by Episcopus. In Bohemia, Lutherans were expelled the country.

1628. In England, the Established Church was employed as a tool for the support of the arbitrary power of Charles I. and his court. Arminian tenets now began to prevail in that Church, especially among its dignitaries; in a new edition of the Thirty-nine Articles, a declaration was prefixed, forbidding any interpretation of them but in the grammatical sense.

1630. In Holland, separatists from the Remonstrants established the new sect of Collegiants or Rhynsburgians. In England, the Sabbatarian controversy arose.

1631. In France, at the Synod of Charenton, the Reformed Churches made advances towards the Evangelical Churches; and at Leipsic, conferences were held between the divines of the Evangelical and Reformed Churches: but both attempts failed to effect a union. From this year till 1674, John Dureus, a Scotchman, wrote, exhorted, admonished, entreated, and disputed, with unwearied energy, in all Protestant countries, in the hopeless task of putting an end to the dissensions and animosities that reigned among the Protestant Churches.

1633. In England, the Baptists now formed a considerable body. In France, the Reformed Church was in its most flourishing condition.

1634. In Germany, the Syncratistic controversy arose in the Lutheran Churches; Calixtus maintained that the consent of Catholic antiquity, or the agreement of the Church during the first five centuries, ought to be considered as a secondary rule of faith, subordinate only to Holy Scripture. In 1639, Busher opposed Calixtus. In 1645, the Lutheran

Church became divided into two parties respecting this question, violently opposed to one another. Cyril Lucaris, patriarch of Constantinople, planned a union between the Greek and Protestant Churches.

1638. In Scotland, the General Assembly, though dissolved by the king's commissioner, continued its sittings, and rescinded all that had been established since 1605, namely, Episcopacy, the Articles of Perth, the Canons, and the Liturgy. The Covenant was signed in Edinburgh, and a civil war began, but the king was obliged to make peace.

1642. In England, the Rebellion began on August 25th; the bishops were deprived of their votes in Parliament, and of their property: a religious more than a political civil war.

1643. In England, the Assembly of Divines at Westminster met by authority of the Parliament. It consisted chiefly of Presbyterians, with some Episcopalians and a few Independents. The Assembly issued a Directory for Worship and Ordination, a Confession of Faith, and two Catechisms, the Larger and the Shorter. As the object of the Parliament was to have but one Confession of Faith in Great Britain and Ireland, a deputation of Scotch Divines was invited, and attended the Assembly. The Parliament took the Solemn League and Covenant to please the Scotch. The Symbols adopted at Westminster were approved of by the General Assembly of the Kirk of Scotland in 1647, and ratified by the Scottish Parliament in 1649, and again, on the re-establishment of Presbytery, in 1690.

1645. In Poland, Uladislaus IV. summoned a conference at Thorn, to attempt a union of the Evangelical and Reformed Churches, and then to reconcile the Roman and Protestant Churches. In England, the Presbytery established by the Parliament during the Rebellion extended only to London and Lancashire. It was quickly superseded by the power of the Independents.

1646. A Baptist Confession of Faith, by seven Baptist Churches in London, was issued.

1648. The Peace of Westphalia. By this it was acknowledged, that the rights conceded by the Religious Peace of Augsburg belonged to the Reformed Church as well as the Lutheran or Evangelical: this having been denied by the

emperor's Edict of Restitution in 1629, and contended against at the cost of a civil war.

1649. In England, the king, Charles I., was beheaded by his subjects, the English sectaries (in Parliament the majority was Presbyterian, but in the army it was Independent,) on 30th January: having been betrayed to them by his other subjects the Scotch Presbyterians on 30th January 1647, because he would not take the Covenant, and pledge himself to establish the Presbyterian Church in England and Scotland—the English rebels, moreover, being willing, on obtaining possession of the king, to liquidate at once the arrears of pay, amounting to £400,000, due to the Scotch army. In England, the ejection of many Presbyterian ministers was effected by an Act, imposing the "Engagement." The sect of Quakers or Friends, was founded by George Fox, though the first meeting-house was not opened till 1654; in the meantime Fox was imprisoned in Nottingham: there being no toleration under the Usurpation, especially none for Roman Catholics or Jews, and various persons were punished for heterodoxy.

1650. The Cartesian philosophy began to exercise deteriorating influence on the doctrine of the Reformed Church.

1651. The Scotch Presbyterians, not liking the supremacy of the English Independents, turned Royalists, invited Charles II. to come to them, and crowned him at Scone.

1652. In Germany, the Lutheran Churches were full of barren orthodoxy and futile controversies. In England, controversies relating to Baptism were active from 1649 to 1675.

1655. Ernest, duke of Saxe-Gotha, endeavouring to unite the Lutheran Churches, approved of a Collegium Irenicum or Pacificatorium.

1658. In England, "A Declaration of the Faith and Order owned and practised in the Congregational Churches" was agreed to at the Savoy meeting. In Poland, an edict against the Socinians for being not religious dissenters, but dissenters from religion, drove them to Transylvania.

1660. In England, Episcopacy was restored.

1661. A conference for the union of the Reformed and Evangelical Churches, held by order of William VI., of Hesse, was ineffectual. In Holland, the Remonstrants gradually relinquished the distinctive doctrines of Christianity.

1662. In England, on the Act of Uniformity being passed, 2,000 ministers were ejected: Calamy and Baxter, two of them, were imprisoned: after this the Puritans called themselves Nonconformists. In Scotland, Episcopacy was restored.

1663. In France, an attempt was made in the Reformed Churches to modify the doctrine of Predestination. In Holland also, among the Mennonite Baptists.

1672. In England, there was a Declaration of Toleration, but it was ineffectual.

1674. In Germany, the Cocceian controversy respecting Scriptural interpretation, and the Covenants, arose.

1682. In England, the Quakers divided into two parties in 1676; being still persecuted, in 1677 they established themselves in Holland and Germany; this year many emigrated, under William Penn, to America, and founded the State of Pennsylvania: one of their laws being against toleration. During the reign of Charles II. many thousand dissenters were imprisoned, and subjected to other severe sufferings.

1686. In Berlin, Spener endeavoured to revive scriptural doctrines and practical Christianity, in opposition to the polemico-orthodox divinity which had long been prevalent.

1688. In England, James II., having endeavoured to restore Romanism, was compelled to resign the crown: William and Mary being set upon the throne. Eight bishops and 400 other clergy refusing to take the oath of supremacy, were ejected: these were the Nonjurors.

1689. Another Act of Toleration was passed. A Confession of Faith was agreed to by the Calvinistic Baptists—causing a formal division of the English Baptists into Particular (or Calvinistic) and General (or Arminian). In Scotland, Episcopacy was abolished, and Presbyterianism re-established.

1691. A fruitless proposal was made for the union of the English Presbyterian and Congregational churches.

1693. A system of Christian doctrine was issued in behalf of the Society of Friends.

1698. In England, the Society for promoting Christian Knowledge was founded.

1700. In Germany, the Evangelical Lutheran Church began to manifest missionary zeal. In France, in Cevennes and

Lower Languedoc, Camisards, or pretenders to inspiration and the power of working miracles, were numerous.

1701. In England, the Society for the Propagation of the Gospel in Foreign Parts was founded.

1703. In Prussia, the Government endeavoured to unite the Evangelical and Reformed Churches.

1704. At Halle, the School of Spener began to degenerate, pietism being identified with ignorance. (See 1686.)

1707. The Union between England and Scotland took place, but without a union of the Churches.

1710. Leibnitz endeavoured to negotiate a union of the German Protestants with the Church of England.

1712. In Scotland, the Episcopalians adopted the English Book of Common Prayer, except the communion office: their own being that of the First Liturgy of Edward VI. By a concordat of 1731, the clergy were left to use either of them.

1714. In England, some high churchmen refused the oath to the House of Hanover—an addition to the Nonjurors. The number of dissenting congregations (Presbyterian, Independent, and Baptist) in England and Wales was 1,398.

1717. In England the Bangorian controversy, as to Episcopacy being a divine institution, begun by Bishop Hoadley.

1719. At Ratisbon, a consultation was held respecting an union of the Lutheran and Reformed Churches.

1721. In England, laws enacted against Antitrinitarians.

1723. Frederick I., king of Sweden, sanctioned compulsory measures for Christianizing Lapland.

1727. Church of the United Brethren at Herrnhut formed, under the auspices of Count Zinzendorf.

1730. In Scotland, the sect of Glassites, after 1757 sometimes called Sandemanians, was formed.

1734. A large number of members of the Church of Scotland separated from it, and formed the Secession Church.

1736. The Church of the United Brethren extended itself to other countries, and sent missions to several heathen lands.

1739. In England, the Methodist Society was established in London by John Wesley, Whitfield co-operating: both of whom had been wandering about preaching, in England

and America, since 1731. But in 1741 they differed as to Absolute Predestination, and became the heads of two parties, the Wesleyan Methodists, and the Whitfieldite Methodists.

1747. In Scotland, the Secession Church divided into Burghers and Antiburghers; which reunited, in 1820, as the United Secession Church.

1749. In England, the Hutchinsonian controversy arose.

1752. In Scotland, the Relief Church was formed, admitting to communion Christians of all denominations who have a competent measure of knowledge, and are unblameable in their lives. It amalgamated in 1847 with the United Secession Church as the United Presbyterian Church.

1755. In Germany, a Pseudo-rationalism began to arise, through the application of Leibnitzo-Wolfian philosophy being applied to theology, by Baumgarten and others.

1758. At Geneva, the pastors issued a Declaration, containing an insufficient reply to the charge of Socianism, which had made great progress among the churches there.

1760. In Sweden, the sect of Swedenborgians was formed: the Arcana Cœlestia was published in 1749–1756.

1768. In Scotland, the first Baptist congregation formed.

1770. In England, the sect of Shakers, or Shaking Quakers, appeared in Lancashire.

1773. In Scotland, the sect of Bereans formed. (See 1847.)

1775. In England, David Williams endeavoured to form a society of Deists, but without any permanent result.

1776. In England, Dissenting congregations were 1509.

1780. In America, societies of the Universalists arose.

1785. In America, an Episcopal Church was formed: its first bishop being consecrated in Scotland. In 1787, two more were consecrated in England.

1787. In France, the beginning of the Revolution, by the meeting of the Notables. In Sweden and other countries, the Swedenborgians took the name of "The Church of the New Jerusalem." In Germany, Kant and others tried to prove the existence of God by moral proofs alone; the influence of this philosophy on theology was soon apparent.

1790. A History, Doctrine, and Discipline of the Friends.

1791. Missionary and Bible Societies now began to be established, the only previous ones being—The Society for

promoting Christian Knowledge, of 1698; and the Society for the propagation of the Gospel in Foreign Parts, of 1701. The Missionary Societies were—The Baptist, 1792; the London, 1795; the Scotch, 1796; the Dutch, 1797; the English Church, 1800; the Great American, 1810; the Methodist, 1814; the American Baptist, 1814; the Basle Evangelical, 1816; the New York United, 1817; the German Auxiliary, 1819; the American Methodist, 1819; the North American Episcopal, 1820; the Berlin Evangelical, 1823; the Paris Evangelical, 1824; the American Inland, 1826; the Lausaune, 1827; the Rhenish, 1829. In 1804, the British and Foreign Bible Society, and in 1808, the Society for the Conversion of the Jews, were established.

1792. In England, the followers of Johanna Southcott, a pretended prophetess, assuming the character of "The Woman in the Wilderness," formed a sect.

1793. In France, Louis XVI. was beheaded, and the Reign of Terror established. There was a temporary suppression of Christianity in that country. The cathedral of Notre Dame at Paris, and many other churches, were converted into Temples of Reason; and the advocates of atheism and deism persecuted the professors of Christianity. The way for this had been prepared by the popularity of the writings of Voltaire, 1732, and those of Diderot, 1746. In England, Thomas Paine wrote against Christianity, while, in most large towns in Britain, Clubs of Liberty sympathized and corresponded with the Revolutionists in Paris.

1795. In England, the tenets of Socinus prevailed much among the Presbyterian Churches, many of which became Unitarian, the orthodox members associating themselves with the Congregational or the Baptist Churches.

1796. In France, a Theophilanthropic Society of Natural Religionists was formed, but terminated in 1802.

1797. In Scotland, the Independents or Congregationalists appeared. In England, the Methodist New Connexion was formed. At Delft, a community of French Protestants arose, called Christo Sacrum, to unite all Protestants on the basis of a confession of the mere fundamental articles of faith.

1799. In Germany, Rationalism prevailed generally in the theological schools of the Lutheran Church.

1801. In France, Christianity, in its Roman form, was restored, after eight years' suppression.

1810. In Scotland, the Reformed Presbyterian Church was formed, being the union of old Scotch dissenters, or adherents of the first Reformation in 1560.

1811. Evangelical or Lutheran Churches prevailed in Saxony, Prussia, Wurtemburg, Hanover, Northern Germany, Denmark, Sweden, and Norway. There were also some in Holland, Russia, Poland, Hungary, and America. The Reformed or Calvinistic Churches were found chiefly in Switzerland, Holland, the Palatinate, France, and Scotland.

1812. About this time, debates were active in the Episcopal Church of England, on points connected with justification by faith, and other fundamental doctrines of the gospel. In Scotland, the Congregational Union was formed.

1817. In Prussia, the Ecclesiastical Union of the Lutheran and Reformed Churches was effected by the government, which adopted measures to force the establishment of Episcopacy and a liturgy on the churches. In Geneva, infidelity prevailed greatly, and the Socinian pastors offered intolerant opposition to the promulgation of scriptural doctrine.

1818. In Holland, a new constitution of the Lutheran Churches was arranged.

1820. In Scotland, the United Associated Synod of the Secession Church was formed. (See 1747.) Afterwards the United Presbyterian Church. (See 1752.)

1823. In Saxony, a union of the Reformed and Lutheran churches was effected at Marburg. During the first quarter of the century, offshoots from the Methodists appeared—the Primitive, Bryanite, Independent, Protestant Methodists, and the Wesleyan Association. Later, the Free Methodists.

1824. In Switzerland, the Rationalists of the Canton of Vaud prohibited all assemblies for worship except those of the Established Church. In England, a controversy arose in the Established Church on Baptismal Regeneration.

1829. In England, a minority of the Quakers repudiated the idealistic system of the majority, hence secessions.

1830. In Scotland, at Port-Glasgow, several persons were constrained to speak at prayer meetings, under the impulse of a supernatural power, which they, and many who heard

them, believed to be that of the Holy Ghost. The following year similar manifestations began in London.

1832. In England, a Declaration of Faith and Order was published and adopted by the Congregational Union.

1833. In England, some influential divines of the Established Church began to manifest a Romanizing tendency.

1834. In Prussia, a code of regulations was put forth by the Government for the rule of the Church: many pastors refusing to adopt it, were suspended and deprived.

1835. In England a band of ministers was raised up to commence the fulfilment of the Elijah Ministry to the Christian Church—causing the sixth phase of the Church's history, as set forth in the Epistle to the Church in Philadelphia (Rev. iii. 7–13), to begin to appear.

The unsettledness of the Church, as represented during this period of her course by the Protestant Branch, with respect both to doctrine and practice, is proved by the number of Reformed sects which have arisen. The following list contains the names of those which remain, or have at any time attained to some importance—the chief sects arranged chronologically, each having its sub-sections associated with it:—

Zuinglians, A.D. 1523.
Lutheran Episcopalians, 1530.
Anabaptists, Mennonites, 1536.
—General, or Arminian, 1608.
—Seventh-day, 1612.
—Unitarian, 1720.
—New Connexion, or Trinitarian, 1770.
—Free-will, 1780.
—Six-principle,
—Mixed-Communist,
—Particular, Calvinist, 1633.
—Scotch, 1768.
—Strict-Communist,
Calvinists, in doctrine, 1541.
Presbyterians, *i.e.*, Calvinists as to Church order, 1541.
—Scotch, or Church of Scotland, 1560.
—Secession, 1734.
—Burghers, 1747.
—Antiburghers, 1747.
—Relief, 1752.
—Bereans, 1773.
—Reformed Presbyt., 1810.
—United Secession, 1820 (Burghers and Anti do.)
—Free Ch. of Scotland, 1843.
—United Presbyterian, 1847 (United Seces. and Relief).

Socinians, or Unitarians, 1546.
English Episcopal, or Church of England, 1553.
—Puritans, 1565.
—English Presbyt., 1643.
—English Independ., 1658.
—Nonconformists, 1662.
—Nonjurors, 1688.
Arminians, 1588.
Scotch Episcopal, 1610.
—Independ. English Churches in Scotland—after the Episcopal Church became Nonjurors in 1688.
Moravians, 1633.
Society of Friends, or Quakers, 1649.
French Prophets, 1688.
Glassites, 1730.
—Sandemanians, 1757.
Methodists, Wesleyan or Arminian, 1739.
—Episcopal, 1784.
—New Connexion, 1797.
—Primitive, 1810.
—Bryanites, 1819.
—Independent, 1830.
—Protestant, 1832.
—Wesleyan Reformers, 1849.
—Free,
Methodists, Whitfieldite or Calvinistic, 1741.
—Welsh Calvinistic, 1743.
—Countess of Huntingdon's Connexion, 1748.
Swedenbourgians, 1760.
American Epis. Church, 1785.
Southcotians, 1792.
Mormons, 1830.
Morisonians, 1841.

The differences of belief which have separated the opposers of the Church of Rome into so many parties, respect chiefly Church organization and a few fundamental doctrines. Those relating to the former have produced Episcopalians, Presbyterians, and Independents, of each several sorts; and those relating to the latter have produced Calvinists and Arminians, Sacramentarians and Evangelicals, Ritualists and Puritans, of each several shades;—these being located on the Continent, in this country, or in America.

The conclusions to be drawn from a review of the chief occurrences in the Church, as represented during this period by the Protestant Branch, have been anticipated in what was stated pp. 431–450, at the commencement of this Section. It is sufficient therefore now to recapitulate them very briefly, and to add, by way of confirmation, a few quotations from the observations of men who have devoted much attention to this matter.

—The preparation for a reformation was made without the

help of the ordinances of the Church, and exhibits the influence of the exertions of individual men.

—The Reformation which was effected was accomplished by a continuation of the same individual spontaneous efforts, and was in its character the natural result of such—geographically limited, theologically imperfect.

—By studying the Scriptures, men had been led to discover the errors of their forefathers on certain points of doctrine and practice: a personal judgment of what the Bible teaches became, therefore, with such, the only ground of belief.

—The trying of the decrees of popes and councils by the written word, put an end to the Reformers' trust in the exaggerated claims of the hierarchy, and even reduced to a very low estimate, in their opinion, the importance to Christian men of the ordinances of the Church.

—On the other hand, the judgment of individual theologians, and the wishes of temporal princes or magistrates who sympathized with popular feeling, became enormously influential, so that exceedingly small and self-constituted committees of such persons in each country established the constitution and doctrine of a national Church.

—As the characteristic of the rise and progress of the Reformation was, the individual striving after its own salvation, the doctrines framed reached little beyond a personal application of the commands and the promises of God; and the ecclesiastical polity arranged tended little more than to the encouragement of personal holiness. The Church, collectively as the Body of Christ, with its peculiar privileges and duties, distinct from those of individuals, and with its hopes and promises, which can never be fulfilled to or realized by separated Christians, seems to have been pushed away into the back ground until it became a dimly seen and unimportant object.

—The attaining to knowledge through their own studies, and the prevailing to propagate it by their own exertions, naturally begot in clever, active men—crowned with success, but not on their guard against this temptation, which invariably besets self-educated or self-delivered men—a self-conceit of their own judgment, producing the confidence of infallibility. Hence they assumed, that their doctrine and practice was

a due setting forth of the truth, the whole truth, and nothing but the truth; that they were justified in condemning, in coarse language, those who differed from them in their opinions of the meaning of Scripture; and that they were bound to persecute them even unto death.

—This contempt for and persecution of others were first of all poured out on the Roman Catholics, from whom the Protestants were just separating themselves; but afterwards, when the Reformers began to diverge from one another in opinion, each having his set of admirers and followers, these parties vented the same bitterness on one another, and, if they had had the opportunity, would, doubtless, have perpetrated the same injustice on one another.

—From the nature of the origin of the Reformation, and of the mode of its progress, the idea became impressed on the hearts of its adherents, that a liberty to separate himself from his brethren, for what reasons, and when and how he likes, is the undoubted right of every Christian man—his supposed duty to himself lawfully blotting out all responsibilities to others. Hence the cohesion of the members of each Protestant Church has been little more than the result of esprit du corps, and not of a sense of spiritual obligation. These Churches, having involved in their foundation a principle of selfishness, which tends to disintegration, have been, and must ever be, liable to suffer from recurring acts of disruption.

—The Reformation did not abound in missionary efforts, one cause of which was that its religious opinions were not spread by the personal exertions of missionaries, but chiefly by means of writings; and, under the circumstances of the times, probably in no other way could it have so rapidly penetrated the different countries of Europe. The rapid circulation of religious tracts and books was the first great manifestation of the power of the press, and, it being an unexpected attack, no defences whatever were prepared, as in after time, against its inroads. The use of so new and mighty an engine seemed, for a time, to render personal missionary exertions unnecessary.

The following extracts, respecting the Reformation, from two eminent writers, may here be profitably considered.

Ullman, in his "Reformers before the Reformation," published in 1841, thus writes, accounting for and describing the nature of the Reformation :—

"It was only by the union and commixture of knowledge with action, and of faith with practice, that the Reformation became what it really was—a comprehensive renovation of Christian life and spirit. Of course, on both these sides, the way required to be paved, and preparations made for it. The two things—a clearer conception of Christianity in the mind, and a testimony in its favour by ostensible acts—must, to a certain extent, have already existed before they could be combined, as they were, into a great and mighty whole. For this reason, we find the Reformation preceded by two descriptions of men: by some who privately, in either a popular or scientific way, seek to impress deeper convictions of the reformatory doctrines upon themselves and others; and by some who make their appearance upon the public stage, and, by vigorous acts, endeavour to bring back the Church to a more proper condition. . . . By neither of these classes of men alone could due preparation for the Reformation have been made." p. x.

"The correct historical view of the Reformation may, it appears to me, be characterised by the following few traits: It openly and unreservedly owns—first, that [Roman] Catholicism, with its institutions, was, under the existing conditions, developed with historical necessity, and that it has been as a whole, and principally for the Middle Ages, as it now is relatively for modern times, of great consequence and undeniable aptitude. Secondly, that, from the very outset of its development, much human imperfection, sin, and narrow-minded unchristianism penetrated into it, and gradually waxed so powerful, and offered so great an obstruction to the cultivation of the better Christian elements, that an advance beyond it, by means of a return to what was primitive and pure, became likewise a necessity, and, after long preparatory steps, at last actually ensued in the Reformation. The two wrong conceptions of the Reformation leave, the one the first, and the other the second, of these particulars disregarded. The narrow Protestant view, occasioned partly by the authors of the Reformation them-

selves, overlooks what was natural, and relatively even necessary, in the development of [Roman] Catholicism, as well as its importance in the history of the world. It beholds in the hierarchy mere depravity, in the Mediæval Church mere darkness; while, on the contrary, in the Reformation all is light, liberty, and perfection. The former, and all who represent it, it paints in the worst and blackest colours, but can find none too bright and shining to depict the latter. On the other hand, the narrow [Roman] Catholic view, which originated with the hierarchy, and has been continually advocated by its modern champions, especially in Germany and France, ignores the historical necessity and the deep and general importance of the Reformation—incalculably great though these are, even for the regeneration of [Roman] Catholicism itself. It regards the Mediæval Church, in all essentials, as divinely constituted, perfect, and exemplary, and consequently sees in the Reformation only rebellion, apostacy, and sin, and what all evil is, antithesis to the divinely instituted thesis." p. xix.

Döllinger, in his "Church and the Churches," thus reviews the Reformation :—

PROTESTANT CHURCHES MERELY LOCAL.—"A Lutheran national Church was not established in Germany. The whole ecclesiastical power was systematically intrusted to the temporal princes, and (in the imperial cities) to the municipal authorities, so that there were just as many Churches as there were states and territories." p. 27.

"Calvin was as decidedly the creator of the so-called 'Reform doctrine,' as Luther was the originator of that which has been called after him. . . . The Churches of this confession, however, remained separated according to the territories in which they were placed; and in Switzerland, according to the Cantons in which they were located. Only once was there found to take place one common action at the Dordrecht Synod, in the year 1618." p. 29.

"As a third chief form of Protestantism, and with a complete national colouring and exclusiveness, the Episcopal State-Church in England instituted itself. It is, in its constitution, a mixture of Catholicity and Protestantism; it

is territorially Protestant, or imperially Papistical, in its principles and institutions; it is, in its Liturgy, more Catholic than Protestant, and in its creed—'the thirty-nine Articles'—more Protestant than Catholic. It suffers from its internal contradictions; and resembles a building which, erected out of heterogeneous materials, can only be prevented from falling to pieces by the strong hand of the State." p. 30.

PROTESTANT PRINCES MADE POPES.—"The Reformers committed to temporal princes from the beginning 'the authority'—that is to say, power over the religion of their country and their subjects. It was the duty and the right of 'the authority' to plant the new Church and the new Gospel, to root out Popery, and to allow no strange doctrine to spring up. It became the religious Protestant doctrine, that princes had the highest judicial office over religious doctrines and the Church, and that it was their right and their vocation to suppress every opinion in matters of faith that should differ from their own. In this, Lutherans and the Reformed [Calvinists] were consentaneous. See Melancthon's Apology, Article ix.; Swiss Confession, xxx.; English, xxxvii.; Scotch, xxiv.; and Belgic, xxxvi." p. 54.

PROTESTANTS NO RESPECTERS OF LIBERTY OF CONSCIENCE.—"Historically, nothing is more untrue than the assertion that 'the Reformation was a movement for freedom of conscience.' The fact is that it was precisely the very opposite. Both Lutherans and Calvinists, as well as all men at all times, desired freedom of conscience; but, then, to grant it to others when they were themselves the stronger party, was a thought that did not even occur to them. The Reformers all regarded the complete suppression and extirpation of the [Roman] Catholic Church as a matter of course. From the very beginning, 1529, they called upon princes and the political authorities to abolish by main force the worship of the ancient Church. In England, Ireland, Scotland, Denmark, and Sweden, they went so far as to affix the punishment of death to the practice of the [Roman] Catholic religion. Towards other sects, that arose about the same period, they proceeded with no less severity. (p. 65.) . . . And as Reformers at the same time held firmly to the doctrine, that princes and

the civil authorities were the possessors of supreme religious authority, it was resolved, that they should refuse to princes, who did not conform to Reformation principles, the right to govern, and declare their deposition as permissible and necessary. It is well known how far Knox and others went in this way, and what share such men had in the dethronement of Charles I. of England. In Sweden, Sigismund was despoiled of his crown because he was a [Roman] Catholic." p. 66.

LATER PROTESTANT TOLERATION THE EFFECT OF INDIFFERENTISM.—"From the excess of the evil—out of the paroxysm of the malady—there arose gradually the recovery. It required a long time. . . . With the eighteenth century had appeared such a wide and deeply-penetrating decay of religion, and such a temper of indifferentism had become dominant, that in the upper classes there was not so much of that kind of zeal which is necessary for the persecution of people for a different opinion. (p. 73.) . . . In the meantime—by the middle of the last century—Germany had become thoroughly weary of the theology of the sixteenth century. . . . The Professors became Rationalists; and, on the throne of the principal Protestant State, there sat a Supreme Bishop of the Church of his country, who, as he said, 'never lived under the one roof with religion,' and whose favourite occupation it was to mock the clergy, who, in his eyes, were only a heap of blockheads, sluggards, and profitless bread-consumers. With wonderful rapidity a flood of rationalism and infidelity, under the mask of theology, poured over Germany; and everywhere theologians and preachers were the first to yield to it. Frederick the Second's expression—'That in his States every one might become blessed (work out his salvation) after his own fashion'—pourtrayed the revolution that had taken place." p. 74.

Those who compare this fifth period of the Church's history with the Epistle to the Church in Sardis, may perceive that this entirely new phase of ecclesiastical affairs was clearly foretold. The chief characteristic of Protestants has been, a deep conviction and open boast, that the Reformed (used in its more comprehensive sense)

had attained to a glorious liberty through spiritual life being quickened in them, enabling each one to judge of doctrine and practice for himself, and justifying his so doing; that this spiritual life brought forth in them an acceptable obedience to God without the aid of the outward organization and complicated system of rules of the Roman Church; and that for want of this spiritual life the priests and bishops of the Roman Church (and doubtless they would have said it of those of the Greek Church also if they had come within their field of view) were not ministers of Christ, and should therefore not only not be submitted to by the people, but should be by force suppressed, by death itself if necessary, through the exercise of the power of the State. The prophecy, *I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent,* describes a people quickened by the Spirit into life, and making loud proclamation of it, while forgetting that life is not an end but a means towards working the works of God, of which they were not fruitful; a people who had heard again the truth of the gospel, but in whom it had produced a despising of, and hard words against those of their brethren, who were too deaf to hear—instead of grateful love to God, and sweet compassion for those who were missing the reinvigorating sound which had been sent forth for their benefit. This spiritual pride, assumed infallibility, and hard-heartedness, are strongly manifested in these words from "The Buke of Disciplin of the Realme of Scotland,"—" For whair (not long ago) men stude in suche admiratioun of that idoll in the Messe, that none durst presume to have said the Messe, but the foirsworne schavin sorte, the beastis marked men, some dare now be so bald; as without all convocatioun, to minister (as thai suppose,) the true sacramentis in open assemblies; and some idiottis (yit more wickedlie and more impoudentlie,) dar counterfeit in their housses that which the treu Ministeris do in the open congregatioun; thir presume, (we say,) to do it in housses, without reverence, without word preached, and without

Minister, other than of companioun to companioun. . . . And thairfoir, in the name of the eternall God, and of his Son Christ Jesus, we require of your Honouris, [*i.e.*, the Great Council of Scotland] that, without delay, strait Lawis be maid against the one and the other. We dare not prescribe unto you what penalties shal be required of suche: But this we fear not to affirme, that the ane and the other deserve death. . . . The Papistical Preastis have neather power nor authority to minister the sacramentis of Christ Jesus; becaus that in thair mouth is not the sermon of exhortation. And thairfoir, to thame most strait inhibitioun be maid, notwithstanding any usurpatioun whiche thai have had in that behalf in the tyme of blyndness: It is neathir the clippinging of thair crownes, the crossing of thair fingaris, nor the blowing of the dumb doggis, called the Bischopis, neathir yet the laying on of their handis, that maketh thame treu ministeris of Christ Jesus. But the Spreit of God inwardlie first moving the heartis to seke Christis glorie and the proffeit of his Churche, and thairafter the nominatioun of the People, the examinatioun of the learned, and public admissioun (as befoir is said), maikis men lauchful Ministeris of the word and sacramentis."—Knox's "History of the Reformation in Scotland," vol. ii., p. 253.

If, then, it be correct, that the condition of the Church foreshown by this Epistle, and which condition has been the characteristic of the People's patronage period, is stereotyped in the professed spiritual-life-liberty of the Reformed Churches, it may be assumed as proved, that the Protestant Branch of the Church Universal, with its one hundred millions of members, has great need of a ministry in the spirit and power of Elijah being sent to it, to summon it, and to assist it, to repent unto a reformation both of doctrine and practice, lest, when the Lord comes to take an account of his servants, He should be obliged to smite it with the curse of having its members left to pass through the tribulation, the great, which shall be such as men never knew, and shall never experience again.

Fourth. The present state of the Church shews that there is need of an Elijah ministry.

The proofs and confirmations of this proposition that might be brought forward are endless. They may be drawn either from the social condition of Christendom in respect of the non-obedience of Christians, individually, or collectively as nations, to the Ten Commandments—that moral law which is binding on all men, heathens, Jews, and Christians; or from the spiritual condition of Christendom in respect of the non-fulfilment by Christians, individually, or collectively as congregations, of Church duties—those responsibilities which are laid on Christians alone, and which may, for our present purpose, be divided into three classes: The duty of preserving and developing unto perfection the ordained organization of the Body of Christ; the duty of fulfilling the work appointed for the Church to do; the duty of cherishing the hope of (which includes a positive preparation for it—1 Jno. iii. 3) the Lord's return as a Bridegroom seeking his bride. It is necessary, however, to restrict ourselves to a few illustrations, and, for brevity sake, to select such as, being of a tangible nature, are well known, and require little more than a reference to the facts. The proofs to be here offered, as being sufficiently suggestive, may be conveniently arranged under the heads just indicated, viz.:—

1st. The condition of Christendom as to morality proves the need of an Elijah ministry.

2d. The condition of the Church Catholic as to organization, and more especially as to the fundamental principle thereof—Unity—proves the need of an Elijah ministry.

3d. The condition of the Church as to faithfulness, in the fulfilment of its service, proves the need of an Elijah ministry.

4th. The condition of the Church as to cherishing the Hope set before it—the coming of the Lord to her as her Bridegroom—proves the need of an Elijah ministry.

5th. The acknowledgment by politicians of the unbidden changes creeping on in civil society, and their anticipations that these tend to evil; and the lamentations of pious men over the state of the Church, and their aspirations after something better, prove the need of an Elijah ministry.

1st. The condition of Christendom as to morality proves the need of an Elijah ministry.

Three illustrations of the condition of Christendom—one derived from the state of individuals; another from that of Christian kingdoms; and a third from that of the Church respecting money matters;—are sufficient to suggest the necessary reflections and conclusions on this point.

As to the moral condition of Christians individually—If the reader will consider for a moment the measure of obedience to the Ten Commandments (not in the letter merely as understood by the Jews, but in the extended sense taught by the Lord and his Apostles), that he, his family, his immediate circle of friends, and the inhabitants of the town in which he lives, are rendering, and forms a fair conception of the matter, he will have a view of a state of things which his conscience will tell him is evil exceedingly—for where is the family, where is the social circle, in which there is not a miserable shortcoming in the fulfilment of the duties of the members thereof to God, and to one another? The natural affection of blood-relationship—where is full scope given to it and its reward reaped? Unwillingness to entertain contempt for a relation, reluctance to speak hard words against a friend, fear of injuring the earthly prospects of a neighbour, horror of the shedding of the blood of man—who is troubled with these sensations? Moderation in the indulgence of lawful natural desires, with utter disgust at all that is unlawful—what class of society limits itself to it? Contentment with the measure of this world's goods that God's providence bestows, with cheerful abstaining from all dishonourable attempts to obtain more—where is it seen? Abhorrence of the spirit of judgment, with its malice, and hatred, and all uncharitableness—who feels it? Rejoicing in a neighbour's prosperity, in his happiness, in his dignity—who exhibits it? In short, Who in Britain loves his neighbour as himself, and does unto others invariably as he would have others do unto him? Yet it is probably dealing too favourably with Christendom to assume, as we here shall, that the state of society in this country may be taken as a fair sample of the whole of it.

It may tend to sharpen a sense of the enormous extent of immorality prevailing in Christian society to call attention to the statistics of crime relating to those breaches of the Decalogue which can be given in authentic figures—especially if it be remembered that it is supposed by those whose position enables them to form a reasonable opinion, that not above one in seven of those guilty of public crimes are apprehended, and that, with respect to these, not one in ten of their offences are charged against them. Some, indeed, will be ready to object to the criminal classes being included in Christian society, the demerits of which are being estimated. But these persons are not mere citizens of Christian lands, they are members of Christ's Church (having his name written on them), will be judged as such and not as heathens, and their fellow Christians, being one with them in a common calling, are in a certain measure responsible for their shortcomings, and are in a certain sense sharers in their guilt. Besides, these published statistics of crime do not include the immoralities of the upper and middle classes of society, who, from position and talent, can practise their evil inclinations unseen by men, or under the protection of conventional licenses, termed youthful follies, fashionable habits, necessities of commerce, trade, and manufactures, customs of retail trade, unsuitableness of tempers in masters and servants—all made smooth and easy to pass current by the ready excuse of the imperfection of poor human nature.

The following statistical statements are extracted from "London Labour and the London Poor," by H. Mayhew, 1851, and refer to England and Wales, the portion of the kingdom respecting which the most accurate information exists.

"The above returns shew the following results as to the increase per cent. per annum, in the United Kingdom, of the things here referred to :—

Population,	.9	Shipping entering ports,	9.0
Productions,	21 to 25.0	Property,	1.7
Exports,	14.0	Profits of trade,	1.7
Imports,	5.0		

"In the number of paupers relieved in England and Wales during the 9 years from 1840 to 1848, there is an increase of

from 1,199,529 to 1,876,541, or 56 per cent. (=6.22 per cent. per annum), while the increase of population in the same districts during the same period was only 13 per cent. (=1.44 per cent. per annum). And let it be remembered that this increase of 650,000 paupers in nine years has accrued since the New Poor-law has been in what may be considered full working; a law which many were confident would result in a diminution of pauperism, and which certainly cannot be charged with offering the least encouragement to it."

"We come now to the records of criminality:—In the number of criminals in England and Wales during the 46 years from 1805 to 1850, there has been an increase from 4,605 to 27,814, or 504 per cent. (=10.95 per cent. per annum), while the increase of the population was only 75 per cent. (=1.63 per cent. per annum). From these results—and such figures are facts, and therefore stubborn things—the people cannot be said to have increased beyond the wealth or the means of employing them, for it is evident that we increase in poverty and crime as we increase in wealth, and in both far beyond our increase in numbers. The above are the bare facts of the country—it is for the reader to explain them as he pleases." Vol. II. p. 319.

The following table, from the same source, shews the strange fact that the proportion of criminals to the total population, in England and Wales, has gone on almost steadily increasing:—

"Number of criminals in 10,000 people—

1811,... 5.2	1821,...10.9	1831,...14.1	1841,...17.4
1812,... 6.3	1822,...10.0	1832,...14.7	1842,...19.4
1813,... 6.8	1823,... 9.9	1833,...14.0	1843,...18.1
1814,... 5.9	1824,...10.9	1834,...15.4	1844,...16.0
1815,... 7.3	1825,...11.3	1835,...14.1	1845,...14.5
1816,... 8.2	1826,...12.5	1836,...14.1	4846,...14.9
1817,...11.5	1827,...13.6	1837,...15.6	1847,...16.8
1818,...11.8	1828,...12.4	1838,...15.1	1848,...17.5
1819,...12.2	1829,...13.8	1839,...15.7	1849,...15.9
1820,...11.6	1830,...13.2	1840,...17.3	1850,...15.1

The decennial average being consequently, 8.9—11.9—15.0—16.5 per 10,000."

"Table of known criminals in the undermentioned districts in England in the year 1837:—

District or Place.	1. Who live by crime.	2. Who live partly by crime.	3. Who are associates of the other classes.	Total.	Proportion of known bad characters to the population.
Metropolitan Police District,	10,444	4,353	2,104	16,901	1 in 89
Borough of Liverpool,	3,580	916	215	4,711	1 in 45
City and County of Bristol,	1,935	1,190	356	3,481	1 in 31
City of Bath,	284	470	847	1,601	1 in 37
Town and County of Newcastle-on-Tyne,	1,730	222	62	2,014	1 in 27
Total,	17,973	7,151	3,584	28,708	

By the above table, it will be seen that in 1837 there were 28,708 persons of known bad characters infesting five of the principal towns in England. According to the average proportion of these persons to the population, there would have been in the other large towns nearly 32,000 persons of a similar class, and upwards of 69,000 of such persons dispersed throughout the rest of the country. Adding these together, we have as many as 130,000 individuals of known bad character in England and Wales without the walls of the prisons. To form an accurate notion of the total number of the criminal population at the above period, we must add to the preceding amount the number of persons resident within the walls of the prison. These at the time of taking the last census amounted to 19,888, which, added to the 130,000 above enumerated, gives within a fraction of 150,000 individuals for the entire criminal population of England and Wales known to the police in 1837."

"Let us now for a moment turn our attention to the number and cost of the honest and dishonest poor throughout England and Wales. According to the Report of the Poor-law Commissioners, the number of paupers receiving in and out door relief in 1848, was no less than 1,870,000 and odd. The number of criminals and suspicious characters throughout the country, in 1837, we have seen, was 150,000. In

1844 the number of lunatics in county asylums was 4,000 and odd; while, according to the population returns, there were in 1841 upwards of 5,000 alms people, 1,000 beggars, and 21,000 pensioners. These, formed into one sum, give us no less than 2,051,000 of individuals living upon the incomes of the remainder of the population. By the above computation, therefore, we see that, out of a total of 16,000,000 souls in England and Wales, one-eighth, or twelve per cent. of the whole, continued their existence either by pauperism, mendicancy, or crime. Now, the cost of this immense mass of vice and want is even more appalling than the number of individuals subsisting in such utter degradation.

—The money levied in 1848 for the relief of the poor in England and Wales, was.....	£7,400,000
—Revenues of public charities,.....	1,200,000
—Private charity, believed to exceed.....	6,400,000
—Cost of criminal and convict establishments,.....	1,000,000
—Property stolen by the 150,000 criminals and their associates, at 10s. weekly, makes annually very nearly*.....	4,000,000
Total cost of paupers and criminals,.....	£20,000,000

Now, reckoning the national income, with Mr M'Culloch and others, at £350,000,000, it follows that the country has to give upwards of 5 per cent. out of its gross earnings every year to support those who are either incapable or unwilling to obtain a living for themselves." Vol. III. p. 34.

If we apply these proportions, ascertained by Mayhew with respect to England and Wales, to the total of the Christian nations, supposed to amount to 350,000,000 souls, we have the following figures as indicative of the probable state of Christendom relative to these points:—

—Criminals in and out of prison,	·94 per cent,.....		3,290,000
—Lunatics,.....	·0025	„	87,500
—Paupers,.....	11.85	„	41,475,000
—Others than the above classes,.....			305,147,500
Total Christendom,			350,000,000

It may be urged, indeed, that the criminal and pauper rates of this country are too high to be applied to other

nations; but it should be remembered that the rates concluded to be applicable to England and Wales are beneath the mark, being founded on imperfect data—the criminals noticed being those only convicted or at least known to the police; the lunatics, those only confined in public asylums; the paupers, those only relieved by public officers. So that, even if it were true that there is a disparity in favour of foreign countries (which there is no sufficient ground for believing), the rates assumed in this statement may be taken to be as near the truth as we can come in the absence of actual statistics respecting each country.

But, alas! the proving a probability of 3,000,000 criminals existing in Christian lands does not, as before stated, exhibit a full view of the immoral condition of Christendom. Who shall supply us with the hidden statistics relating to the breaches of the Decalogue, which are probably more offensive to God than the crimes of the open offenders, because committed by those who make a profession of righteousness, and of whom better things than of the others may rightly be expected—the offences and the failings towards one another of husbands and wives, of parents and children, of masters and servants, of state rulers and their subjects, and, lastly, of pastors and people! Are the latter offenders not probably a hundred times as many as those convicted or detected of what men judge to be greater crimes? If so, it involves the whole of Christendom in an accusation of larger or lesser measures of immorality.

If now, to obtain a second illustration of the condition of Christendom, we turn our eyes from the behaviour of individual Christians to that of Christian kingdoms, we see a further manifestation of the self-willed indulgence of the unruly passions of the natural man, instead of the subdued obedience of the spiritual man. This is plainly evidenced by the frequent wars, with their vast destruction of human life, in past days, and by the standing armies for ready defence from, or attack on one another, well provided with costly "arms of precision," kept up by Christian kingdoms, with the necessary consequences, heavy taxation and enormous national debts—some statistics (without which the above

words will not make much impression) on each of these points is therefore here introduced.

In Haydn's *Dictionary of Dates* the wars of this country are given as follows, and may be taken as a specimen of Christendom in general :—

War with Scotland,	1068	Peace, 1092	War with Scotland,	1542	Peace, 1546
France,	1116	1118	Scotland,	1547	1550
Scotland,	1138	1139	France,	1549	1550
France,	1161	1186	France,	1557	1559
France,	1194	1195	Scotland,	1557	1560
France,	1201	1216	France,	1562	1564
France,	1224	1234	Spain,	1588	1604
France,	1294	1299	Spain,	1624	1629
Scotland,	1296	1323	France,	1627	1629
Scotland,	1327	1328	Holland,	1651	1654
France,	1339	1360	Spain,	1655	1660
France,	1368	1420	France,	1666	1668
France,	1422	1471	Denmark,	1666	1668
France,	1492	1492	Holland,	1666	1668
France,	1512	1514	Algiers,	1669	1671
France,	1522	1527	Holland,	1672	1674
Scotland,	1522	1542	France,	1689	1697

The great modern and expensive wars of Great Britain :—

Wars of *the Spanish Succession*,	1702 to 1713	War with France,	1778 to 1783
War with Spain,	1718 to 1721	War with Spain,	1780 to 1783
War, *the Spanish War*,	1739 to 1748	War with Holland,	1780 to 1783
War with France,	1744 to 1748	War of the *Revolution*,	1793 to 1802
War, *the Seven Years' War*,	1756 to 1763	War with Buonaparte,	1803 to 1815
War with Spain,	1762 to 1763	War with America,	1812 to 1814
War with America,	1774 to 1782	War with Russia,	1854 to 1856

"In the war against Buonaparte, the great powers of Europe leagued sometimes with, and sometimes against Great Britain. England spent 65 years in war, and 62 in peace, in the 127 years previous to the close of the war in 1815. In the war of 1688, we spent 36 millions sterling; in the war of the *Spanish Succession*, 62 millions; in the *Spanish War*, 54 millions; in the *Seven Years' War*, 112 millions; in the *American War*, 136 millions; in the war of the *French Revolution*, 464 millions; and in the *war against Buonaparte*, 1,159 millions; thus forming a total expenditure for war, in 127 years (from the Revolution in 1688 to the downfall of Napoleon in 1815), of 2,023 millions of pounds sterling. M. de Pradt estimates the loss of life sustained by the French forces in the six

campaigns of the Peninsular war at 600,000 men. The loss sustained by the Spaniards and their allies was probably as great."

The frequent wars in former days between England and Scotland, England and France, between the various continental nations, and the general warfare in Europe in more recent times, shew that the Church had failed to instruct and influence her members in the lowest matters—the affairs of this world—and even in that which should, one would have thought, have required little teaching and persuasion, the abstaining from warfare, and the escaping from blood-guiltiness before the Lord. How great, then, has been the need of an Elijah ministry to turn the heart of the fathers to the children, and the heart of the children to their fathers. But it may be thought by some, that since 1815 a great improvement has occurred, for there have been only the Crimean war, the attack on Denmark, the civil war in America, the contention in Italy, and the short but sharp duel between Austria and Prussia. Passing by the query whether the sacrifice in men and money in these five cases did not far exceed the expenditure of any former fifty years, it should be observed that the state of armed neutrality in which the Christian nations profess it to be a wise caution to exist, and at any rate choose permanently to establish themselves, is only a little less detrimental than frequent outbursts of war. The following table (constructed chiefly out of the statistical information supplied by *The Statesman's Year Book for* 1867) shews that at so late a period of their history as the year of grace Eighteen hundred and sixty-seven, the Christian nations are intending to continue the evil practice of maintaining, even in times of peace, large armies and navies, in addition to vast police establishments, and of incurring immense national debts to cover the excess of their extravagant expenditure over their ample revenues—the Chancellor of the Exchequer, in his speech on the Budget for 1866, having well said that "Borrowing is becoming the standing national vice of Europe." To suggest a comparison, the population and the revenue of each kingdom is given, as well as its burden of debt, and its expenditure of men and money in military affairs.

STATISTICS OF CHRISTIAN NATIONS IN 1867.—The number and the cost of the military are those of the Peace Establishments—those of the War Establishments would be two or three times as great.

Kingdoms.	Population.	Revenue.	Debt.	Annual Interest.	Cost of Army & Navy.	Number of Army.	Number of Navy.
Austria,	32,573,003	£30,367,063	£247,094,474	£19,100,000	£9,660,000	269,103	14,431
Belgium,	4,893,021	6,099,321	26,219,442	1,626,408	1,439,520	100,000	500
Denmark,	1,608,095	2,106,378	11,970,159	1,276,255	563,992	12,000	1,022
France,	37,472,732	74,855,143	539,088,985	38,630,996	21,332,438	404,192	93,385
Germany, North.							
1. Prussia, &c.,	22,769,436	29,161,000	53,595,028	4,703,964	7,724,866	208,576	5,287
2. Saxony,	3,225,240	1,853,452	9,258,825	425,100	326,264	25,400	.....
3. Mecklenburg-Sch.,	548,449	325,000	1,326,591	52,897	72,000	5,967	.....
4. Oldenburg,	295,242	358,084	639,795	25,592	47,000	3,740	.....
5. Brunswick,	282,400	249,150	.....	.....	42,000	3,438	.....
6. Saxe-Weimar,	273,252	248,189	684,000	34,637	30,477	3,350	.....
7. Mecklenb.-Strelitz,	99,060	.....	.....	.....	10,000	1,197	.....
8. Saxe-Meiningen,	172,341	160,691	382,835	14,697	12,515	1,918	.....
9. Anhalt,	181,824	284,902	325,231	13,008	26,000	2,038	.....
10. Saxe-Coburg,	150,431	174,900	185,353	9,265	11,500	1,860	.....
11. Saxe-Altenburg,	137,883	123,498	157,103	4,000	14,742	1,638	.....
12. Waldeck,	58,604	65,310	293,850	14,690	7,794	866	.....
13. Lippe-Detmold,	108,513	33,152	75,000	3,750	8,658	962	.....
14. Schwarzburg-Rud.	71,913	68,400	154,000	7,700	8,091	899	.....
15. Schwarzburg-Sond.	64,895	96,701	100,000	5,000	6,759	751	.....
16. Reuss-Schleiz,	83,360	42,820	107,385	5,365	8,269	907	.....
17. Schaumburg-Lip.,	30,774	34,050	50,000	2,500	3,150	350	.....
18. Hamburg,	229,941	798,649	4,435,228	144,948	57,432	2,192	.....
19. Lübeck,	87,518	83,403	264,700	13,235	5,000	679	.....
20. Bremen,	98,575	302,174	1,760,124	88,005	6,000	748	.....

Germany, South. 1. Bavaria,	4,657,367	3,893,383	28,575,292	1,129,698	951,250	81,337	.....
2. Wurtemberg,	1,720,708	1,267,808	5,896,149	293,972	298,854	10,371	.....
3. Baden,	1,369,291	1,713,041	8,023,698	321,425	243,193	14,919	.....
4. Hesse-Darmstadt,	810,302	758,055	1,270,000	80,797	138,390	11,510	.....
5. Reuss-Greiz,	42,130	29,500	.....	.....	3,006	334	.....
6. Lichtenstein,	7,150	5,500	.....	.....	819	91	.....
7. Luxemb. and Linb.	413,831	121,164	.....	.....	19,200	2,706	.....
Great Britain and Ireland,	29,321,288	67,013,000	781,500,929	26,642,000	24,495,000	138,117	67,700
Greece,	1,332,508	833,881	13,000,000	650,000	240,000	18,546	1,316
Italy,	24,279,895	26,777,560	225,225,200	11,261,260	9,600,760	200,000	18,406
Papal States,	692,106	956,250	30,000,000	not known.	120,000	10,000	
Netherlands,	3,372,652	8,644,412	85,251,581	2,469,211	1,789,412	72,401	8,947
Portugal,	3,924,910	3,856,657	41,651,440	1,299,026	1,013,220	26,421	2,832
Russia,	73,992,375	64,273,543	426,604,363	12,000,000	22,255,340	872,254	59,522
Spain,	16,301,850	20,228,496	163,977,472	8,198,870	.....	85,000	22,087
Sweden and Norway,	5,547,875	2,905,320	8,043,890	105,206	1,065,762	156,160	18,950
Switzerland,	2,534,242	1,928,976	1,726,876	8,468	208,072	.....	.....
Argentine Republic,	1,171,800	750,258	6,735,000	336,750	.....	10,700	748
Brazil,	8,307,000	6,366,242	33,014,405	1,286,282	2,240,823	22,546	3,000
Canada,	2,783,079	2,320,000	14,148,418	747,771	182,102	.....	.....
Chili,	1,676,243	1,340,131	3,383,405	169,170	580,000	5,300	500
Mexico,	8,218,080	3,437,500	63,471,450	3,945,094	2,083,333	10,000	300
Paragua,	1,337,431	750,000	.....	.....	500,000	5,000	1,716
Peru,	2,865,000	4,249,168	10,000,000	500,000	2,056,996	16,000	1,000
United States,	31,445,089	69,757,619	523,188,838	26,971,799	18,000,000	50,000	30,000
Uruguay,	240,965	715,960	6,720,000	403,200	.....	3,500	.....
Cape of Good Hope,	267,096	587,713	715,000	42,900	63,542	.....	.....
Totals,	334,148,765	£443,372,567	£3,380,291,514	£165,064,321	£129,573,541	2,875,984	351,649

This table reveals the lamentable fact that although these persons, forming fifty-one States, are bound to fear God and to love one another, and are ruled over by governors who profess to believe that they are set up by the King of kings to keep the people for Him; yet that it is deemed necessary and right to levy an annual income of £443,372,567 for taking care of these Christian nations, of which £294,637,862 (or about two-thirds of it—being about seventeen shillings a year for each Christian soul in the world) is for protecting them, one from the other—partly because the unpaid expenses of former fratricidal wars form national debts amounting to £3,380,291,514, and bearing an annual interest of £165,064,321; and partly because there are 3,227,633 men prevented from devoting themselves to industrial pursuits, to the good of their nations as well as of themselves, by being made fighting men of, to their own disadvantage, and at an annual cost to the nations of £129,573,541. In other words, it reveals the lamentable fact that of the wealth God annually bestows on his people to be employed in promoting their present and eternal welfare, and of the men whom God's providence annually brings to years of maturity, that their energies of body, soul, and spirit may be exercised for man's benefit and His glory, so large a portion of each are devoted to a devilish purpose. It can only be in his anger, because of the evil condition of Christendom generally, that God has so long permitted, and still continues rulers, following such unchristian courses, to exercise authority over his people. For as is the people such are the rulers; there never was, nor shall be, a case of a Christian nation desiring to walk in the ways of the Lord but troubled with rulers who forget to keep the fear of God at all times before their eyes. To deny this truth, and to believe that the uprising of democracy will cure these and many other evils, as is now so common even among religious people, is one of the signs of the times. Democracy, or the sovereignty of the will of the people, has nothing in it tending to lead men to be distrustful of their own wisdom and power, and to be humbly dependent on the providence of God. If taxation and conscription have not driven the Christian multitude to earnest supplication to God for the gift of wise rulers, its

obtaining the free exercise of its own will in political affairs will never do so, and without this there can be no improvement.

In confirmation of the fact that democracy is as ready as aristocracy or autocracy to squander men's lives and substance in the demoralizing occupation of warfare; and in further illustration of the events which are possible even still in a Christian community, under the present condition of Christendom, the two following extracts from newspapers may be quoted. The first shewing the carnage and consequent sorrows that may accrue in less than two years' war; the second exhibiting the cost to one of the parties of a four years' civil strife—exclusive of the value of its property destroyed by the opposing party. "A monthly journal, devoted to the principles of 1776 and 1787," under the heading, "How we are revenging Sumter," states:—

"The following are the reported casualties of this war, from its beginning to January 1st 1863:—

Of the Federals there have been

Killed,	43,874
Wounded,	97,029
Died of disease and wounds,	259,000
Made prisoners,	63,218
Total Federals,	459,674

Of the Confederates there have been

Killed,	20,893
Wounded,	59,915
Died from disease and wounds,	129,000
Made prisoners,	22,199
Total Confederates,	222,677

"They have killed 22,874, wounded (not mortally) 39,414, and made prisoners of 46,000 more of our men than we have of theirs. Of our men, 150,000 more have died of disease and wounds than of theirs. Our total casualties are 237,297 more than theirs—that is, our casualties have been 14,000 more than as much again as theirs. This is the way we have 'revenged the firing on Fort Sumter.'

"But this is not all. We have spent almost two thousand millions of dollars more than they have spent. We have

made one hundred thousand of our women widows, and one million of children fatherless. We have destroyed the Constitution of our country. We have brought the ferocious savagery of war into every corner of society. We have demoralized our pulpits, so that our very religion is a source of immorality and blood. Instead of being servants of Christ, our ministers are servants of Satan. The land is full of contractors, thieves, provost-marshals, and a thousand other illegal tools of despotic power, as Egypt was of vermin in the days of the Pharaohs. We are rapidly degenerating in everything that exalts a nation. Our civilization is perishing."—*The Old Guard*, New York.

"The Public Debt of the United States is officially returned at 2,630 million dollars—that is, about 520 millions sterling of our money. That it should stand at so large a figure two years and a half after the complete termination of the war may be a disappointment to the sanguine financiers of the Union, but is no more than was foreseen by lookers-on. The accumulation of such a debt in four years, and the difficulty of dealing with it, are terrible novelties to the American mind, which has faced many impossibilities, but not till now the task of repaying a real debt of old European proportions. Nor is the task made more agreeable by the reflection that a high tariff, which was a principal cause of the war, has become its principal consequence. The European mind has been thoroughly educated and inured to debt. We find ourselves scarcely able to separate indebtedness from our simplest notion of a civilized and respectable State. We all owe more or less, generally more rather than less, and any State here enjoys a character for solvency which goes on paying its dividends without having to borrow for the purpose. If it can do this, the sum total of its obligations can be left to the attention of posterity."—*Times*, Nov. 13, 1867.

Now Christian nations, as much as Christian families, are bound to fulfil Christian duties. Financial rules, framed on Christian principles, declare that a nation ought not to raise a greater revenue than the Lord's service of preserving order and safety require, nor to spend more than its revenue, nor to incur a permanent debt—thus compelling an unlawful

application of the revenue to the payment of interest on debt. International law, framed on Christian principles, dictates that no nation should covet another nation's land, or people, or commerce, nor provoke another to anger, nor to revenge itself, if by forgiving an injury a good result in the future may be hoped for—in short, that, so far as is possible, each nation should live peaceably with all the others. How greatly does the preceding table condemn the nations of Christendom, both as to their internal and external behaviour!

Lastly, if we enquire how the Church behaves in respect of money matters, we shall find several acts of gross misconduct prevalent in one or other of its great branches, shewing that worldly-mindedness pollutes the house of God, as if it were a den of thieves. That this language is not too hard, observe what the Scripture says.

From the first, God reserved to Himself one tenth part of all that He should bestow upon men, to be dedicated to his service, in acknowledgment that all men had was of God's free gift. When Israel was unfaithful concerning this duty to God, He caused his prophet thus to speak to them:—*Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.*—Mal. iii. 7. If a covenanted people, who were but the literal Israel, were thus condemned for keeping back the Lord's tithes, and cursed for it, what shall be said and done to the covenanted people who, in Christ Jesus, are brought nearer unto God as the spiritual Israel? Christians are not taught to pay tithes unto God, and of course do not render them; but the duty stands in God's will, and not in man's pleasure, concerning it, as will be discovered in the day when He shall scatter the refuge of lies. Some, indeed, justify their neglect by pretending that the law of tithes was a law only for the Jews, and therefore that the threat contained in the prophet's words will not touch

them. But this is to add insult to injury, for all Christians can take the words spoken to and of the Jews in the first place, and claim them as spoken to and of themselves, when it suits them—e.g., the Romanist, when wishing to prove that his Church is indestructible, and that her enemies shall perish, can quote fluently the glorious promises concerning Jerusalem and Zion; so also Protestants, when justifying the proceedings of their forefathers at the Reformation, can quote fluently, as if belonging to themselves, the promises concerning the Jews' deliverance from Babylon, and the record of its fulfilment. If, then, they apply not to themselves such Scriptures also as the law of tithes, and the rebukes for non-obedience thereto, are they not dealing partially with the written Word—using it in a selfish spirit to make profit out of it? Some, again, say—Oh! but Christians fulfil this law—see tithes paid from lands in all Christendom. Yes, some portion of tithe is rendered from land—not fully, as to amount, nor truly, as to the Lord; but sufficient to be a testimony against Christendom of a truth once received, but now, through worldly-mindedness, neglected.

Again, as to tithes paid, together with other Church revenues, how are they appropriated? Is the Church in this matter found to be walking in the beauty of honesty, employing the Master's revenues wisely in his service, in measures that must be well pleasing to Him? To a large extent quite the contrary. Church funds have been most chiefly employed in uplifting the Church into the position of a worldly institution: supporting hosts of humble dependents, who were content to vegetate more or less in idleness—so obtaining influence in the world; and enriching its chief ecclesiastics, who, while professing self-denial, indulged, without restraint, in the pomps and vanities of the world, and every lust of the flesh—so acquiring greatness in the eyes of the fleshly multitude. We do not need to go back to the doings of men in the dark ages for illustrations of the profaneness with which rulers will intermeddle with the appointment of Church officers, and the recklessness with which bishops, and other beneficed men, will deal with Church revenues. Our own country, which we, probably not unjustly, esteem to be less evil than other parts of Christendom,

in modern times supplies examples of audacity in iniquity, at which the openly profane would wonder, and by which common rogues would confess themselves to be outdone. As an illustration of this, may be here given the following quotation from an article in the *London Review*, 30th December 1865, on "The Church of England from 1800 to 1830":—

"In the last generation, the chief claim to Church preferment consisted in being allied either to some noble family, or to a politician possessing influence with Government. The selfish greed, the insolent nepotism, and the unscrupulous jobbing of many of these men in holy orders, now almost passes our belief. Not only were their incomes enormous, but their patronage, which was enormous, was dispensed with the grossest favouritism, without the slightest regard either to learning, piety, or earnestness in the cause of Christianity. They set decency and public opinion at defiance, when livings and pluralities could be heaped upon their children and relatives. For example, the acknowledged income of one Bishop, who had been tutor to a nobleman, was £27,000, enough, it might be assumed, to have afforded a provision for his family, yet he gave one son six preferments, with £4,500 a year; to another six, worth £4,000 a year; to a son-in-law three, worth £3,700 a year. The total yearly amount clutched out of the Church revenues by this family exceeded £39,942. Let no one imagine, from the excessive remuneration paid to this Bishop and his family for their services, that this small diocese became a model of episcopal government. Nothing could surpass the negligence evinced in regard to the welfare of the Church during the time that this prelate enjoyed the episcopate. For several generations before his time the diocese appears to have been infamously managed; but under his spiritual sway levity and misrule reached a climax, as the following comparison between the state of affairs in the diocese in 1728 and 1813 will shew:—

	Livings.	Resident Incumbents.	Population.	Income.
1728,.....	140	70	59,944	£12,719
1813,.....	140	45	82,176	£61,474

In every other department of the Church establishment, the grossest abuses and corruptions existed. Did the Bishops do

battle for the interests of the Church? On the contrary, they often positively connived at the wrong-doing and misconduct of their clergy. Not only were the "absent-without-leave clergy" permitted by their suffragans to go where they pleased, and do as they liked, but so trifling was the offence considered, that when efforts were made by a layman to bring about a reformation, and put the law in force, the Legislature interferred for the protection of these innocent and persecuted pastors. In the year 1811, a Mr Wright commenced action against 200 clergymen, under the Act 43rd of George III., which obliges all incumbents to reside on their benefices, unless leave to absent themselves had been obtained from their suffragans. The penalties for violating this Act varied from one-third to three-fourths of the annual value of the living, recoverable by action for debt by any one suing for the amount. To prevent this, a Bill was brought into the House of Commons on the 17th of November 1813, for the purpose of staying proceedings against the clergy for violation of the Act. After considerable opposition, the Bill passed the Commons, but it passed through the House of Lords with only one dissentient voice, and of course received the Royal assent. Mr Wright, the plaintiff in the action, said:—'On examination, I found on 10,801 benefices only 4,400 resident incumbents, and only 1,522 curates employed to fill up the vacancies.' One great reason given for stopping by Act of Parliament the suits instituted by Mr Wright was, that the subject having been ventilated in Parliament, there could be little doubt that the right rev. prelates would take care that abuses from non-residing should not again occur. This favourable anticipation was not realized, for, in a Parliamentary return published in 1827, it appeared that out of 10,533 benefices in England and Wales, 4,413 had resident and 6,120 non-resident incumbents. How many of these were absent without leave is not shewn."

It will be objected, indeed, by some, that though this evil may be common in established Churches, the many Protestant sects not in connection with the State are free from it. This is true; but then they underlie the charge of non-payment of tithes, and with having substituted for the appointed mode of raising a Church revenue, adequate for the

support of a suitable staff of clergy, one of their own, which, besides being altogether inefficient, involves, for the most part, the paying of pew rents, which ever has, and ever will, whatever may be said to the contrary, beget and sustain the notion of a right to attend the Church services because of such payment, and not simply because of their being baptized into Christ.

The raising of a sufficient revenue, and the using of it honestly, is a duty incumbent on the Church—clergy and laity together—and the laymen who neglect to contribute their proper share of it, and the ecclesiastics who accept portions of it without rendering full service in return, will doubtless fall into condemnation for their unrighteousness.

Another immorality prevailing throughout the Church is the lack of loving compassion for the poor brethren, so that they are not, in the Lord's name, cared for by Deacons supplied with the means out of the Lord's treasury, well filled from the offerings of the faithful. True deaconship having ceased to be manifested in the Church, the proper caring for the poor cannot be accomplished. It may be urged that, in the lands where the Greek and Latin communions prevail, vast sums of money are distributed among the poor. If it were said among the idle and the poor, the statement would be true; but this mistake is there: the sums are not offered to the Lord out of love to Him and his poor, but given under a notion of thereby obtaining remission of sin; and they are not distributed by men full of the Holy Ghost and wisdom in such matters—able to discern between idleness and inability to work—but so dispensed as to encourage herds of lazy men to depend, under various pretences, on such funds, and to tempt the really poor to remain more necessitous than they might be, for the purpose of keeping up their claim thereon—herds of noisy petitioners, importunate to the extent of becoming a nuisance, infesting the streets, the churches, and the very steps of the altars, testify to the neglect of the poor, who ought not to need to become beggars. It will be pleaded on behalf of Protestant countries that there the State undertakes the care of the poor, levying what is needed for their support from the

wealthier classes. But the State has stept in, and undertaken a work which, in Christian lands, does not belong to it, simply because the Church had ceased to fulfil this work of love, as in duty bound to do, by its Deacons. The fact of the Church not having a deaconship taking charge of the poor is an indisputable proof that Church ordinances have, as to this matter, failed—in other words, that love for the brethren having died out in the Church, its agents are unnecessary.

Were we to proceed and consider the state of Christian society as to the fulfilment of other moral duties, we should find that, with respect to these also, it has been equally unfaithful. If, then, Christendom, whether considered individually, nationally, or ecclesiastically, is found to have so much failed in yielding obedience to the command to love God and man as to yield but a most imperfect, and that an heartless, fulfilment of the Ten Commandments, surely it must be admitted that it is, taken as a whole, in an immoral state, and consequently that there is need, since the ordinances which exist have failed to prevent this evil, that a ministry in the spirit and power of Elijah be raised up to reform it.

2d. The condition of the Church Catholic as to organization, and more especially as to the fundamental principle thereof —Unity—proves the need of an Elijah ministry.

This is so large a subject that, in spite of an intention to restrict our observations to the fundamental principle—Unity springing from love—it is requisite, for the sake of clearness, to divide this section into five sub-sections, viz.—

—§ a. The Church's condition as to loving Unity between its two portions—that sleeping in the Lord, and that awake on the earth.

—§ b. The Church's condition as to loving Unity between the members on the earth.

—§ c. The Church's condition as to loving Unity in her Eastern Branch.

—§ d. The Church's condition as to loving Unity in her Western Branch.

—§ e. The Church's condition as to loving Unity in her Protestant Branch.

§ a. The Church's condition as to loving Unity between its two portions—that sleeping in the Lord, and that awake on the earth.

All who have been baptized in the name of the Father, Son, and Holy Ghost are members of the mystical Body of Christ —whether they be evil or good members, weak or strong in the faith, ill or well instructed, lukewarm or zealous, they have all equally the calling of Christians upon them; all equally entitled to the privileges and responsible for the duties of that calling; all equally appointed to be judged as Christians, not as Jews, or as heathens. Being all baptized into one Body, they are members one of another, and if, as in duty bound, and as their welfare here and hereafter requires, they love the Head and abide under the shelter of His headship, they will, as a necessary consequence, not as a separate attainment, love one another and rejoice in the communion of saints.

Now, the Church Catholic is at present outwardly, but not spiritually, divided by God's providence into two great portions: those who have departed this life and are sleeping in Christ, waiting and longing for the day when they shall attain to a glorious resurrection, and be made partakers of the translation of the saints; and those who abide to contend for the Faith once delivered to the saints, and to hasten, by their hastening unto, the Coming of the Lord, in good hope of being accounted worthy to stand before Him in the day of His appearing. It is with the condition of the latter part of the Church only that we have here to do, and the question for consideration is, How does it behave itself towards those other members? Does it value its appointed oneness with them? Does it esteem their faith and hope in the promises of God as strengthening its own? Does it bear their burden who long earnestly for the restoration of their bodies, and rejoice in the communion of saints? No! It behaves schismatically towards them. Portions, indeed, of the Church on earth are taught to pay idolatrous honour to some few individuals among our brethren the saints who have gone before (and to certain pretended persons whom their rulersprofess to have made saints of), but with respect to the rest of the saints departed this life, neither

those portions nor the rest of the Church on earth are accustomed to cherish the memory of them with fervour, and to long for the time when, being congregated together with them, the perfected Church shall rejoice in the personal presence of Christ for ever and ever. There is, therefore, a grievous schism in the Body of Christ, as real as that caused by death in the families of mere natural men who have not been lifted up into the supernatural position of being one with the Man at the right hand of power on high. Disunion among the members of the one Body meets us on the threshold of our enquiry, indicating the need of an Elijah ministry to turn the hearts of the children to their fathers—in that lesser sense in which the prophecy of Malachi was understood by some of the ancient divines.

§ b. The Church's condition as to loving Unity between the members on the earth.

The Church being a numerous company of persons given by the Father to the Son to be a Mystical Body, by which He, the High Priest in the heavens, might work his works in the earth, had an organization appointed to it of God, by means of which the many members co-operating, as in a man's natural body, they might be capable of collectively manifesting the will of Christ concerning the accomplishment of the purpose of God in the earth. This can be proved from Scripture; and man's common sense, when not warped by prejudice, tells him it must have been so, if it be true that the Church is the Body of Christ. For what mechanic fashions the various parts of a complicated machine, and then without framing them together expects them to execute the intended work—procuring him a just reward of profit and praise for his skill and perseverance? If they be the parts of a clock, will any one expect them, while not united into one mechanism, to mark the time and chime the hours? No; in things pertaining to this world the children of God are wiser than in spiritual things. So, with respect to the Church, if its parts be not all joined together properly, piece to its piece, it cannot accomplish the work for which it is set, and which is as to its extent so vast, as to its nature so greatly beyond the natural will and power of man

to fulfil. Without then entering into the particulars of the organization of the Church (for this has to be done in a subsequent part, from whence the intelligent reader may draw many more confirmations of the proposition of the present section), which would afford a great variety of proof of the need of a reformation of its present condition, it is sufficient, for our argument, if it is shewn that loving Unity does not exist, and that its absence is not generally repented of and mourned over—for this ought to produce a conviction that a ministry of restoration is absolutely required to save the Church from utter failure in its calling.

How, then, stands the fact as to Unity in the part of the Church which is on earth? Here schism has done its work in rending the one company into three portions, well-known openly recognised parties—the Greek, the Roman, and the Protestant confederacies. The separation has been so bitter, and so long enduring, as to be inveterate, and the consequence is that each section reviles the other two as being schismatical—thinking thereby to push off all responsibility for the evil from itself and affix it to the others; each section denies the Christian standing of the other two—thinking thereby to prove that itself is the Church to the exclusion of the others; each section thanks God that it is not as the other two—falsely flattering itself that it is blameless while neglecting to fulfil its brotherly duties to the others, and that it can become complete without their assistance.

The inveterate reality of the schism is well exemplified by Döllinger's remarks on the futility of men's attempts to reconcile and reunite opposing branches of the Church. The following are a few sentences from pp. 12–19:—

"1. The re-union of the [Roman] Catholic and Protestant Confessions in Germany would, if it were now, or a short time hence, effected, be, in a religious, political, and social sense, a most salutary circumstance, both for Germany and Europe.

"2. There is not the smallest probability that this union can be immediately carried into effect.

"3. It is not possible at present, first, because the greater, more active, and more influential portion of German Protestants do not desire it, for political or religious reasons, in any form, or under any practicable conditions.

"4. It is impossible, secondly, because negotiations concerning the mode and the conditions of Union can no longer be carried on. For this purpose plenipotentiaries on both sides are required; and these only the [Roman] Catholic Church is able to appoint, by virtue of her ecclesiastical organization—not so the Protestants.

"6. To take the Holy Scriptures as a common basis, upon which Catholics and Protestants should make the attempt to come to an understanding, would be purely illusory; for,
—Primarily, so long as there have been Christians they never by such means came to be unanimous. A striking example of this is the dispute upon the Eucharistal consecration between the Lutherans and Reformers (Calvinists), which—after countless colloquies, and thousands of books published for three hundred years—has never progressed a single step.
—Secondly, the great advances that have undoubtedly been made, within the last thirty years, in expositions of the Bible, have in no way produced, on the Protestant side, a larger amount of faith or unity in doctrine—so far from that, the very contrary is perceivable.

"12. Upon the day when, on both sides, the conviction shall arise, vivid and strong, that Christ really desires the unity of His Church . . . four-fifths of the traditional polemics of Protestants against the [Roman] Catholic Church will, with one blow, be cast aside, like chaff and rubbish.

"13. On that day, also, much will be changed on the [Roman] Catholic side. . . . Warned by the words of the Epistle to the Romans (xiv. 13), they will be more careful than heretofore to give to their separated brethren no scandal, no grounds of accusation against the [Roman] Church. In popular instruction and in religious life they will accordingly make the great truths of salvation the centre of all their teaching: they will not treat secondary things in life and doctrine as though they were of the first importance, but, on the contrary, they will keep alive in the people the consciousness that such things are but means to an end, and are only of inferior consequence and subsidiary value."

If this be so, if the one Church of Christ has dared to divide herself into three hostile parties, in defiance of the

Lord's last intercessory prayer for her on earth, in spite of its putting a stop to all catholic work, and in antagonism to the dictates of Christian love, there is little necessity for additional proof of the need of an Elijah ministry, *to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord*, yet it may be good to pursue the enquiry as to Unity and the other points proposed, in respect to these three great branches of the Church.

The proportion in which the Christian world is divided among these branches is supposed to be as follows:—The Greek Church 100 millions, the Roman Church 150 millions, and the Protestant Churches 100 millions. It may not be out of place here to call to mind a remarkable fact observed by those engaged in studying the races of men in Europe, and which is brought out vividly to the eye by two maps in Johnston's Physical Atlas; one of these being coloured ethnologically, the other ecclesiastically, on comparing them, it is found that the colours in the former, intended to mark the position of the Sclavonian, Celtic, and Teutonic races, correspond very largely as to extent and locality with the colours in the latter intended to indicate the districts inhabited by the adherents of the Greek, Latin, and Protestant Churches respectively. If this is correct, it would imply that in each of the three races the natural gifts and feelings which incline its members to a certain uniformity in their religious sentiments, are too strong for and resist the full efficacy of Christian gifts and feelings which ought to be paramount and effect in them catholicity of sentiment—so that the measure of unity existing within each of the three great divisions of the Church, is at least as much a natural and fleshy as a supernatural and spiritual Unity. For those who feel induced to meditate on this curious circumstance, it may be useful to call to mind that books on geography speak thus of the character and territories of these races.

The people of Europe are divided chiefly into three great races, which differ to a very marked degree in language, political situation, and habits of life. These are the Sclavonic, the Celtic, and the Teutonic.

—The Sclavonic race covers a great part of Europe, since it occupies the whole of the eastern plain, bordering on Asia, which it resembles. The people have a similar resemblance to those of that continent, and were considered almost beyond the social and political pale of Europe till within the last half century. The Sclavonians are, in both respects, less improved than other Europeans. They have only some infant forms of art and literature, which have sprung up from the imitation of those of the eastern nations. They are generally subject to absolute monarchy, and the greater part of them are only beginning to emerge from the degrading condition of serfdom. All the habits of life which connect them with polished society have been recently and studiously imported from the west, and are still intermingled with deep remnants of barbarism. Yet they are a brave, enterprising, and persevering race, and have established themselves as a ruling and conquering people, in reference to all the contiguous nations of Europe and Asia. The majority profess that form of Christianity acknowledged by the Greek Church.

—The Celtic race (which is sometimes denominated, on rather slender grounds, the Roman race), inhabiting France, Italy, Spain, Ireland, and the Highlands of Scotland, is gifted with more imagination and a higher degree of organic sensibility than the other two; and is therefore more inventive, impulsive, and for short efforts more energetic, but it is less persevering.

—The Teutonic race occupies the centre and north of Europe; besides Germany, its original seat, it has filled the greater part of Scandinavia, the Netherlands, and Great Britain. The Teutonic people generally are brave, hardy, intelligent, and industrious, though somewhat blunt and unpolished. They have less imagination than the southern nations, are more addicted to pursuits that exercise the understanding, are more thoughtful and serious, and hence all the sciences, and the arts, both useful and ornamental, have been carried among them to the highest perfection; yet they are accused of wanting some of the graces and agrémens which embellish the courts and fashionable circles of the south, by whom they are treated as semi-bar-

barous. A great majority of the Teutonic nations are Protestants; and that enlightened profession is in a great measure confined to them, and to the nations in the other parts of the world which have sprung from them.

On this, as on many other points, Döllinger has written some able remarks—probably without perceiving whereunto they tended. The following are a few sentences from a passage in pp. 32–34:—"Nationalities are certainly not the products of accident; they are not the children of a blindly-ruling force of nature. On the contrary, in the great world-plan of Divine Providence, every distinct people have their own peculiar problem to solve, their own assigned mission to fulfil. . . . The suppression of a nationality, or of a manifestation of its existence within its natural and legitimate limits, is a crime against the order decreed by God, and which sooner or later brings its own punishment. Higher, however, than associated nationalities, stands the community which unites the multiplicity of nationalities into one God-connected totality, which binds them together in one brotherly relation, and forms them into one great peoples' family, the community that does this is—the Church of Christ. . . . It must therefore, in its views, in its institutions, and in its customs, bear no peculiar national colour. It must neither be prominently German, nor Italian, nor French, nor English, nor to any of these nations shew a preference; and still less must it desire to impress upon any one people the stamp of a foreign nationality. . . The Church enters into every nationality, purifies it, and only overcomes it when assimilating it to itself. The Church overcomes it when it struggles against excrescences upon national character, and when it removes from the popular traits whatever had previously been intractable."

Substituting in this passage the term races for the words nationalities and nations, it follows that, if either Eastern Catholicism, or Western Catholicism, or Protestantism, had been the pure system of the Church Catholic, it should have suited equally, and kept equally in its communion, the hearts of all the three great races of men with which Europe has been peopled; and that, as each of these three great systems

finds more congenial reception in one of these three races than the other two, it must have some good in it which is lacking in the others—proving that not one of them is truly catholic.

§ c. The Church's condition as to loving Unity in her Eastern Branch.

From the notes on the history of this great branch of the Church, which calls itself the Holy Eastern Church, given in pages 362 to 373, and especially from the extracts given pp. 368–372, it must necessarily be inferred that its condition is such as to greatly need an Elijah ministry to be sent to it, unless, which no one professes, this has already come and accomplished the required reformation. Yet it may be good to bring out the truth respecting the lack of unity somewhat more explicitly.

If the supposed fact respecting the adherence of each one of the three European races to some one of the three different Church systems, referred to at the end of the last sub-section, be real, and if the inference there drawn from that fact be correct, then whatever measure of unity there may be in this branch of the Church, it is, to a large extent, but race congeniality, and not spiritual union resulting from an abiding in Christ. The members of the Greek Church, we may assume, do not entertain Christian love towards all the baptized; but do they cherish it towards one another? If they be a body of Christians in a good condition, they will manifest this first of Christian graces by one of its outward signs, religious union.

What, then, respecting union is the state of the Greek Church? Although, from the phlegmatic nature of its members, its history is a monotonous one compared with that of the Latin or Protestant Church, it yet has had its changes, and is at present divided into the following parties:—

—1st. The Patriarchate of Constantinople, the original centre of the Eastern Church (and leader in the separation from the Western Church A.D. 867), ought to be still considered the head of the Greek Church, although its importance is now vastly diminished.

—2d. The Nestorian or Chaldean Church, which separated itself after the Council of Ephesus in 431. It existed at first chiefly in Persia, now near Mosul, where its Patriarch resides, and on the Malabar coast.

—The Syrian Jacobites, who separated themselves about 545, and were condemned by a Council in 680. They have a Patriarch resident in Antioch.

—The Egyptian Copts, under a Patriarch designated of Alexandria, but who resides in Cairo.

—The Ethiopian or Abyssinian Copts.

—The Armenian Church, which separated itself about 550, had to fly into Persia, and remained there a long time under a Catholicus, but is now located chiefly in Turcomania.

—The Russian Church, which was made independent of the Patriarch of Constantinople in 1588, and is now under the rule of the Holy Synod at Moscow, of which the Czar is the head.

—The Ibrainiki or Stravinertsi, nicknamed Raskolniki, who separated from the Church of Russia in 1562.

—The Duchobortzi, who separated from the Church of Russia in 1666.

The following remarks on the Russian Church by a recent observer, E. Grant Duff, in "Studies in European Politics, 1866," may be taken as no unfair description of the whole Eastern Church :—

"The reader must actually stand in the Kremlin and Troitza before he fully realizes what a mighty, although latent power, the Greek Church still is, and how great a part it may have to play in the drama of human history. Inert, abject, superstitious, full of abuses, it undoubtedly is. . . . And yet a form of religion which has supported its adherents under the successive deluges of misery which flowed over Russia during the middle ages, and in spite of the dull weight of wretchedness which has weighed on the Russian peasant almost up to the present hour, has made him so gentle, so enduring, so tolerant, must have some not inconsiderable merit. . . . The reforms necessary in the Russian Church are, alas! of a very rudimentary kind. Before any accommodation of its dogmas to the existing state of human knowledge can be hoped for, the great mass of the clergy must be

raised out of the state of abasement in which they now are. Some means of providing a decent subsistence for the secular clergy, who are obliged by the ecclesiastical law to incur the expense of a family, must be discovered. . . . The latter, when not in the exercise of their sacred offices, are thoroughly despised, and the contempt with which they are regarded reacts on their characters and lives. It is sad to think that even if the mighty improvements were carried out, to which we have alluded, the Russian priests would not be necessarily superior to some of those who are justly considered nuisances and obstructions in Western Europe; but, bad as things are in some other countries, there is in Russia a lower deep still, and as 'World-history goes on endlessly long,' it may be a hundred years before even these changes come to pass. . . . The question of the Dissidents is one of the gravest with which Russia has to deal. Stated in a sentence, it is this: There are some nine millions of subjects of the Czar who are for most purposes beyond the pale of the law. . . . There are two kinds of Dissidents, the Bespopowzi and the Popowzi; that is to say, the anti-hierarchical and the hierarchical: the first kind is divided into two classes—the 'sectories,' who have nothing in common with the Russian Church, and the 'schismatics,' who have kept its creed and traditions. This religious subdivision corresponds to a political subdivision. The wild sects who form the first subdivision are full of apocalyptic ideas. Not one of them cares the least for the Russia of to-day, and they all with one accord look to the East. . . . The schismatics, who admit the priesthood on principle, but, as a matter of fact, have no priests, have nothing in common with the preceding except their hatred to the Church and government of to-day, and these long for those of the long ago. . . . We come then to the nonconformists—the still hierarchical old believers—peaceable, laborious, well off; they disapprove of the Church as it is, and long for the times before Nicon; but they submit quietly to the State, are perfectly inoffensive, and conservative in their inclination." P. 96.

From an early age separations from the Church in the eastern parts of Christendom from time to time occurred, and some of these seceders remain unto this day; but, on the

whole, there is an outward semblance of union in the Eastern Church, for the differences between the Church of Constantinople and that of Russia are trifling, and have not led them to oppose or anathmatize one another. Yet, if the priests be, generally speaking, in such a degraded state, what must be that of the people; and it were a mere pretence of charity to profess a hope that the apparent union is a proof of Christian Unity. If, in Russia, where the Church lies helpless under the iron heel of the despotic will of the Emperor, there exist nine millions of souls in a state of separation from the national Church, little value can be put on the apathetic quiescence of its apparent members.

It may, therefore, be safely concluded that the spiritual organization, of which Unity is the fundamental principle, appointed to be inwrought in the Church by the life of Christ energizing its members, does not exist in the Eastern Branch of the Church except in the lowest possible degree, and that it is content with a dead uniformity in the place of a loving Unity, and consequently that there is great need of a ministry in the spirit and power of Elijah being sent to it.

§ d. The Church's condition as to loving Unity in the Western Branch.

From the notes on the history of this second great branch of the Church, which calls itself the Holy Roman Church, given in pages 374–430, and especially from the extracts given in pages 419–428, it must necessarily be inferred that its condition is such as to greatly need an Elijah ministry to be sent to it, unless, which no one professes, this has already come and accomplished the required reformation. Yet it may be good to bring out the truth respecting the lack of unity somewhat more explicitly.

If the supposed fact respecting the adherence of each one of the three European races to some one of the three different Church systems referred to at the end of sub-section § b. be real, and if the inference there drawn from that fact be correct, then whatever measure of unity there may be in this branch of the Church, it is, to a large extent, but race congeniality, and not spiritual union resulting from an abiding in Christ. The members of the Roman Church, we may assume, do not

entertain Christian love towards all the baptized; but do they cherish it towards one another?

The unity in faith and practice among her multitudes of members located all over the world is the boast of the Church of Rome. It is indeed wonderful, and if it were even to a moderate extent genuine Christian Union in the same mind and the same judgment, this volume would be written in vain. But is it Christian Unity that is manifested? Is it true that the great bulk of those professing to belong to the Roman Church love Christ, love his purpose, and his ways of accomplishing it, and hence love one another, each one his brother as well as he loves himself? Is it true that the bishops love one another, and love the priests over whom they are set? Is it true that the priests love one another, and the people for the welfare of whose souls they are appointed to watch? Is it true that the private members love one another, and love, honour, and obey those over them in the Lord? No one who has lived in a Roman Catholic country, or in proximity to Roman Catholics in a Protestant country, can believe such to be the case. To grapple with the instance, which those of a contrary opinion would be most ready to adduce in opposition to this statement, the vast sums of money and the great extent of labours bestowed on the poor—they are, as before observed, for the most part, when performed by Church officers, but the perfunctory accomplishment of duties without much pretence of love moving in the matter; and when performed by private individuals, they are but the prices paid for remission, now or hereafter, of the penalties supposed to be due because of sin—not the fruit of love to those distressed.

An extract from the book just quoted in reference to the Greek Church may be here given in confirmation of what has been said—it refers, indeed, to Spain only, but then its rulers having had bestowed on them by popes the title of Catholic Majesty, that country ought to be a favourable illustration of the Roman Catholic Church, of which in every land it would be impossible here to give descriptions, even if apt quotations from trustworthy observers were at hand.

"Some curious evidence with regard to this point is supplied by a book published in 1851, and entitled 'The Practical

Working of the Church in Spain.' Its authors (for more than one hand contributed to its pages) belong or belonged to that section of English Churchmen who talk of Dr Pusey as 'one whose words are priceless.' It may then readily be inferred that they went to the Peninsula expecting to see and hear much with which they could sympathize. They thought that they were entering a land of 'happy peasants, all holy monks, all holy priests, holy everybody;' and great, accordingly, was their consternation when they found ceremonies profaned, confession laughed at, and the clergy despised. In Malaga and Cadiz, in Seville and Cordova, through all south-eastern Spain, they beheld the old religion sinking into contempt. The priests candidly confessed that they had lost their hold over the middle class; or, to use their own peculiar diction, they said, 'If it was not for the poor, there would be no worship of God in the land.' . . . Our own impression is, that the form of Romanism which prevails in Spain is lower, and retains less of the real spirit of Christianity, than that which exists in any other Catholic country with which we are acquainted. Over the lower classes it still has a very considerable hold; but rather as a superstition than as a religion. On the other hand, the creed of the bulk of the men among the educated classes is pure indifferism, and probably in their hearts the majority of those who are opposed to religious toleration, oppose it in order that they may not have the trouble of settling what attitude they are to take up towards the religion of the State. At present they are Catholics, as a matter of course, just as they are Spaniards. If they could be anything else, they would be ashamed to profess belief in a system which they utterly despise." P. 54.

If in Spain the educated classes are far gone in infidelity, while the lower classes are sunk in superstition, and the clergy have fallen into contempt, and if zealous Spain may be taken as a specimen of Roman Catholic countries, then, in spite of an outward union, it must be concluded that little spiritual Unity exists among the members of the Western Branch of the Church; that they are not so abiding in Christ, and in communion with one another, as to be of one heart and one mind; that they are content with a dead uniformity in place of a loving unity; and that there is great need for

an Elijah ministry to revive in them the faith of their calling, and a fulfilment of this first duty of it.

§ e. The Church's condition as to loving Unity in her Protestant Branch.

From the notes on the history of this third great Branch of the Church given in pages 431–480, and especially from the extracts given in pages 449 and 475–478, it must necessarily be inferred that its condition is such as to greatly need an Elijah ministry to be sent to it, unless, which no one professes, this has already come and accomplished the required reformamation. Yet it may be good to bring out the truth respecting the lack of unity somewhat more explicitly.

If the supposed fact respecting the adherence of each one of the three European races to some one of the three different Church systems referred to at the end of sub-section § b. be real, and if the inference there drawn from that fact be correct, then whatever measure of unity there may be in this branch of the Church, it is, to a large extent, but race congeniality, and not spiritual union resulting from an abiding in Christ. The members of the Protestant branch, we may assume, do not entertain Christian love towards all the baptized; but do they cherish it towards one another?

The list of Protestant sects given at page 471, shewing their divisions and sub-divisions, proves that Unity does not exist among Protestants. But no proof is requisite, for although each of the other two great Branches of the Church profess to enjoy Unity (having a traditional notion that this is one of the notes of a true condition of the Church), the Protestant Branch does not even pretend to it. It is true that some of the defenders of Protestantism in general, such as Edgar (quoted at page 449), contend for a unity of doctrine at least; but, though a useful mask to put on in a contention with Roman Catholic controversialists, will it be admitted by the Protestant sects themselves? Is it not the boast of each that it differs, greatly for the better, from its neighbours—in doctrine as well as in ecclesiastical arrangements? The truth is, that however much at times in past days the Protestant sects may have combined together for common defence against attacks from the Roman Church, or however

much they may again confederate to form a common assault on that Church (as is often proposed), they are all filled, more or less, with malice, hatred, and uncharitableness towards one another. The spirit of the natural man lurking unsubdued in each sect, comes into manifestation continually in the words and actions of those who are the zealous ones therein. The High Church party in the Episcopal Churches embraces every opportunity of expressing its contempt of all other Protestant sects, by denying that their members are Christians at all, and by asserting that consequently they have no true ministration of word and sacrament among them. The High Church parties of the other sects (for each sect has a High Church party in it contending for the carrying out its sectarian views of truth to their utmost application—not seldom tending to wicked absurdities) retaliate, and join heartily in branding the Episcopal Churches with what to the former seems the sum of all iniquity, the charge of being unreformed branches of the Church of Rome. But, on the other hand, the remainder of the sects, if not quite as fierce or reckless in their language respecting one another, as they jointly are towards the Episcopal Churches, despise, dislike, and laugh at one another. The Presbyterian Churches look on the Independent Churches as unorganized communities, having their clergy theologically uneducated, and permitting their laity to be lawless; and the latter Churches regard the former as being only partially cleansed from the hierarchal enormity—clubs of men imitating the unlawful oppression of prelates, with less chance of their feeling any personal responsibility in the result of their actions.

There is therefore no room for dispute, as there might at first sight seem to be in respect to the Eastern Catholic and the Western Catholic Churches, about the measure of union existing in the Protestant Branches of the Church—openly and boastfully it is confessed that there is none. But there exists among the zealous churchmen of each sect a delusion which it is proper to expose. These allow that, whether it is a misfortune or not that there is no union between the different Protestant sects, at any rate there ought to be union between the members of each congregation, and be-

tween the congregations of each sect; and they suppose that each sect enjoys a good measure of spiritual union within itself. But this is not true! There is at the present day no sect or congregation which is not torn by dissensions tending to disruptions, and ending at least in separation of hearts. In each sect there are not only parties holding high, middle, or low views of the questions which lie at the foundation of the sect (because in each sect every succeeding generation modifies more or less the views of religious matters entertained by the founders of it); but, further, each sect, sometimes each party in a sect, is divided by differences of doctrinal views on fundamental points, such as the extent of the Atonement, the value of the Sacraments, and many others. To trace the effect of only the first of these: we hence come to have Calvinistic and Armenian Episcopalians, Presbyterians, Independents, Methodists, Baptists, &c., who, in general, sooner or later separate from one another, and this process is repeated in reference to other doctrines.

It is useless, therefore, to pursue further the enquiry after the existence of Unity—through the ranks of the Episcopal, Presbyterian, and Congregational Churches on the Continent, in Britain, and in America; but, in confirmation of what has been stated, two quotations from other works may be subjoined.

Ullman, in his Preface to "Reformers before the Reformation," writes:—

"The evangelical theology of the day is threatening on two sides to forsake the principles of the Reformers. One party, relinquishing the historical basis, and all that is positive, concrete, and vital in Christianity, have cast themselves wholly into the arms of Idealism, and that generally pantheistic. Another, adhering strictly to the positive, refuses to recognise it in any but a single strictly defined and fixed formula of Christianity, and are destitute of desire for advancement, and of the spirit of vital reform. . . . Probably many of our contemporaries are of opinion that we are now upon the eve of a new reformation, and I will not deny,—who, with the present signs of the time before his eyes, would be bold enough to deny?—that we are living in a period of transition highly

critical for the immediate future, and in many of its features strikingly akin to the 15th century. But whether the change that now awaits us be a reformation, and destined to accomplish for our age what that of Luther and Zwingli did for the 16th century, is a question few will venture to decide. All the reformatory measures we have yet heard of are much too negative and unhistorical, and contain too little to satisfy the deep craving of the intelligence and the religious sentiments to merit the name. A reformation is never a work of ruin, but involves only as much *de*struction as is unavoidable for *con*struction, and as the elements of the latter, constituting though it does the very heart and essence of the thing, are still wanting, the only course of safety I see is for every man who can, to cleave with conviction to the principles of the Reformers, and firm in their faith, and free in science, to build upon that ground conformably to the wants of the age."

The same writer who was before quoted in reference to the Greek and the Latin Church says respecting some of the Protestants on the Continent:—

"The waters of Dutch theology, which had been violently agitated by the storms of the sixteenth century, congealed in the first quarter of the seventeenth century into an orthodoxy as icy as that which about the same time overspread the North of Germany. In November 1618 the Synod of Dort assembled, after years of debate and trouble; and on the 29th May 1619 it rose, having condemned in toto the Armenian opinions. . . . In 1677 these disputes had become so fierce in Amsterdam, that the magistrates were obliged to interfere, and to force them to agree to a compromise, by which each party was to have a right to an equal number of representatives in the city pulpits. This happy device was imitated elsewhere; and when a third school came to add itself to the older factions, it took its place quite naturally by their side, and enjoyed its share of church accommodation. . . . As to the various sects in Holland which are not connected with the Reformed [Calvinist] Church, . . . the Protestants number amongst them Lutherans, who are largely recruited from Germany; Mennonites, the peaceable and well-to-do descendants of the once fierce Anabaptists;

Remonstrants, now less liberal than the Calvinist Church, from which they seceded; a few Moravians; and another large body of Dissenters who broke off from the Reformed [Calvinist] Church some thirty years ago, and belong to a deeper shade of Calvinism than even the most extreme section which remains within its pale, but are, as may be supposed, without social or intellectual importance." P. 298.

"The General Syond has just replied to some zealots who asked it to interfere after the good old persecuting fashion :— 'It is clear that the true source of the—in many respects—distressing and confused condition of our Church lies in scientific strife. In former centuries it was believed—though, as has been shewn by experience, unjustly—that the Reformed Church had the power of preserving a certain strictly defined and fenced-in doctrine through Church authority. This belief cannot be maintained any longer. The liberty of science, the public discussion about all the questions concerning philosophy and theology, render that authority powerless in the present. If, consequently, anything is to be done for the preservation of the Reformed [Calvinist] Church and its doctrine, that order may arise out of the confusion, it can, in our opinion, only be done through the above-mentioned means, and particularly through the last-mentioned—science.'" P. 315.

The only conclusion, therefore, we can come to with respect to the Protestant Church is the same as that regarding the Eastern and Western Branches of the Church—that as to true Christian Unity it does not exist, either in it as a whole, or in any of its sub-branches, nor even, in the full sense, in any of their congregations. If, therefore, Unity be the fruit of love, so that where that is not manifested this cannot exist, the condition of the Protestant Branch of the Church is such as to need greatly a revival, by a ministry coming in the spirit of Elijah, to turn the heart of the fathers to the children, and the heart of the children to their fathers.

3d. The condition of the Church Catholic as to faithfulness in the fulfilment of its services, proves the need of an Elijah ministry.

We state the proposition thus, for the purpose of keeping

in mind that it is of the Church Catholic only we are bound to speak in enforcing our argument, and that if the objection arises, as it must—But the Church is at present in such a divided state, that it is impossible to examine it as one whole body and say what its condition as to service is—then, that the objection proves our case. So that, in proceeding to consider the conditions, as to this point, of the three great branches of the Church, we do it as a useful superfluity of illustration of the need of an Elijah ministry, and not as a necessary confirmation of this conclusion.

The Church Catholic, then, being, so far as its ability to offer united service is concerned, as if not existing, let us pass on to consider how far its branches are endeavouring to fulfil its duties—for brevity sake restricting our attention to three of these, viz.:—The due fulfilment every Lord's day of a Catholic commemoration of the one, full, perfect, and sufficient sacrifice of Christ, and the offering up, morning and evening daily throughout the year, a Catholic Confession and a Catholic Intercession, founded on that act of commemoration. This examination must indeed be superfluous, if what has been contended for in the last section, that there does not exist the unity of love in any branch of the Church, be correct—but we waive the objection at present.

For distinctness sake, although it involves somewhat of repetition, we must, as before, divide the enquiry into three questions.

—§ a. Is the Eastern Branch striving with success to fulfil the duty of the Church Catholic in this matter?

—§ b. Is the Western Branch striving to do so?

—§ c. Is the Protestant Branch striving to do so?

§ a. Is the Eastern Branch striving with success to fulfil the duty of the Church Catholic in this matter?

We are not, in this country, very familiar with the liturgical work of the Greek Church, but the following is said to be a brief description of it, so far as concerns our present purpose. There is High Mass every Sunday, and several services of worship every day, consisting of many prayers, hymns, and recitative chaunts, all accompanied by many crossings—a service sometimes extended to several hours.

As catechising and preaching are seldom practised, the measure of religious knowledge among the laity is in general deplorable. Their part in the public worship is, first, to pronounce distinctly and fluently two words, "Gospodi pomilui," which mean, "God be merciful;" secondly, to make the sign of the cross on the breast a countless number of times; and, thirdly, to bow the head to the ground repeatedly.

Now, the High Mass is offered by the Bishop or Priest as a sacrifice on behalf of the orthodox (i.e., adherents of the Greek Church), whether quick or dead. It is not offered by the clergy and people together as representing at the time and place the whole Catholic Church; it is not offered as a commemoration of Christ's one, full, perfect, and sufficient sacrifice; and it is not offered for all men, though especially for those of the household of faith—not for the adherents of the Roman Branch, nor for those of the Protestant Branch of the Church (Lutherans they call them all), still less for the Jews, Mahomedans, and heathen. As to the daily services of worship—They are not offered with special reference to the Lord's day commemoration of the sacrifice of Christ; nor are they offered by clergy and laity together as representing the Church Catholic; nor is the confession of sin made on behalf of all men; nor are the prayers offered as an intercession for all men—not for Roman Catholics and Protestants, except perhaps that they may be converted from their alleged heresies and schisms to the orthodox Greek faith.

In all these points the services of the Eastern Branch of the Church fall miserably short of true Catholic work, and it stands in need of an Elijah ministry to quicken its conscience respecting the honourable duties imposed on the Church Catholic, of which it forms a part.

§ b. Is the Western Branch striving with success to fulfil the duty of the Church Catholic in this matter?

The liturgical labours of the Roman Church are, so far as the object of our enquiry is concerned, so like those of the Greek Church, that they may be held to be identical, and therefore that the same objections as were stated to those of the latter Church have to be repeated against those of the former.

The liturgical services are not fulfilled by the clergy and people together as representing the Church Catholic.
—High Mass is not a commemoration of the one, full, perfect, and sufficient sacrifice of Christ.
—It is not offered in a Catholic spirit for all the baptized equally, and also on behalf of all men.
—The other services of worship are not offered with pointed reference to the commemoration made of the death of Christ for all men.
—The acknowledgment of sin is not made in a Catholic spirit as a Confession for all the baptized equally, and also on behalf of all men.
—The prayers are not offered in a Catholic spirit as an Intercession for all the baptized equally, and also on behalf of all men.

Therefore, the conclusion is plain. That the service to God and men which ought to be rendered by the Church Catholic is not being fulfilled by the Roman Church: which is not even attempting Catholic work, whatever measure of labour it may be yielding (and this is its characteristic—Rev. ii. 19), and whatever measure of good it may be accomplishing. If so, the Western, like the Eastern Branch, stands in need of an Elijah ministry to quicken its conscience respecting the honourable duties imposed on the Church Catholic, of which it forms a part.

§ c. Is the Protestant Branch striving with success to fulfil the duty of the Church Catholic in this matter?

When we would proceed to consider this question a preliminary enquiry arises, which involves a sufficient answer to the main one, viz.:—With which of the sections of the Protestant Branch of the Church shall we commence our illustration of the lack of Catholic work? For it being subdivided into parties, suspecting, despising, and hating one another, these cannot be jointly effecting a good work for all Christians co-equally, and for all other men. But it may be good to pursue the investigation a little, and to review the Protestant Sects, with respect to this point, as arranged into the three bands of Episcopal, Presbyterian, and Independent Churches.

With respect to the Episcopal Churches it may be observed:

—Their congregations assemble to do a work by clergy and people together, and (in the Church of England daily, as the title and first rubric of the liturgy profess, "The book of Common Prayer"—"daily throughout the year"), yet the clergy and people are not taught, and therefore cannot meet in the faith of their representing at the time and place of their assembly the Catholic Church to the end of fulfilling her duty unto all men.

—They offer a commemoration of the sacrifice of Christ, but it is not a Catholic one—not offered for themselves and all the rest of the baptized equally, and on behalf of all men; and it is not offered pointedly every Lord's day as the foundation and centre of all the Church services of the week.

—They make confession of sin (the Church of England morning and evening daily, assuming here for charity sake that it acts up to its profession), but it is not a Catholic Confession—for themselves and all the rest of the baptized equally, and on behalf of all men.

—They offer up many prayers (the Church of England morning and evening daily—assuming its consistency), but these do not form a Catholic Intercession for themselves and all the rest of the baptized equally, and for all men.

With respect to the Presbyterian and Independent Churches (for they differ so little as to this matter that they may be taken together), it may be observed:

—Their congregations assemble more to attend on the clergy working than to join them in a common work—and this not daily, but, generally speaking, on the Lord's day only. But neither clergy nor people feel the responsibility of assembling as representatives before God, in that place and at that time, of the Church Catholic, to the end of fulfilling her duty unto all men.

—They meet to profess their own remembrance of, and to express their own thanks for the sacrifice of Christ, but scarcely to commemorate it, and what they do is not a catholic act performed for themselves and all the rest of the baptized equally, and on behalf of all men. Further, the acknow-

ledgment they make to God is commonly, in Presbyterian Churches at least, twice a year only, and is not the ground work of their other Church services.

—They make (whether clergy or congregations is not very clear) confession of sin at their Sunday services—including, perhaps, those of the sect to which they belong as well as their own; but if the sins of other Christians are referred to, it is as a separate matter, and in words that indicate plainly the same thoughts which the Pharisee boldly expressed when he said, "*I thank thee that I am not as other men, nor even as this publican*—which is no confession at all, but simply the becoming accusers of the brethren. They therefore do not offer, not even on one day in the week, a Catholic Confession for themselves and all the rest of the baptized equally, and on behalf of all men.

—They offer up many prayers on the Lord's day; but these do not amount to a Catholic Intercession for themselves and all the rest of the baptized equally, and on behalf of all men.

After considering these points, the only fair conclusion that can be come to is, that our proposition is correct. The condition of the Church Catholic, when examined in its three great Branches, as to the fulfilment of her liturgical work, is such as proves there is great need of a ministry, in the power and spirit of Elijah, to lead them to contrition, reconciliation, and joint amendment of service.

4th. The condition of the Church as to cherishing the hope set before her—the Coming of the Lord to her as her Bridegroom—proves the need of an Elijah ministry.

The declaration made concerning the Christian Church was, that the gates of hell (hades) should not prevail against it. That is, that although her members tasted of death, their bodies should not for ever be holden of it; but, at an appointed time, should triumph over it, being raised incorruptible through a glorious resurrection. The further promise made to the Church was, that she should not have to fight the battle of the Lord in the earth for ever, contending for the faith delivered to her, but that at an appointed time the Lord would come, and take her to Himself, that where He is

she might be also. The hope set before the Church was, not that her members should go to glory and obtain their reward as disembodied spirits, one by one as they departed; but that she, as one company (her sleeping members being raised incorruptible, and her waking members being changed into the like glorious condition), should be caught up to meet the Lord in the air in the day of His coming—which, it is revealed, shall be to her as her bridegroom, when she, as the bride, has made herself ready. Our proposition implies that the Church Catholic has lost the faith of these things, and the hope specially set before her. If it is true that the Church Catholic has become so divided as to have, in the full sense, no communion of saints in the promises made to them, no further proof of this statement is actually requisite. But waiving this point, we proceed to enquire whether in all, or in any one of the three great Branches of the Church, there is a rejoicing in the hope appointed to her.

In all the Branches of the Church the only hope that is universally sought to be quickened and to be maintained by the word of preaching is a personal hope of salvation—limited, if not in intention, at least in reality, to escape from condemnation and entrance into heaven. In each of the Branches a few more zealously sectarian of the clergy try to raise a hope, and a few more zealously sectarian of the laity profess the hope, that some time, sooner or later, but probably many generations after them, their Branch of the Church will either convert and swallow up the other two Branches, or else be able to prevail with the strong hand of power to put down and eradicate from the earth the other two Branches. But neither of these hopes is the hope set before the Church—the former is indeed preparatory to and included in it, but the latter is altogether alien to it.

In no divinity class in any of the Branches of the Church is this Hope taught as the appointed source from whence comfort may be drawn by pastors visiting the afflicted of their flock, or the Church in cumulo be encouraged in the days of sore trial; in no theological manual or Christian Institutes, put into the hands of clerical students, is this Hope to be found prominently set forth as one of importance.

The conclusion then is irresistible that the Church

Catholic has allowed the hope appointed to her for her comfort to fade from her view—one reason doubtless of her condition as to morality above elucidated, for it is written: *He that hath this hope purifieth himself even as He is pure.*

If, then, the Church has forgotten to know herself to be called to be the Bride of the Lamb, if she has ceased to seek to make herself ready, if she cares not to be on the outlook for her Lord, and to invite Him who said, *Lo, I come quickly*, saying—*Even so come, Lord Jesus*, assuredly there is need of an Elijah ministry to arouse her out of her drowsy condition, lest that day overtake her at unawares, and she be left to have her portion with the hypocrites. Matt. xxiv. 51.

5th. The acknowledgment by politicians of the unbidden changes creeping on in civil society, and their forebodings that these tend to evil; and the lamentations of pious men over the state of the Church, and their aspirations after something better, prove the need of an Elijah ministry to the Church.

In illustration of this proposition, extracts from books are here given, printed in the order of their dates. Passages suitable for this purpose are to be found in almost every religious book, and are met with continually in the current literature of the day. The following collection, made under adverse circumstances (while the author was labouring under a painful disease), is not the best that might be gathered by diligence in a well-stocked library, but may be sufficient to remind the reader of the sort of paragraphs he must have frequently perused in the writings of thoughtful men.

Enquiry why Spiritual Gifts are not manifested in the Church.—Extract from St. Chrysostom's Homily on 1st Cor. xii., A.D. 400:—"*Now concerning spiritual gifts, brethren, I would not have you ignorant.* This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to, and by their cessation, being such as then used to occur, but now no longer take place. And why do they not happen now? Why look now, the cause, too, of the obscurity hath produced us again another question, namely, Why did they then happen, and now do so no more?"

Mournings over Religious Strifes.—Extract from "Certain Sermons or Homilies" of the Church of England, 1547:—"This day, good Christian people, shall be declared unto you, the unprofitableness and shameful unhonesty of contention, strife, and debate. . . . This contention and strife was in St. Paul's time among the Corinthians, and is at this time among us Englishmen. Far too many there be, which, upon the ale-benches, or other places, delight to set forth certain questions, not so much pertaining to edification as to vain glory, and the shewing forth of their cunning, and so unsoberly to reason and dispute, that, when neither part will give place to other, they fall to chiding and contention, and sometimes from hot words to further inconvenience. St. Paul could not abide to hear among the Corinthians these words of discord or dissension, *I hold of Paul, I of Cephas, and I of Apollo:* what would he then say, if he heard these words of contention, which be now almost in every man's mouth? He is a Pharisee, he is a gospeller, he is of the new sort, he is of the old faith, he is a new-broached brother, he is a good Catholic father, he is a Papist, he is an heretic. O how the Church is divided! O how the cities be cut and mangled! Oh how the coat of Christ, that was without seam, is all rent and torn! O body mystical of Christ, where is that holy and happy unity, out of which whosoever is, he is not in Christ?"

Aspirations of the Church of England.—Under Edward VI., in 1549, the following prayers were framed or adopted, and are used to this day. The note prefixed to each prayer, pointing out what is implied in it, is not meant to assert that the pious men who compiled the Prayer Book intellectually perceived the full import of the words which they were led of God to adopt; but they must have had some measure of sympathy with the sentiments expressed, or they would not have proposed them for utterance by the Church:—

1. A continual Communion Collect—implying that the Church believed there were blessings to be had which she had not yet obtained, and was conscious that there might be others of which she was yet ignorant:—"Almighty

God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen."

2. The Collect for the third Sunday in Advent—implying that the Church felt the need of and entertained the hope of a special work of preparation for the coming of the Lord: —"O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare thy way before Thee, grant that the Ministers and Stewards of Thy mysteries [the Bible expression no doubt here meant to be quoted is—*The Ministers of Christ and Stewards of the mysteries of God*, 1 Cor. iv. 1], may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen."

3. The Collect for the fourth Sunday in Advent—implying a desire for fuller spiritual help than the Church then had: —"O Lord, raise up (we pray Thee) Thy power and come among us, and with great might succour us; that whereas, through our sins and disobedience, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord; to whom with Thee and the Holy Ghost, be honour and glory, world without end. Amen."

4. The Collect for the day of St. Barnabas the apostle (called of the Holy Ghost through the prophet in the Church to be an apostle)—implying that without such gifts as Barnabas had, and all others, the Church is destitute:— "O Lord God Almighty, who didst endue thy holy apostle Barnabas with singular gifts of the Holy Ghost, leave us not, we beseeeh thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thine honour and glory, through Jesus Christ our Lord. Amen."

The enduring vitality of the written Word.—Calvin's prayer at the conclusion of his Lectures on the Minor Prophets, at the end of Malachi, A.D. 1559:—"Grant, Almighty God, that as nothing is omitted by Thee to help us onward in the course of our faith, and as our sloth is such that we hardly advance one step though stimulated by Thee—O grant that we may strive to profit more by the various helps which thou hast provided for us, so that the Law, the Prophets, the voice of John the Baptist, and especially the doctrine of thine only begotten Son, may more fully awaken us, that we may not only hasten to Him, but also proceed constantly in our course, and persevere in it until we shall at length obtain the victory and the crown of our calling, as Thou hast promised an eternal inheritance in heaven to all who faint not but wait for the coming of the great Redeemer. Amen."

Discernment that the Church must be reformed according to the original pattern shewn to Moses in the Mount.—The first Book of Discipline of the Kirk of Scotland, framed in 1560, had no regular title page; but in the edition published by Calderwood in 1621, he gave a title page, graced with the following text:—Exod. xxv. 9: *According to all that I shew thee, after the patterne of the Tabernacle, and the patterne of all the instruments thereof, even so shall ye make it.** It may be doubted whether he clearly discerned all that is implied in this text, when set up as a standard in the van of a Church reformation, but it would be unjust to suppose that he placed this portion of God's word there without any sense of its appropriateness. It may be safely assumed he was under an impress on his spirit, that if a true reformation of the Church, as to offering up worship, was to be truly effected, it must be by obeying God's revelation of His will in the matter—both as to the substance of the service and the rites and ceremonies by which it was to be effected. This act of Calderwood's, therefore, intimates in his innermost being (and doubtless in that of many others also) a spiritual reaching after a more perfect development of the suitable worship of Almighty God than was attained to at the Reformation.

* Knox's Hist. of Ref. in Scot. Ed. of Wodr. Soc., vol. II., p. 183, Note.

Groanings of the Church.—Extract from a book under this title, by Alvarus Pelagius, circ. 1350: "Our Church is full and over-full of altars, masses, and sacrifices, and therewith is, in the sacrifices, full of homicides, sacrileges, uncleannesses, and simonies, and other wickednesses, excommunications, and irregularities, to the very utmost. For at this day so many masses are said for gain, or custom, or complaisance, or to cover wickednesses, or for their own justification, that both among priests and people the holy Body of the Lord is now held cheap. And now through custom, or rather corruption, it has come to pass, that a mass, priced at three or four denars [one shilling], is bought and sold by a blind people and by wicked simoniacal priests."

Recognition of the possibility of the Lord's restoring Apostles.—Extract from "Calvin's Institutes," 1559: "In Eph. iv. 4–16, Paul shows that the ministry of men, which God employs in his government of the Church, is the principal bond which holds the faithful together in one body. He also indicates that the Church cannot be preserved in perfect safety unless it be supported by these means which God has been pleased to appoint for its preservation. . . . Thus is the restoration of the saints effected; thus is the body of Christ edified; thus we grow up unto Him who is our Head in all things, and are united to each other; thus we are all brought to the unity of Christ: if prophecy flourish among us, if we receive apostles, if we despise not the doctrine which is delivered to us. . . . Those who preside over the government of the Church, according to the institution of Christ, are made by Paul, first, 'apostles;' secondly, 'prophets;' thirdly, 'evangelists;' fourthly, 'pastors;' lastly, teachers. Of these, only the two last sustain an ordinary office in the Church; the others were such as the Lord raised up at the commencement of His Kingdom, and such as He still raises up on particular occasions when required by the necessity of the time. . . . Though I do not deny that ever since that period God has sometimes raised up apostles, or evangelists in their stead, as He has done in our own time. For there was a necessity for such persons to recover the Church from the defection of antichrist."

The divisions of the Church threaten its destruction.—Extract from the Rev. Richard Baxter's prayer, 1662: "Hasten, O my Saviour, the time of Thy return; send forth thine angels and let that dreadful joyful trumpet sound; delay not, lest the living give up their hopes; delay not, lest earth should grow like hell, and lest Thy Church by division be crumbled all to dust; delay not, lest the grave should boast of victory. O hasten that great resurrection day when Thy command shall go forth and none shall disobey, when the sea and earth shall yield up their hostages, and all that sleep shall awake, and the dead in Christ shall first arise, when the seed that thou sowedst corruptible shall come forth incorruptible, and the graves that received but rottenness, and retained but dust, shall return thee glorious stars and suns. Return, O Lord, how long! Oh! let Thy kingdom come. The desolate bride saith, Come! For thy Spirit within her saith, Come! The whole creation saith, Come! waiting to be delivered from the bondage of corruption. Thyself hath said—Surely I come quickly. Amen. Even so come, Lord Jesus!"

Contention for liberty to covet to Prophesy.—Extract from "The General Delusion of Christians, touching the way of God's revealing Himself to and by the Prophets," 1713: "The sum of all that has been thus insisted on amounts to this much; that the very learned, and even more pious among the Christians of our time, as well as others, have taken up for granted many tenets, opinions, and conclusions, touching the Spirit of prophecy, which are not warrantable; but, on the contrary, appear condemned by the very text of Scripture itself, and by the most pure ancient Fathers of the Church before Constantine. Therefore, appealing to these—both the more sure word of prophecy, and the more intelligent and uncorrupted times of Christianity—whilst we stand acquitted by them, we do not need to be ashamed of a confession of truth, though at a time when the world is under a deluge of ignorance therein, and the most unjustifiable prejudice against it. By the law and previous testimony of God, we are no longer therefore at liberty, without the heaviest load of Divine displeasure, to resist the Holy Ghost at any time, when He shall speak prophetically."

Prognostication that Indifferentism will prepare the way for Antichrist.—Extract from a letter of "Bishop Horsley's," under date 1800, published in the "British Magazine" in 1834: "The Church of God on earth will be greatly reduced, as we may well imagine, in its apparent numbers, in the times of Antichrist, by the open desertion of the powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration; which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity, by multiplying and encouraging sectaries. The pretended toleration will go far beyond a just toleration, even as it regards the different sects of Christians. For governments will pretend an indifference to all, and will give a protection in preference to none. All establishments will be laid aside. From the toleration of the most pestilent heresies they will proceed to the toleration of Mahometanism, Atheism, and at last to a positive persecution of the truth of Christianity. In these times the Truth of God will be reduced to the Holy Place, that is to the small number of real Christians who worship the Father in spirit and in truth, and regulate their doctrine and their worship, and their whole conduct, strictly by the word of God. The merely nominal Christians will all desert the profession of the truth when the powers of the world desert it. And this tragical event I take to be typified by the order to St. John to measure the Temple and the Altar, and leave the outer Court (national churches) to be trodden under foot by the Gentiles. The property of the clergy will be pillaged, the public worship insulted and villified by these deserters of the faith they once professed, who are not called apostates because they were always what they now appear to be, Gentiles. When this general desertion of the faith takes place, then will commence the sackcloth ministry of the Witnesses. . . . There will be nothing of splendour in the external appearance of these churches; they will have no support from governments, no honours, no emoluments, no immunities, no authority, but that which no earthly power can take away, which they derived from Him who commissioned them to be His witnesses."

Lamentation over the increase of irreligion.—Extract from a sermon "On the Present Crisis," by the Rev. Robert Hall, Fast-day, 19th October, 1803: "The traces of piety have been wearing out more and more from our conversation, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of Christianity have declined, infidelity has prevailed in their room. This, which is an age of revolution, has also produced a strange revolution in the method of viewing these subjects. The simplicity of our ancestors arranged these things in the following order:—Religion, comprehending the love, fear, and service of the Author of our being, they placed first; social morality, founded on its dictates, and confirmed by its sanctions, next; and the mere physical good of society they contemplated as subordinate to both. Every thing is now reversed. Religion is degraded from its pre-eminence into the mere handmaid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all."

Expectation of an outpouring of the Spirit, and the raising up of Apostles.—Extract from "Soirées de St Petersbourg," by De Maistre, 1809: "I know that Rôme cannot endure the Bible Society. However, she need not alarm herself too much. While the Bible Society itself will be ignorant of what she is really doing, she will not the less be doing for a future epoch exactly what the LXX. did, who no doubt were very ignorant of Christianity, and of the fate which was to attend the translation of the O. T. A fresh outpouring of the Holy Ghost being among things most reasonably looked for, it is necessary that the preachers with the new gift should be able to cite the Sacred Scriptures to all people. The Apostles are not translators—they have occupations widely different. But the Bible Society, the blind instrument of Providence, prepares these different versions, which the true Apostles (veritables envoyés) shall one day explain in virtue of a legitimate mission (whether of a new character, or as in primitive times, is of no importance), which will drive away infidelity from the city of God—and this it is that the terrible enemies of unity are working to establish."

Faith of strange deliverances from God for the Church.—Extract from Chateaubriand's "Itineraire de Paris a Jerusalem," 1813: "If any Roman of the court of Augustus passing near this subterraneous passage had cast his eyes on the twelve Jews who composed this sublime work (the first Creed), what contempt would he not have shewn for the superstitious flock! With what disdain he would have spoken of these first faithful men! And, for all that, they were about to overthrow the temples of this Roman, to extirpate the religion of his sires, to change the laws, political condition, morals, reason, and almost the very thoughts of men. Let us not despair, then, of the safety of the people—Christians groan at this day on the lukewarmness of faith—who knows whether God may not have planted in some unknown region the grain of mustard seed which is to multiply in the fields? Perhaps this very hope for our safety is under our eyes without arresting our attention! Perhaps to us it appears as absurd as ridiculous! But who would have believed in the folly of the cross!!"

Longings for Church extension foolishly attempted to be gratified on worldly principles.—Extract from a letter by the Rev. Dr Chalmers to W. Wilberforce, M.P., dated Glasgow, 9th Feb. 1818: "For instance, if Government were so far to countenance such speculations as to vest the individuals who came forward with funds for the erection of churches, and the maintenance of their clergy, with the right of nomination for a hundred years, after which the patronage might fall either to the Crown or to the Magistrates and Council, I have no doubt that in a very few years indeed we should see at least half-a-dozen of additional churches in this place, and that without any expense to Government at all. A great collateral advantage that I could anticipate for such an arrangement is this—a purer exercise of patronage. It is a great security for our getting a good evangelical clergyman when the patron is strongly interested in the popularity of his choice; and we cannot be too grateful when we think how wisely and mercifully God can bring about extension of his kingdom among men even out of the sordid elements of human interest and passion."

Hope of a revival of truth in Continental Protestant Churches.—Extract from "Ecclesiastical Chronology," by the Rev. J. E. Riddle, under date 1820: "In Germany, the credit of Rationalism is on the decline; the evangelical theology and Church awake from their slumber; fruits of the pious labours of Spener and Franke begin to reappear; learning and science again offer some homage to Scriptural truth and doctrine; Christian doctrine is now more generally received by members of the Protestant Churches; there appears ground for hope that the Holy Spirit of Truth graciously designs to make a gradual return to his almost deserted habitations—the Protestant Churches of the Continent."

Anticipation of an increase of infidelity in the Church.—Extract from the Treatise of the Rev. Dr M'Crie "On the Unity of the Church," 1821: "Some rejoice in the spur of that spirit of keenness and asperity with which religious disputes were formerly carried on, and anticipate the happiest results from the associations which have lately been formed among Christians of almost all denominations. But a little consideration may serve to lower the exultation which these facts are calculated at first view to raise. The general object of some of these societies, and the distant field of exertion chosen by others, remind us of our existing differences. Under the combinations, too, which have been forming, a process of decomposition has been secretly going on in the minds of Christians, by which their attachment to various articles of the faith has been loosened. A vague and undefined evangelism, mixed with seriousness, into which it is the prevailing disposition of the present day to resolve all Christianity, will, in the natural progress of human sentiment, degenerate into an incoherent and unsubstantial pietism, which, after effervescing in enthusiasm, will finally settle into indifference; in which case the spirit of infidelity and irreligion, which is at present working and spreading to a more alarming extent than many seem to imagine, will achieve an easy conquest over a feeble and exhausted and nerveless adversary. 'When the Son of Man cometh, shall He find faith on the earth?' Let wise men judge whether these forebodings are fanciful!"

Foresight of a season of refreshing to the Church Universal.—Extract from "Draught of a Testimony," printed by order of the United Associated Synod, 1823: "A season of regeneration approaches, which may be introduced by days of trial. Let us endeavour to know the signs of the times, and what we ought to do, and be prepared to meet our God. In conclusion—Deeply convinced that the Gospel is made effectual for the salvation of men, *not by might, nor by power, but by the Spirit of the Lord;* apprehensive that its success bears little proportion to the abundance and variety of means which are employed, and that this may arise, in part, from a sinful neglect, by the friends of Christ, of earnest prayer; and, encouraged by his promises to shed down his Spirit, and by the blessed revivals which, in past ages, have been vouchsafed in answer to prayer, let us stir up all that is within us, and excite each other to abound in this exercise. Especially let us implore a copious effusion of the Spirit of life, of supplication, of holiness, of all grace; and the word of the Lord shall have free course and be glorified."

Supplications for the outpouring of the Spirit, and the revival of the Church.—Extract from a form of prayer proposed by the Rev. James Haldane Stewart in 1826, to be offered up, on a fixed day weekly, by pious people of all sects, and which was extensively adopted as well on the Continent as in this country: "And for thy name's sake, O Lord, pour out thy Holy Spirit upon us; create in us a new heart, and renew a right spirit within us. O, our Lord, remember thy covenant. Hast thou not said, *I will pour out my Spirit on all flesh?* Hast thou not promised that *a nation shall be born in a day?* that *the earth shall be full of the knowledge of the Lord as the waters cover the sea?* O Lord, do as thou hast said—pour out thy Holy Spirit upon all flesh. Pour this gift on thy servants. . . . May He lead us into all truth. . . . Restrain the overflowings of ungodliness, which make us afraid, and grant that *when the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him.* . . . Revive, O Lord, thy work in all parts of the Church. . . . Hasten the time when all who believe on thy Son's name may be one, as the Father and the Son are one."

Sense of the need of, and prayer for, an Elijah Ministry.—In "The Christian Year," by Rev. John Keble, 1827, are expressed various thoughts and feelings indicative of an earnest longing after help from on high to effect a cleansing and quickening of the Church, and this arising from a deep sense of the great need there was of such a deliverance from zeal in temporal things, and apathy in spiritual things. The extensive circulation of these poems encourages one to hope that many hearts in Britain sympathize with the poet in such utterances. The following illustrations have been selected, as the quotations from Malachi and Daniel imply that these scriptures have not been exhausted.

Aspiration for the Testimony of an Elijah Ministry:—

St. John Baptist's Day.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.—Malachi iv. 5, 6.

Twice in her season of decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

Methinks we need him once again:
That favour'd seer—but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lonely mound:
Angels no more
From Sinai soar,
On His celestial errands bound.

And since we see, and not afar,
The twilight of the great and dreadful day,
Why linger, till Elijah's car
Stoop from the clouds? Why sleep ye? Rise and pray,
Ye heralds seal'd
In camp or field
Your Saviour's banner to display.

Thou Spirit, who the Church didst lend
Her eagle wings to shelter in the wild,
We pray Thee, ere the Judge descend,
With flames like these, all bright and undefiled,
Her watchfire light
To guide aright
Our weary souls, by earth beguil'd.

Aspiration for the Intercession of an Elijah Ministry:—

Thursday before Easter.

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved. Dan. ix. 23.

"O Holy mountain of my God,
"How do thy towers in ruin lie,
"How art thou riven and strewn abroad,
"Under the rude and wasteful sky!"
'Twas thus upon his fasting day
The "Man of Loves" was fain to pray,
His lattice open toward his darling west,
Mourning the ruin'd home he still must love the best.

Oh! for a love like Daniel's now,
To wing to Heaven but one strong prayer
For God's new Israel, sunk as low,
Yet flourishing to sight so fair,
As Sion in her height of pride,
With queens for handmaids at her side,
With kings for nursing-fathers, throned high,
And compass'd with the world's too tempting blazonry.

Contemplation of a gathering of an election out of the Election.—Extract from "The Calendar of Prophecy," by the Rev. G. S. Faber, 1828: "It will plainly follow that the birth of the Apocalyptic man-child must denote the setting apart of a faithful Christian ecclesiastical community from the great mass of God's true worshippers, that thenceforth, safe under the care of an almighty superintending providence, it might bear witness to the Gospel in its corporate or collegiate capacity, while the remaining mass out of which it was taken should do so only individually or unconnectedly."

Claim of liberty for Christ to work Miracles in the Church.—Extract from "The Suppressed Evidence," by the Rev. T. Boys (Author of "The Christian Dispensation Miraculous"), 1832: "On what footing does the close of the present work leave the religious world? It leaves the religious world—that is, the body of Christians in this country bearing the title—standing alone, in a twofold sense. First, as separate, with respect to this matter, in faith and experience, from those who have gone before them: for by our fathers, as we have seen, the doctrine of miracles, corrupted by Popery, was cleared, qualified, purified, and maintained; but by us it has been rejected. Secondly, as separate from the Church of Christ now upon the Continent of Europe. Thus we are left alone in our ignorance, and in our arrogance: standing up for that as the general doctrine of the Church for centuries, which, in fact, is a thing of our own, a conformity amongst ourselves to the opinions of the world, originating in peculiar circumstances connected with our ecclesiastical history."

Decline of moral courage among Christian gentlemen.—Extract from an article by John Mill, in the "London and Westminster Review," April 1836: "There has crept over the refined classes, over the whole class of gentlemen in England, a moral effeminacy, an inaptitude for every kind of struggle. They shrink from all effort, from every thing which is troublesome and disagreeable. When an evil comes to them, they can sometimes bear it with tolerable patience. But heroism is an active, not a passive quality; and when it is necessary not to bear pain but to seek it, little need be expected from the men of the present day. They cannot undergo labour, they cannot brave ridicule, they cannot stand evil tongues; they have not hardihood to say unpleasant things to any one whom they are in the habit of seeing, or to face, even with a nation at their backs, the coldness of some little coterie which surrounds them. This torpidity and cowardice, as a general characteristic, is new in the world; but it is a natural consequence of the progress of civilization, and will continue until met by a system of cultivation adapted to counteract it."

Fear of an impending Apostacy.—Extract from the Rev. J. H. Newman's sermon on "The Times of Antichrist," 1838: "And is there no reason to fear that some such apostacy is gradually preparing, gathering, hastening on in this very day? For is there not at this very time a special effort made almost over all the world, that is, every here and there, more or less, in sight and out of sight, in this or that place, but most visibly or formidably in its most civilized and powerful parts, an effort to do without religion? Is there not an opinion avowed and growing, that a nation has nothing to do with religion; that it is merely a matter for each man's own conscience,—which is all one with saying that we may let the truth fail from the earth without trying to continue it? Is there not a vigorous and united movement in all countries to cast down the Church of Christ from power in place? Is there not a feverish and ever busy endeavour to get rid of the necessity of religion in public transactions? For example, an attempt to get rid of oaths, under a pretence that they are too sacred for affairs of common life, instead of providing that they be taken more reverently and more suitably? an attempt to educate without religion,—that is, by putting all forms of religion together, which comes to the same thing? an attempt to enforce temperance, and the virtues which flow from it, without religion, by means of societies which are built on mere principles of utility? an attempt to make expedience, and not truth, the end and the rule of measures of state and the enactments of law? an attempt to make numbers, and not truth, the ground of maintaining, or not maintaining, this or that creed, as if we had any reason whatever in Scripture for thinking that the many will be in the right, and the few in the wrong? an attempt to deprive the Bible of its one meaning to the exclusion of others, to make people think that it may have a hundred meanings all equally good, or, in other words, that it has no meaning at all, is a dead letter, and may be put aside? an attempt to supersede religion altogether, as far as it is external or objective, so far as it is displayed in ordinances, or can be expressed by written words,—to confine it to our inward feelings, and thus, considering how transient, how variable our feelings are, an attempt, in fact, to destroy religion?"

Yearnings after the remembrance of the departed.—Extract from "Sermon on his Jubilee," by the Rev. Wm. Jay, 31st Jan. 1841: "To how many of you is my ordination a matter of history! How many of you have I taken in these hands and offered to God in baptism! How many of you have I hailed at your coming to the table of the Lord! And how many of your connexions have I followed to our burial-ground! 'Ah!' says one, 'there lies my cherub-child!' 'And,' says another, 'there lies the desire of mine eyes, taken away with a stroke.' 'And there,' says another, 'lies the guide of my youth.' I am glad, therefore, when every Church has a place of interment of their own: it seems keeping up still a kind of connexion with the departed. Our dead do not lie among strangers. Where is the person belonging to us who does not go to the grave to weep there?"

Doubts whether the transition the Protestant Churches are passing through, tends to de-struction or con-struction.—Extract from "Reformers before the Reformation," by Dr C. Ullman, 1841: "The evangelical theology of our day is threatening on two sides to forsake the principles of the Reformers. One party, relinguishing the historical basis, and all that is positive, concrete, and vital in Christianity, have cast themselves wholly into the arms of Idealism, and that generally pantheistic. Another, adhering strictly to the positive, refuse to recognise it in any but a single strictly defined and fixed formula of Christianity, and are destitute of desire for advancement and of the spirit of vital reform: the former repudiate stability, the latter progression. We are now upon the eve of a new reformation in Christendom, we are living in a period of transition highly critical for the immediate future, and in many of its features strikingly akin to the fifteenth century. But whether the change that now awaits us be a reformation, and destined to accomplish for our age what that of Luther and Zwinglius did for the 16th century, is a question few will venture to decide. All the reformatory measures we have heard of are much too negative and unhistorical, and contain too little to satisfy the deeper cravings of the intelligence and the religious sentiment to merit the name."

Repentance on both sides the first step towards reunion of parties.—Extract from Cardinal Wiseman's "Letter on Catholic Unity," 1842: "The profound and pious Möhler, after observing that no [Roman] Catholic can refuse to acknowledge with humiliation the corruptions of past ages, that this proof lies in the very existence of Protestantism which could not have existed without them, thus concludes: —'Understand, then, once for all, O Protestants, the greatness of the abuses with which you reproach us are not beyond the greatness of your own wanderings. This is the field on which the two Churches will one day meet, and offer one another the right hand of fellowship. Under a sense of our common faults, we ought to write each to the other:—We have all come short, the Church alone cannot fail; we have all sinned, the Church alone is free from all defilement.'"

Judgments are coming on Christendom.—Extract from the preface of "The divine warning to the Church," by the Rev. E. Bickersteth, 9th Feb. 1843: "The present state of the world may seem to some to be such as to make it unreasonable and unsuitable to give warning of danger. The French King, in his speech of 9th Jan. 1843, states—'The world is at peace. France is free, active, and happy.' The speech of the British Queen on 2d February 1843, re-echoes from our own shore the same sounds. Yet wickedness more fearfully than ever abounds throughout Christendom; so as to give occasion to fear that the nations of the earth are ripening for Divine judgments. . . . Mr Canning, in his celebrated speech of Dec. 12, 1826, said—'That the next war which should be kindled in Europe would be a war not so much of armies as of opinions; and that the consequence of letting loose the passions at present chained and confined, would be to produce a scene of desolation which no man can contemplate without horror.' He compared the restraint in which the 'nations of Europe are at present kept,' to Æolus restraining the fury of the winds. This withholding of the purpose of Divine wrath appears in the course of the prophecies of Revelation to be predicted at this very season. (Rev. vii. 1–3.) The ceasing of this restraint at the appointed time, brings on the great tribulation (Rev. vii. 14)."

Pious cravings for the improvement of Church services of worship.—Extract from "Choral Service," by the Rev. John Jebb, June 1843: "When we speak of our Church as pure and apostolic, we do not mean that her children of the past or present age are uncorrupt in doctrine or life, but that the system in which we acquiesce, and by which we acknowledge ourselves bound, is pure: that her prescribed discipline is excellent, though we may have neutralized it: that her ordinances are of apostolic origin, though neglected or profaned by those who recognise them. . . . It remains, then, for us of this age of activity and zeal to venture upon no new plans of our own fancy, but to trace out carefully the plan of our mutilated Temple, to clear away the sand from her walls and threshold, to restore to sight her concealed proportions, to raise her prostrate columns, to cleanse and restore her inmost sanctuary, and to shew to blaspheming enemies and temporizing friends, how it is that in this fair structure God ought to be worshipped, with a reasonable service in the beauty of holiness."

Lack of authoritative decision on doctrine in the Church of England.—Extract from the "Christian Remembrancer" of November 1843: "Would it not be possible to preach every heresy condemned by the first four general Councils in nine pulpits out of ten in England, without a murmur, to say nothing of a censure. Nay, is it not a fact, that the clearest heresies, condemned over and over again, are taught not only orally but in print; and this, too, without an attempt at canonical and ecclesiastical branding. Would the Church of the Fathers have permitted, without formal protest, one half of the clergy to deny Baptismal Regeneration and the Apostolic Succession? Can we conceive the early Church disputing and questioning whether it did or did not hold the simplest fundamentals of the Christian faith? Would not the communion of Athanasius have risen as one man, with a voice alike indignant and uniform, against what is now passed over unquestioned? A Church claiming authority in controversies of Faith, and yet without a voice; assuming to be the source and bond of unity, and yet permitting not merely discordant, but contradictory doctrines to be taught."

Aspirations for the manifestation of the gifts of the Spirit. —Extract from the "Preface to the Epistles of St. Cyprian," by the Rev. Dr Pusey, Whitsunday 1844:—"The words of S. Cyprian were uttered amid a fulness of the presence of the Spirit which we, in these last days, can hardly picture to ourselves. Conceive we, what it would be now, amid our manifold distractions, to be encompassed by guiding visions; to have the prophecy of Joel still fulfilled, 'Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;' our children warned, and warning us by visions, which in ecstasy they saw with their eyes, and heard, and spoke; one who had forsaken all, called by distinct vision to overcome his fears and venture on the ministry of the Church; prophetic words foretelling when men by death should glorify God; and, amid this effusion of the Holy Spirit, to see one guided by revelations along the whole course of an anxious episcopate; in a time of relaxed discipline foretelling the persecution which should follow as the result of our Lord's displeasure on disobedience and worldliness, in the hottest persecution the peace which should shortly come, and which was brought about by the sudden overthrow and death of a persecutor, in might and fierceness a type of Antichrist, in the midst of victory; knowing whereon the protracted troubles depended, not on the might of adversaries, but on intestine discord, and the proving of the faith of others; and himself by vision called to vigils and more earnest intercession, frequently visited and rebuked to maintain the commandments of the Lord 'wholly pure and inviolate'; out of the renewed peace, by abundant revelations, foreseeing fresh persecution; and for himself, warned on things which seem least as well as greatest; the admission of a presbyter into his own presbytery; that God would avenge disobedience to a Bishop; to instruct as to a change, which rendered the Holy Eucharist invalid; of the value of penitence and alms in God's sight, to those who had denied the faith; at one time to retire from his see amid persecution, at another, a year before, of the day on which he himself should by his death glorify God; and so habituated to those vouchsafements, as to await them, when yet he had them not."

Impression of the end being at hand.—Extract from "Horæ Apocalypticæ," by the Rev. E. B. Elliot, 1844: "With regard to our present position in the prophetic calendar, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling, as well as solemn one. And for my own part, I confess to risings of doubt, and almost of scepticism, as I do so. Can it be that we are come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment. Yet to rest on scepticism simply and altogether upon such grounds, would be evidently bad philosophy For these are causes that would operate always: and that would make us be saying, even up to the very moment of the advent, *Where is the promise of his coming?*"

Our present dis-union a judgment from God.—Extract from "The Ideal of a Christian Church," by the Rev. W. G. Ward, June 1844: "Every age has its own good and its own evil; nor have I ever seen grounds to believe, that a refined age is in itself more sinful than a rude age. That religious minds have so often held the opinion, arises in part from the tendency whereby present evil appears more malignant than any other. But, even after taking this into account, I cannot think that the great disgust felt by the best men at modern habits and ways of thinking, will receive any sufficient explanation, until we turn our thoughts to the distracted state of Christendom; until we call to mind that most unhappy fact, which all serious men should daily deplore as the most fearful of God's judgments,—viz., that good men and faithful followers of their Saviour dissipate their energies in contention with each other, instead of uniting them against the social, moral, and religious evils which flourish in such rank luxuriance. Here must be sought the full reason for that sort of instinct, whereby holy men look at these latter days as especially degraded; and the remedy of this evil is the object to which all who love holiness and peace should direct their combined efforts."

The present are "the last days" and evil exceedingly.—Extract from "The Last Days," by the Rev. Dr Bonar, 1846: "The times we live in are 'the last days.' And certainly there are startling indications of their being so. The leaven of evil is everywhere doing its work, defiling, loosening, undermining everything that is divine and sacred. Satan is laying his last snares, and mustering his troops for the last battle that is to decide the empire of earth. He has sent forth the powers of darkness, and they are doing their work with strange rapidity. Atheism defies; scepticism doubts; blasphemy mocks; pantheism is turning the world into God; religion is hollow, meagre, and unhealthful; sedition rages; lawlessness threatens; misrule prepares to triumph; despotism and democracy have thrown themselves for a death wrestle on each other; the tiger and the wolf have met in the long anticipated struggle; and, woe to the world—woe to the Church, whichever of the two may conquer."

Unchristian character of religious parties.—Extract from "Dangers to Christian Faith," by Archbishop Whately, 1847: "The other danger which I formerly alluded to—that arising from the odium and contempt thrown upon Christianity by the intemperate excesses and fierce contentions of religious parties—especially politico-religious parties—this also is one from which these times are, unhappily, very far from being exempt. . . . Hard, indeed, will be the task of any one who shall set himself—not to encounter one party with the force of another, but to oppose the spirit of Religious Party generally. He will find arrayed against him the corruption of human nature in some of its worst forms; because man's virtues are here enlisted in the cause of his vices. For it is the character of party-spirit to absorb public-spirit into itself. The kindliest feelings of the human breast—benevolence and faithful friendship—it contracts into a narrow circle; the principles of conduct originally the noblest—disinterested self-devotion and courage, and fervently pious zeal—it perverts to its own purposes; veracity, fidelity, charitable candour—in short, every Christian duty—it confines within its own limits. Nowhere more than in Religious Party does 'Satan transform himself into an angel of light.'"

Sighing and hoping over the Church of England, sympathised with and encouraged by corresponding words of faith.

Our Mother Church.

By Miss Smedley, *in* "*Sharpe's London Magazine*," 1847.

"These are the tones to brace and cheer
The lonely watcher of the fold,
When nights are dark and foemen near,
When visions fade and hearts grow cold.

"How timely then a comrade's song
Comes floating on the mountain air,
And bids thee yet be bold and strong,
Fancy may die, but faith is there."

Keble.

Though thou art lowly now,
Pale and discrown'd,
Laying thy holy brow
Faint on the ground,
Traitors deceiving thee,
Scorners surrounding,
False teachers grieving thee,
Feeble hearts leaving thee,
Cruel hands wounding;
Though the storm hover
Frowning and dark;
Though the wave cover
The walls of thine ark,
And Hope's sweet dove for thee
Bring not one leaf;
Mother, our love for thee
Grows with thy grief!

What if her word may be
Void of command!
What if the sword we see
Drop from her hand!
Shall we not fear her?
Dare we forget her?
Cling we the nearer!
Love we the better!
Let our thoughts only paint
What she hath been,
Meek as a lonely saint,
Crown'd as a queen!

Response to the foregoing.

By Miss Leeson, *in her* "*Songs of Chivalry*," 1848.

"Brethren, comrades, tried and true,
Hear me, then—I sing for you—
Warrior on the tented plain,
Where the fight is yet to gain,
By the Red Cross on thy shield,
Liegeman of my Lord reveal'd,
Helm on head, and sword in hand,
On thy ward enforced to stand:
If it suit thy mood to hear."

Leeson.

Yea, brethren, hear ye not
Voices reply?
True of heart, fear ye not,
"Christ yet is nigh!"
His promise cannot fail;
Still doth his grace prevail,
Striving to bless.
Ah, by the word of power
Thrilling your hearts this hour!
Ye too confess,
Help from God's altar
Sent to His own,
Lest ye should falter,
Ye too have known!
Ye see not, it may be,
Who minister there—
Ye skill not, it may be,
His answer to prayer,
But ye eat and are strong,
And ye take up our song,
And we in joyfulness
Answer to you,
Hailing your trustfulness,
Faithful and true!

We too would sing to you
Songs God hath taught;
Fain would we bring to you
Help He hath brought,
Joyfully telling you

Where she lies dumbly,
Gather we humbly
  Kneeling, and say,
"Powerless and lonely,
Speak, whisper only,
  We will obey!"

No idle sigh for her!
Ye, who would die for her,
Nerve ye to live for her,
Suffer and strive for her;
Pray for her tearfully,
Hope for her fearfully,
Let your tears rain on her,
Till each foul stain on her,
  Pass from the sight,
And there remain on her,
Robes of pure white!

By the dews of thy morning,
  Holy and soft,—
By words of sweet warning,
  Utter'd so oft,—
By accents adoring,
  Daily which rise
Where spires upsoaring
  Pierce the deep skies—
By Him whose mission
  Gave not in vain
The awful commission,
  "Remit, and retain!"
By the life which thou livest
  Ev'n now in thy shame—
By the *food* which thou givest,
  We dare not to name—
By the Watchers above thee,
  Pointing the way for thee,
Angels who love thee,
  Saints who still pray for thee!
By the gifts that are in thee,
  Power, faith, and purity,
Seek we to win thee
  What He hath wrought:
Say, shall our tidings seem
But as an idle dream,
  Mockery of cheer?
Nay, by your own glad song,
Doubting, we do you wrong;
  We will not fear!
Know then our cry is heard!
Faint not for hope deferred;
Hold fast the faithful word;
  Helpers are near!
Have ye sad vigil kept?
Have ye for Zion wept?
  Be of good cheer!
Soon, as yourselves have said,
Zion shall lift her head,
Glory around her shed,
Wearing the diadem,
Set with each starry gem,
  Queenly to see!
Catch ye no gleaming now
Circling uplifted brow,
  Faint though it be?
Stars shine out here and there;
Watch, brethren, unto prayer!
Wait for the heavenly shower;
Claim ye the bridal dower,
  No part foregone!
Robes long time laid aside,
Meet for CHRIST's spotless bride;
  Jewels each one!
Yea, He restoreth,
  Who took not away!
Yea, he outpoureth
  His treasures to-day,
Precious gifts, needful all,
  None can be spar'd!
So may the Bridegroom's call
  Find us prepar'd!

Seems such hope "vanity,
  Work never done,

From sloth and obscurity;
Answer our loyalty,
Waiting and weeping!
Put on thy royalty!
Rise from thy sleeping!

Take thine old place again
Where stars are bright,
And from God's face again
Drink deathless light!
Rise and subdue to thee
All as of old,
Those that were true to thee,
Those that were cold,—
Children, who pained thee,
Tyrants, who took thee,
Foes, who disdain'd thee,
Friends, who forsook thee.
Yes, all shall gaze on thee,
Showering their praise on thee,
As those pure rays on thee
Visibly shine;
Earth, now no home for thee,
Then shall become for thee
One mighty shrine,
One vast community,
Known by its unity,
Truly divine!

Call ye this vanity,
Work never done,
Which poor humanity
Marr'd ere begun?
Nay, no despair for us!
Think on Christ's prayer for us,
"*Let them be one!*"
Ear to the thunder dull,
Sense-blinded eye,
God still is wonderful,
Christ yet is nigh!

By poor humanity
Marr'd ere begun!"
Nay, by no fleshly skill
Might we the work fulfil,
Baffling man's wisdom still,
Christ's way untaught!
Nor to the end, save
By gifts that He gave,
Shall it be wrought!

Seek ye the gifts then;
Look ye for living men,
Sent from the living Lord,
Preaching no doubtful word,
Loosing the captive's bands,
Laying on holy hands,
Sealing the Bride!
Numbering each faithful one
Known unto God alone,
Found on His side!
Mourners, whose contrite sigh,
Is not unheard on high,
Amid the abounding
Of evil surrounding,
Spotless and tried!
Ask ye for warranty
Whose may such mission be?
Not in uncertainty
Shall ye remain.
Yet think how Joseph seem'd
One who of folly dream'd,
Boyish and vain,
And from his story learn,
Elder ones may not spurn
All words of youth.
Prove ye what others say;
Cast ye the lie away,
Hold fast the truth.
Stand in your places still,
Working your Father's will;
Look not at ages past,
What ye have, hold ye fast—

Strong in faith, make not haste—
All shall be plain!
Seek not to seven-hill'd Rome;
Wait till deliverance come,
Wait, not in vain!

Living epistle, lo!
All men may read and know,
Yet shall be given;
And when a Kingly word
Cometh from CHRIST the LORD,
Bonds shall be riven!
Heed not the lie foretold,
"Lo! here—lo! there"—
Were ye not warn'd of old?
Of such beware!
One standeth at your side
Mighty to save!
Still in His Church abide
Gifts that He gave!
Would ye a token
Proving Him nigh?
Words He hath spoken—
Pass them not by!
Words by our risen Head
Unto *apostles* said,
Wondrous as true!
"Lo!" (as though teaching us
Thenceforth to seek Him thus)
"I am with *you*,"
Said He not, "alway,
Ev'n to the end?"
Look out—where are they
Whom He doth send?
Sent not by other men,
Nor by man's will!
Thus, till He come again,
Find ye Him still!

Yearnings of a pious man after catholic, in place of sectarian, doctrines and practices.—Extracts from "Daily Scripture Readings," by the Rev. Dr Chalmers, 1847:

Calvinism—"I think that Williams' views are fitted to encourage one in God—to unrobe Him of that predestinarian severity in which a mistaken ultra-Calvinism has arrayed Him, to make us enter more into the confidence and all the feelings of a moral relationship with Him who made us; in particular to proceed on the plain calls and assurances of Scripture in the obvious interpretation of them—regarding God as pleased with our faintest, if honest, aspirations towards Him, and taking comfort to ourselves in the consciousness of our own sincerity, in a heart that does not condemn us." P. xxxiv.

On Gen. xxii. 15–24. Faith and Works—"The approval and the reward which Abraham met with from God for his obedience, should relax the antipathies of that ultra-rigorous orthodoxy which looks frowningly on works, and would almost seem to forbid the performance of them. I fear that the effect of controversy and system in Theology has been to work a mal-adjustment between our minds and the representations of Scripture, which will not be compelled into an accommodation with the artificial compounds or creeds of any denomination. A remarkable example is the jealousy wherewith the disciples of the Evangelical school look on service, lest faith should suffer derogation thereby." (P. 38.) And again, on Deut. xi. 22–32, "I know not how the ultra-evangelical feel on the blessing and the cursing being set before the people as two distinct alternations dependent on their conduct. Sure I am, that there is an orthodoxy so put as to deafen the practical impression of this—My God, give me the comfort of knowing that my labour in the Lord is not in vain." P. 345.

On Exodus xviii. 13–27. Plurarity of Ministers—"This was a truly wise and seasonable advice on the part of Jethro. The men who fill the chief offices in the Church should do a great deal of their work by deputation. The division of employment is a principle vastly too little regarded or proceeded on in our day; and in things ecclesiastical the movement seems to be in the opposite direction." Moses a

type of an apostleship—"It is well to observe the special department left for Moses in this partition of labour between him and his auxiliaries, *Be thou for the people to Godward*, and *thou shalt teach them ordinances and laws*, thus making his office analogous to that of the Apostles, who, in devolving a work upon deacons, said that they would give themselves wholly to prayer and the ministry of the Word." (P. 144.) And again, on Num. xi. 16–23. Election of Elders—"God did not relieve Moses from his charge, but gave him help for the fulfilment of its duties. Those Elders who were come to assist to the best of their natural abilities had now a supernatural endowment bestowed on them—even such as were selected by Moses at the commandment of God—selected by Moses, let it be remarked, not elected by the people." (P. 271.) And again, on Deut. i. 8–18. Insufficiency of one Minister—"That was a memorable passage in the history now recited, when Moses devolved on subordinate men as much as he could resign himself of the weight and care of his government—a lesson to those fanatical and heedless zealots who would accumulate all sorts of burden and duty upon one man, and then tell him—*As thy day is thy strength shall be.*" P. 326.

On Ex. xxii. 25–31. Tithes and Offerings—"There is a very solemn religious importance attached in Scripture to the payment of Tithes and appointed Offerings; and a sacrilegious guilt to the neglect or violation of this duty—and the law of Tithes seems still to be of unrepealed obligation." P. 156.

On Ex. xxviii. 1–14. Clerical Vestments—"There is here a distinct sanction given to the association of outward splendour with the office of the Ministry—if not such as to make it imperative or indispensable, at least as to condemn the intolerance of those who stand opposed to it. In the antipathies to priestly garments, and in the controversies which have been raised about them, I can take no share. We observe that Matthew Henry in his Commentary makes discovery of his Puritanic tendencies and affections." (P. 166.) And again, on Lev. xxi. 16–24. Symbolism—"We ought not to lose the spirit of these regulations now. The external dignity of the priesthood is not a subject beneath our con-

cern, even under this more spiritual and enlightened dispensation. There is a contempt for externals which I hold to be both unscriptural and unphilosophical. Materialism is instinct with sentiment; and there is a power of expression even in dress and drapery which makes the question of priestly vestments to be not insignificant." P. 230.

On Ex. xxix. 12–19. Blood-sprinkling—"We now begin to see the verification of the Apostle's saying, that almost all things are by the law purged 'with blood.' The allusions in the book of Hebrews to the observances of the Mosaic ritual are most valuable; and prove of their observance that they are both the buttresses and the illustrations of evangelical truth." P. 170.

On Ex. xxx. 22–38. Anointing—"Give me, O Lord, the anointing which remaineth, the unction from the Holy One, the pure and not the counterfeit—the true bread—the true and living water. Let me not be satisfied with the virtue of nature—with the fervour of mere constitutional sensibilities, however ardent and at the same time amiable. Give me fire from thine own altar—the oil of grace and gladness from the fountain of Christ's own fulness." P. 174.

On Ex. xxxiv. 10–24. Holy Festivals—"And let the Jewish festivals, though nothing analogous thereto be kept up among ourselves, let them at least mitigate all intolerance against the festivals of the Church of England." P. 182.

On Lev. viii. 1–9. Moses consecrated the Priests—"This chapter details the ceremonial of consecration to the priesthood—in which Moses was the chief agent—taking the same part in the sacrifices here prescribed on behalf of Aaron and his sons which they themselves took in sacrifices after their instalment into office." P. 204.

On Num. iii. 1–4. Baptism of the Holy Ghost—"We must not walk in sparks of our own kindling, but serve God both in a light and a heat that have come down from heaven. We are apt to confound the natural with the spiritual—that fire which is the produce of our own sensibilities with that fire which comes upon us by the baptism of the Holy Ghost. Heavenly Father, impart to us the genuinely good and perfect gifts that come from above, and let me not be deceived by the counterfeits of natural feeling and virtue. We ask what

is of sterling quality at Thy hand, and Thou wilt not give us a stone for a loaf, or a serpent instead of a fish." P. 252.

On Num. iii. 5–13. Vast body of Clergy—"I can never cease to regard the allotment of such a portion of the population (viz., one tribe out of twelve) to ecclesiastical work, as a most impressive argument for a far greater number of Church functionaries than are at present employed by us, and as conveying a most emphatic rebuke on the stinted and parsimonious establishments of modern times." P. 253.

Misuse of Catechisms and Confessions.—In Dr Chalmers' Life, Vol. IV., p. 456, it is recorded that during a conversation in 1845, he said: "I look on Catechisms and Confessions as mere landmarks against heresy. If there had been no heresy they wouldn't have been wanted. It's putting them out of their place to look on them as magazines of truth. There's some of your stout orthodox folks just over ready to stretch the Bible to square with their catechism: do not let that wretched, mutilated thing be thrown between me and the Bible."

The modern Evangelical Pulpit has lost, and is losing, much of its power.—Extract from "An Earnest Ministry the want of the times," by the Rev. J. A. James, April 1847: "The confession from the United States, by Presbyterians, Congregationalists, Baptists, and Methodists, is concurrent that there is a deadness over the Churches, that revivals are rare, and conversions few, while the power of godliness among professing Christians is low. The Methodist body in these United Kingdoms reported last year but an increase of about seven hundred members, and this year a decrease of five thousand. The evangelical clergy of the Church of England lament the rarity of conversions by their preaching, and confess that the power of Venn, and Romaine, and Cecil, and Newton, seems wanting to their successors. The Baptists and Independents have no better report to make. Dr Chalmers, in the 'North British Review,' says:—'As things stand at present, our creeds and confessions have become effete; and the Bible a dead letter; and the orthodoxy, which was at one time the glory, by withering into the inert and lifeless, is now the shame and reproach of all our Churches.'"

The Church of England has become like Sardis and like Laodicea.—Extract from "Union of Church and State," by the Rev. Baptist Noel, 1848: "But what is the actual state of the Establishment? (The Church of England.) Myriads of its members have nothing of Christianity but the name, received in infancy by baptism, and retained without one spontaneous act of their own; and millions do nothing whatever to promote the cause of Christ. Its 13,000 churches are generally without evangelistic activity, without brotherly fellowship, without discipline, without spirituality, without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live and are dead. Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labours to small parishes, which contain from 150 to 300 souls; while others in cities and towns profess to take charge of 8,000 or 9,000 souls. And of 12,923 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel."

Recognition that no existing Church system is perfect.—Extract from the Rev. Dr Alexander's "Life of the Rev. Dr Wardlaw," under date 1848: "While it may be proved, that neither Episcopacy nor Presbyterianism, as seen actually to exist, is the church polity of the New Testament, the evidence that Congregationalism, in its extant form, is entitled to that honour is painfully slender. Works on such questions are all more or less potent in attack, feeble in defence. An Episcopalian writer has no great difficulty in shewing that neither Presbyterianism nor Congregationalism is the church polity of the New Testament; but it is not so easy for him to shew that Episcopacy is. A Presbyterian marches triumphantly to overthrow Episcopacy and Congregationalism as pretended reproductions of the primitive polity; but when he comes to prove this of Presbyterianism, the evidence he is able to adduce is feeble indeed. The fate of the Congregationalist is much the same; he can prove his brethren of other denominations not to be apostolic in their peculiar usage and polity, but he makes only a feeble shew of evidence when he attempts to prove that he and his fellows are."

Monition that Democracy has no true love of liberty. —Extract from the correspondence of Alexis de Tocqueville, the author of "Democracy in America," 1851: "Accustomed though we be to the fleeting inconsistency of men, there is something astonishing in so vast a change in the moral inclinations of a people [France, contrasted in 1789 and in 1800, and again in 1848 and in 1851]; so much selfishness succeeding to so much patriotism, so much indifference to so much passion, so much fear to so much heroism, so great a scorn for that which had been so vehemently desired and so dearly purchased. . . . The general aspect of the time seems to be a movement of the nations away from liberty and towards concentration and permanence of power. For we live in a democratic age, and a society in which individual men, even the greatest of them, count for little. At such times it is not the man we must look at, but that which raises the man and brings him into power. A dwarf on the crest of a high wave may be washed to the top of a cliff, while a giant could not reach from the sands below."

Complaint of the Free Church of Scotland's declension in ten years.—Extract from the Rev. Dr Duff's sermon on the "Headship of Christ," before the General Assembly, 20th May 1852: "And are there no symptoms of a downward tendency already amongst us? In our prayer meetings, our social conferences, our committees for Church business, our popular convocations, our Church courts and deliberative assemblies, is the presence of our Heavenly King recognised and felt with the same sweet, overawing, melting, subduing power, as in the days of our great contendings and final triumph? or have we already begun practically to treat Him as if shrouded among the obscurities of the invisible? In our endless talk and petty activities about the pins and the cords, and the hangings of the outer tabernacle, have we begun to forget the glorious Shekinah on the throne and mercy-seat within? Ah! if so, then may we walk about our Zion—not to mark her bulwarks, that we may tell it to the generation following—but for the doleful purpose of inscribing Ichabod on all her towers, and bulwarks, and palaces."

Discernment of the need of an Elijah ministry.—Extract from "Bards of the Bible," by the Rev. George Gilfillan, 1852: "Our agencies are excellent, but imperfect; our creeds excellent, but with something wrong in all of them. And till these imperfections be remedied, we expect the following phenomena—an increasing indifference to the forms of faith; a yearly increase of deserters from churches and public worship . . . all the signs, in short, that the Bible, as a religious authority, is tottering like an old crown, and must be supported from within, or from without, from around, or from *above*. It is the very tale of the Jewish Temple before the advent of Christ. It had fallen into comparative contempt; it was under an enemy's hand; it was not only forsaken of many men, but God's fire was burning low upon the altar, and not a few voices were heard saying, 'Raze, raze it to the foundation.' It's young worshippers seem very generally to have forsaken it. Still Simeon and Anna, Joseph and Mary —in other words, the old disciples—and the middle class of men and of women, were to be found faithfully worshipping—and Zacharias and Elizabeth were diligently ministering there. They still believed at once in its former divine consecration, its present connection with heaven, and its future glory. And two events by and by convinced the land and the world that their belief had been sound. The first of these was the rise of the Baptist. He came in haste to announce the mightier than he. He roused the whole land by his startling words. And 'while he was yet speaking,' the Master appeared. But have the words, *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord*, been exhausted by his coming? Was the day he introduced 'the dreadful day?' Must there not be a reference in the prophecy to events still future? We, for our parts, expect the Master to be again preceded by a forerunner. His work, like the Baptist's, may be partly conservative and partly destructive. 'Down with all that oppresses the genuine spirit of Christianity and impedes its free motions,' shall be one of his cries. But 'hold to the Book with a death's grasp till the Master come to explain, supplement, glorify it anew,' shall be another. And a third, and louder, shall be, 'He is behind me; the kingdom of Heaven is at hand.'"

Dread that the Free Church is not going on to perfection.—Extract from the "General Assembly's Exhortation to the Ministers of the Free Church of Scotland," 30th May 1853: "Ten years have now passed since we were constrained to leave the Establishment. We cannot shut our eyes to the fact, that the *measure*, at least, of spiritual blessing and of fruit does not appear to be in any adequate proportion, either to the hopes of that former period, or to the magnitude of the work which we have set before ourselves in the name of the Lord, or to the examples of apostolic times, or to the promises of the word, or to the ministration of the Holy Ghost under which it is our privilege to live. May there not even be reason to fear that symptoms have rather appeared of decaying spiritual life, of languishing zeal, of declining interest alike as regards vital religion generally and the peculiar testimony of the Free Church of Scotland? Ministers, Elders, Heads of families, Congregations at large, have each doubtless their share in it, and ample ground for searching and trying their ways, and turning again to the Lord."

Condemnation of divisions, but still more of wicked zeal.—Extract from an article on "Church Parties," in the "Edinburgh Review," Oct. 1853: "We should be led to classify the 18,000 clergy of the Church of England [in England] as follows. High Church—Anglican, 3,500; Tractarian, 1,000; 'High and Dry,' 2,500: Low Church—Evangelical, 3,350; Recordite, 2,500; 'Low and Slow,' 700: Broad Church—Theoretical, 1,000; Anti-theoretical, 2,500: and about 1,000 peasant clergy in the mountain districts, who must be classed apart. The object of every wise Churchman should be to keep each of the many schools of opinion from extravagance on the one hand, and from stagnation on the other; and the existence of counteracting parties is a check providentially operating for this end. . . . Are we preaching acquiescence in our unhappy divisions? That be far from us. But the mischief is not in variety of opinion, but in variance of heart; not in theological idiosyncrasies but in unscrupulous partizanship. This last, the besetting sin of all parties, is most offensive in those which are contending for religion. And yet we fear that none is free from it."

Warnings to the Church, by the Bishop of Oxford.—Extracts from "Sermons" preached in 1854:

The Church needs to be awakened by the midnight cry. "Never was there greater need to press these questions upon Christian men; never was it more easy to be deluded by a false profession. In some circles it is the fashion to be decently religious; and what then is there to detect the unsuspecting self-deceiver? Oh, if God were now to send upon His Church the sharp blast of a scorching persecution, by how many grievous and notorious falls would our ranks be thinned? How would one and another drop off, 'having loved this present world.' And is there not then need to awaken you with this loud call to self-examination—lest the *midnight cry* (Matt. xxv. 6) find you unprepared? Surely even now *the judge standeth before the door.* Jas. v. 2."

The Church's need of all the gifts of the Spirit, that she may be ready for the advent of the Lord. "Oh! beloved brethren, for one strong voice of united prayer in this our Holy Eucharist to cleave the heavens above us, and, through the intercession of our Lord, to draw down on us the outpourings of the Eternal Spirit, in all His gifts of might, and unity, and love. Then may we hope that with us, as with those who wept and shouted with a shout together over the foundations of their second temple, the latter end shall be more glorious than was the beginning; that the Lord may say again, *The glory of the latter house shall be greater than of the former; and in this place will I give peace* (Hag. ii. 9); that our labours may hasten on, and usher in, Messiah's long-expected coming; that Pentecost itself, with all its glories, may be surpassed by Advent—the Lord's departure by His glad return."

Signs of the coming of the Son of Man are now visible. "All things around us speak of an harvest ripening for the sickle. The aged world draws on with weary fretfulness to its hour of dissolution. The powers of heaven are manifestly shaken. The signs of the coming of the Son of Man multiply upon us. On either side the hosts seem gathering for the last and mighty strife. Never did infidelity and anarchy, the minions of that lawless one, lift up their horns so high. Oh, that we as a Church and people, that we each one as

His redeemed, may be found labouring and watching; and that heavenly day, break when it may, will meet us with the glad approval, *Blessed are those servants whom the Lord when He cometh shall find so doing.* Matt. xxiv. 46."

The Ministers of Christ have become inefficient, and the Church has ceased to go forward. "Surely here is the secret history of many a fruitless ministry. There may be a blameless and a regular life, professional exactness, and even activity, and yet it produces little effect: it polishes no corner-stone for the glorious temple; our reproofs are powerless; the sword of the Spirit seems in our wielding to have lost its edge and burning sharpness; our people visibly stand still. There is no gathering in of our brethren of the separation, nay, rather our own flock is scattered from us; in a word, there is no life in our ministry. And are not the reasons these?—because we wait not earnestly to hear our message at the Lord's mouth; because our lives are earthly; because old sins hang upon us with their benumbing weight; because unsuspected sins rob us of God's presence, and the world drowns His voice in our hearts."

Increasing denial of the inspiration of the Old Testament, and depreciation of its contents.—Extract from Preface of "Commentary on the Pentateuch," by the Rev. Dr Keil, 1854: "It was reserved for the Deistic Naturalism and Rationalism, which became so prevalent in the closing quarter of the eighteenth century, to be the first to undermine the belief in the inspiration of the first Covenant, and more and more to choke up this well of saving truth: so that at the present day depreciation of the Holy Scriptures of the Old Testament is as widely spread as ignorance of what they really contain.* At the same time, very much has been done during the last thirty years on the part of believers in divine revelation to bring about a just appreciation and correct understanding of the Old Testament Scriptures."

[* Note by the translator, the Rev. James Martin, Nottingham:—"This is unquestionably the case in Germany; and although it is growingly applicable to England also, it is happily far from describing our present condition."]

Signs of the Times in 1855.—Extract from C. C. J. Bunsen's book under that title, dated 1st June 1855: "What mean the Signs of the Times? So have thousands and millions asked since the end of the last and the beginning of the present century: but never more universally and more anxiously than since 1848—except since 1851. Every one feels that the most opposite extremes—indeed, apparently, at least, the most fundamental principles of truth—are standing face to face in an attitude of absolute defiance; that decisive conflicts are preparing; that a new order of things is shaping itself. But opinions are everywhere divided as to what is destined to remain at the close, or whether perchance that close may prove to be the end, if not of the world, yet of the existing civilization and social arrangements of Europe. The fears of one party are the hopes of the other, selfishness and passion not only step boldly into the foreground, but bear unblushingly on their brow the sign of the highest and holiest. The incredible in some form or other appears to all parties and peoples credible, nay, the impossible probable; few or none of the existing powers or faiths are held to be secure."

Christians can for temporal objects relinquish their political, though not for eternal objects their sectarian antipathies. —Extract from a remarkable publication, by a sharp-sighted Jew lawyer in Breslau, in 1856: "A glance at the history of the last two years (let alone that of the last seventy) serves to shew that the old world has become a fluid mass. The friendships and enmities of centuries have disappeared. France and England, France and Austria, embrace each other; the Kabyle salutes the Frenchman as his companion in arms; the Bey of Tunis and a descendant of Mahomet Ali are enthusiastic competitors for the happiness of being vassals of the Porte; in Switzerland, ultra-montanes are confederated with ultra-radicals; in England, Quakers with Chartists; the Constitution's friend, Pius IX., annihilates the last ray of freedom in the Romish Church; and Louis Napoleon gives one hand to the Pope, and another to the man who hath said, 'God is Satan!' Governments that had trembled at revolution for half a century, and found their only bulwark in Russia, turn suddenly round against their deified Protector

to destroy him; whilst the children of freedom in the West are on the point of making a covenant with the model of despotism and tyranny. Destruction and new formation coming in wildly, what shall be the result? We see a great union enter upon the stage of history; let us, first of all, endeavour to obtain the outline and to recognise the form of this unity, uprising from the fluid mass of the ancient world. What is the south border of these complex territories that unite against Russia? Troops from Algiers, from Tunis, from Egypt, are in the Crimea; the Emperor of Morocco has promised auxiliaries. We must, therefore, draw a line right across North Africa, from the Atlantic to the Red Sea, which is only broken at Tripolis. In the East we have the Euphrates for a boundary, as Persia is undecided. The line proceeds now all around the Black Sea, and includes the Crimea, whose inhabitants have declared for the Western Powers. The line will further include Austria, and the lands on the Danube that are friendly to it, and exclude Russia, thus passing into the North Sea by the mouths of the Rhine, and by the North of the British Islands into the Atlantic, which forms the western boundary. Compare now the space enclosed with the map of the Ancient Roman Empire. Is it an accident that the second Napoleonism (after the *first* has been thirty-five years an apparently meaningless thing) should suddenly return to power and take up the thread exactly where the former had dropped it, i.e., by a war against Russia? Is it an accident, while all other governments have become in public opinion and respect bankrupt, Austria equivocal, Prussia powerless and headless, England miserable, Russia apparently exhausted, the Man of 2nd December is gaining universal confidence, as the only good, honourable, and trustworthy man? Does it not appear that a higher necessity has ordered it so; that the complex of nations whose territories formed the old Roman Empire should again be found united? Yea, verily, a higher fate has ordered it, for we read in an old book—*The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder (whose names were not written in the book of Life from the foundation of the world), when they behold the beast that was, and is not, and yet is.*"

The present commotion is a national and political rather than a religious movement.—Extract from an article in the "Westminster Review" for April 1857: "The decaying vitality of the principle of confessionalism it was which encouraged the Prussian Government to its attempt to unite (1821–1830) the Lutheran and Reformed into one State Church. The time seemed to be come when the bond of nationality might be substituted for that of symbolism. This 'Churchmanship,' this wave of the orthodox reaction has been perceptible, in one form or another, over a great part of the surface of Europe. The movement now so rapidly propagating itself in Germany, but chiefly in Prussia, under the colour of orthodoxy, is really destitute of any religious or theological character whatever. It is simply a political movement taking an ecclesiastical colouring. Its animating principle is the principle of absolute authority. This principle or sentiment is just now undoubtedly gaining a hold on the European mind. Power rests less than ever on bayonets; it is becoming respectable. It is raising itself into a right."

The Church's evil state, and her need of refreshing from on high to restore unity.—Extract from the "Primary Charge" of the Bishop of Brechin, 1857: "We live in an age of restlessness and uncertainty. The old land-marks are being removed,—truths that have hitherto been respected are now irreverently called in question. New errors rise year by year. The inspiration of Holy Scripture is attacked by a self-sufficient and fearless criticism; its very canonicity is doubted, and men in despair ask, 'What is the Scripture?' We who daily see the evils of schism in this distracted land, need not to be reminded of our duty of praying, that God would behold and visit His vine, and heal the breaches of the walls of Jerusalem. Our duty, then, is to labour and pray that God's Church may be one, as the Father and the Son are one, that heresies and schisms may cease, and that God, even here below, may again bestow on us the gift of Pentecost, uniting us in one holy bond of truth and peace, of faith and charity, so that with one mind and one mouth we may adore the Father, the Son, and the Holy Ghost, one God, blessed for evermore. Amen."

Apprehension of an approaching religious catastrophe.—Extract from "Christianity and our Era," by the Rev. G. Gilfillan, 1857: "That the times in which we live assume a dubious and portentous aspect on the subject of religion, is a fact generally admitted. There are, indeed, still a few who persist in closing their eyes to the dangers by which we are environed, and in crying out, 'Peace, peace, when there is no peace.' It implies no pretensions to prophetic insight for any one to declare that he lives amid auguries of a coming religious convulsion of transcendent importance and unending interest. That the help of Christianity is to come through the Personal Pre-millennial Advent of Jesus Christ, we are firmly persuaded. But . . . to take somewhat lower ground, we adduce some reason for believing that God intends a supernatural interference of some kind in behalf of the world and the Church. . . . In many ages there has been an expectation of a supernatural and sudden revelation of God upon the earth, or, as we call it, of a marvellous interference in behalf of Christianity."

A revolutionary spirit prevails in Christendom, preparing for the destruction of social order.—Extract from "The Church and the Churches," by the Rev. Dr Döllinger, 1861: "Or, lastly, we are approaching great catastrophes in Europe —a collapse of the whole edifice of existing social order—events of which the downfall of the Papal States is only the precursor, or, as it may be said, the Job's 'messenger.' One of the shrewdest historians and statesmen, Niebuhr, had, so long ago as the 5th October 1830, written these words:—'If God does not marvellously help, there is impending over us a destruction such as occurred to the Roman world in the middle of the third century—the annihilation of prosperity, freedom, civilization, and literature.' And we have proceeded much further on the inclined plane since then. The Powers of Europe have overturned, or permitted to be overturned, the two main pillars of their edifice—the principles of Legitimacy and public international Law. . . . But the Revolution is a permanent chronic disease, breaking out now in one place, now in another, and then attacking several members at one time."

Confession of the Church's need of frequent reformation. —Extract from "The Church and the Churches," by the Rev. Dr Döllinger, 1861: "We must, too, admit that the anxiety of the German nation to see the intolerable abuses and scandals in the Church removed was fully justified. . . . We have also to acknowledge that in the Church the rust of abuses is always forming afresh; that the servants of the Church sometimes through indolence and incapacity, and the people through ignorance, brutify the spiritual in religion, and so degrade and deform and misemploy it to their own injury. The right reforming spirit must therefore never depart from the Church, but, on the contrary, must periodically break out with renovating strength, and penetrate the conscience and will of the clergy. For this, to use the words of Von Radowitz, is the state of affairs. We plainly perceive that the minds of men are ranging themselves under two banners —upon one of which is inscribed the name of 'Christ, the Son of God;' and beneath the other are incorporated all to whom That Name is Foolishness and a Reproach."

Complaint against the lack of truth and justice in sectarian zeal.—Extract from the "Dundee Courier and Argus," April 1862: "During the ascendancy of the Long Parliament and the usurpation of Cromwell, the exercise of Episcopal worship and government was proscribed, and the number of learned and conscientious divines turned out of their livings was very great indeed. It is also an undoubted historical fact that on St. Bartholomew's Day, being the 24th August 1662, many hundreds of clergymen, variously estimated at from 1,800 to 2,000, were expelled from their livings in the English Church, in consequence of non-compliance with the provisions of the Act of Uniformity previously passed. We hear much of persecution by Episcopalians: we hear very little of the persecution of Episcopalians by Puritans and Republicans, yet a commemoration of the event of 1682 is about to be used as the pretence and occasion of inflaming party rancour, and of perpetuating and intensifying the religious divisions which unhappily exist in our land—and this by persons who agree almost as little with the Non-conformist as with the Conformist party in the Church of England."

A craving for a supernatural operation on the Church to restore Christian union.—Extract from the speech of the Moderator of the General Assembly of the Church of Scotland (the Rev. Dr Buist), May 1862: "Oh that some great patriot of heaven-born thoughts, full of the wisdom of the holy prophets, might arrive in our land, to shew how this conjunction and consummation so devoutly to be wished might be accomplished! Oh! rather that the Spirit of Jehovah would come in power, and with a Pentecostal blast sweep away from all our Churches their little excrescences, and leave standing those pillars alone on which are inscribed, 'Holiness to the Lord God Almighty, our ever present Witness and omniscient Judge:' for then would all the mists of prejudice and error be swept away, and we should come to see clearly how little one Christian Church essentially differs from another; then would the ransomed of the Lord return with loud and joyous shoutings to Mount Zion, and a way be prepared for all in this kingdom and all in every kingdom assembling together to praise and magnify the Lord."

A sighing after a remedy for the present disunion and unholiness of the Church.—Extract from a "Pastoral Charge," by the Bishop of Brechin, September 1863: "In proportion as Unity has been broken, sanctity has waxed cold. Dispersion has caused a chill, and the separate members of the body cease to receive heat from those who do not touch them. Unity of faith, and holiness of life, are interdependent and proportionate. But now, what is the aspect of the Christian world in these respects? How very far short do we come in fulfilling the precepts of our good Master either in the way of unity or sanctity? . . . Neither can we believe that matters will remain as they are. They will undoubtedly become worse if a remedy be not supplied. . . . . No, my brethren, the deepest thinkers of the day are stretching forth to a unity which shall comprehend all those scattered members (Roman Catholic, Greek, Anglican, and Protestant). They feel that if the sixteenth century was one of dispersion, the nineteenth or twentieth must be one of reunion, if the Son of Man when he cometh is to 'find *the* faith (as the original Greek is most correctly rendered) on the earth.'"

Discernment that lawlessness has come to the full.—Extract from an article in the "Dublin University Magazine," May 1865: "The insurrection of the heart, in the present day, against the very fundamental principles of religion itself, seems to mount to its very catastrophe, including in its ranks, in addition to the usual proportion of the restless and unthinking, who are led by anything that revolts against law, not only a large section of the scientific world, but good numbers of the votaries, and even the priests of Christianity itself—a lamentable amount of the intellect and life of the times."

General longing for union among Christians.—Extract from a sermon by the Bishop of Capetown on "Signs of Reunion," 1865: "Christians cannot do the work of Christ effectually while they are separated from each other. The jealousies, rivalries, estrangements, embitterments, which are the necessary fruits of division, ever threaten the success of all undertakings, and bid fair to work out the fulfilment of the prophetic warning—*If ye bite and devour one another, take heed that ye be not devoured one of another.* It is the conviction that these things are so, that is leading many in our day to express their longings for a restoration of Unity, and to labour for its accomplishment. 'It may be,' one says, 'for ought I can tell, that all our ecclesiastical organization, so doatingly idolized by many, may have to go down into actual dissolution, so that out of the dissolved chaotic mass there may rise up one great, glorious, reconstituted Church, worthy of its Divine Head and King. All this, and much more, may be, but the end will be glorious.' May the Comforter descend with healing in His wings, and unite all the followers of a common Master in One household, and body, and Church, holding and embracing the 'One Lord, One faith, One baptism, One God and Father of us all!' Our prayers, my brethren, should be directed to this end; our daily intercessions should be offered for the restoration of lost unity amongst ourselves, and throughout Christendom. We should strive, amidst our manifold divisions, to give as little offence as may be to those who are separated from us. If the restoration of unity be the condition of the conversion of the world, every sacrifice but that of truth must be made to obtain it."

The Church's condition at the end of this Dispensation will be evil and not good.—Extract from Dean Trench's sermon before the University of Cambridge, 1865: "That this painful earth is travailing towards a new and glorious birth we most firmly and thankfully believe. But we indulge in idle illusions, which there is nothing in the course of this world to justify, and very much to gainsay, when we imagine that any of the moral forces now at work in the world will bring about this blessed consummation. So far from this, the dispensation which now is will end in an almost universal falling away from the truth, and the close of it will be in blood and fire and vapour of smoke. . . . That regeneration of the earth for which we hope, and of which all the prophets have spoken, must result from a new incoming of the powers of the world to come—a new laying bare of the arm of the Lord. He who has shaken must yet shake once more the earth and the heaven, for the removing of things which are shaken, as of things that are made, that those things which cannot be shaken may remain."

Horror of ecclesiastical bitterness.—Extract from an address on "Theological Controversy," by the Rev. Dr Tulloch, 1865: "The ecclesiastical history of Scotland has been a history of violent changes—a series of revolutions. Instead of seeking points of affinity, and drawing nearer to one another in mutual toleration in the spirit of charity, its religious parties have delighted in hard conflict. They have persecuted one another with singularly persistent hostility, and with an unhesitating and cruel belief in their dogmatism. I refer to the moral spirit of the struggles, as expressed in many of its highest minds—their selfish and bitter zeal—their indifference to every spirit of fairness and truth, especially in dealing with personal character—their blind accusations and fanatical denials of each other's Christian position. While I admire, therefore, what is morally grand in our religious history, I lament what is morally base in it; and of the latter character appear to me the dark recriminations, the mean hatreds, the fierce passions, morose and gloomy, or licentious and violent, which disfigure it—since the Revolution Settlement, no less than in our earlier and fiercer contests."

Longings for Union mingled with fears.—Extract from Rev. Dr Pusey's "Eirenicon," 1865: "I hoped that the passing storm of unbelief, which I have seen in the distance these forty years, would drive together those who love Jesus. I hoped that, as we became united in the truth and in the characteristic principles of our Church, those other portions of the Church, East and West, would see that 'God is in us of a truth.' While we said Bishop Andrewes' prayer for the Catholic Church, we hoped that the time was drawing on, when Eastern, Western, our own, would meet, in visible communion too, into the 'Œcumenical.' Troubles are threatening our Western Christendom everywhere. We know that, before our Lord shall come, there will be 'such tribulation as hath never been before,' 'the apostasy' and 'deceivableness of Satan.' Our Lord's words, 'When the Son of Man cometh, shall He find faith on the earth?' seem to imply that, ere He comes, 'the Catholic faith' will be very much obscured, and may be found among few only."

Judgment is beginning at the house of God.—Extract from a "Pastoral Address," by Archbishop Manning, Feb. 1866: "Signs of evil are everywhere. No two nations of the world are in amity; between almost all a secret and intense animosity exists. Mutual resentments and defiance keep old wounds open. Sedition is undermining every people. The modern spirit of nationality is bearing its own fruit. All the States of the Old World and of the New seem to be sick at heart; and there is little wisdom in rulers, and little confidence in the power and stability of Governments. Besides all this, the hand of God is visible in shadow. A murrain wastes our herds, destroying and tainting the food of man, and a pestilence which walketh in darkness, for no man can discern or control it, hangs over us, suspended for a moment, to descend upon us, unless God avert, when winter is gone. . . . 'For it is time that judgment should begin at the house of God.' The sins of [Roman] Catholics are darker than the sins of other men, for their light is greater, and the grace they have received is enough to make them saints."

Perception that the divisions in the Church are not to be justified.—Extract from a speech by the Rev. Dr Buchanan, at Glasgow, Feb. 1866: "Division is not the normal condition of the Christian Church. Unity is its true ideal. Every figure in Scripture under which it is represented—as a tree, a temple, a human body, is suggestive of unity. . . . However God in his wonderful and merciful providence may cause the divisions of his Church to serve, at times, some useful end, these divisions in their nature and tendency are evil, and only evil, and that continually."

Probability of the immediate Coming of the Lord.—Extract from a sermon by the Bishop of Oxford, on Ash Wednesday, 14th Feb. 1866: "Soon will the conflict be over. Many of us may live to see the great final overthrow. Already is the gathering of the Church begun; already the east is reddening under the footsteps of the coming Son of Man, and even this very Easter He may be among us in all the majesty of his glory."

Seekings after a restoration of Union in the Church. —Extract from a lecture on the "Westminster Confession of Faith," by Professor Mitchell of St Andrews, March 1866: "If we only set ourselves, first, to diffuse into our time-honoured forms the reviving life and culture that are springing up among us; . . . if we will only seek union, in the first instance, with those who are most nearly allied to us—the time may come when we may be able to do even more; . . . make overtures that the controversies between the sister Church of England, on the one hand, and the other Reformed Churches on the other, may again be taken up at the point where Usher and Leighton left off. . . . If we prove faithful to our mission and testimony, the bright vision of a United Protestant Church, such as Calvin and Cranmer longed for, such as Usher and Leighton and the best men in the Westminster Assembly laboured for, may yet be realized. But if we prove faithless to our mission, or faint-hearted in our work, that happiness may be long deferred, and, notwithstanding all astute plans for the advancement of sectional interests, the fortunes of both churches may be sadly marred."

Complaints against the Presbyterian proceedings of Congregational Ministers.—Extract from a Report on the case of the Rev. James Cranbrook, 28th April 1866: "Dr W. L. Alexander wrote to Mr Cranbrook, in the name of the Congregational ministers who were present at his recognition as pastor of Albany Street Church, requesting him to meet them, in order to ascertain his views on some points of revealed truth on which they had been led to believe he held very different views from those hitherto held and taught in the Congregational churches. In having so acted, they manifestly violated the articles of Constitution of the Union. Your Committee would also strongly recommend greater attention on the part of the members of the Union to the construction of the various Committees, and specially that of the General Committee. It is not perhaps generally known to the members of the Union that at least three-fourths of the members of the present General Committee are members of one of the Edinburgh churches. This might give that church the sole control of the affairs of the Union."

Judgments being poured out on Christendom.—Extract from the Address to the General Assembly of the Free Church of Scotland, by the Moderator (the Rev. W. Wilson, of Dundee), May 1866: "Look in what direction you may, we can scarcely fail to see the approach of judgments which will severely test the constancy and faith of the Church. . . . The whole heaven is darkened with thunder-clouds; and we are sure the bolt will strike, though we know not where. Everything in political and ecclesiastical relations is in a state of unrest. . . . In the political heavens we behold the vision of the glittering sword, and hear the thunders of the battle; in the ecclesiastical, we see a tempestuous ocean, whose rising tide is beating against the bulwarks of Zion, and dashing its waves over the old landmarks which our fathers had set. The war of opinion is not less ominous than that of the sword, and entails calamities even more fatal. Where in such a time can we dwell in safety but under the shadow of the Almighty? In such a position, we can rehearse the old song of the Church—*God is our refuge and strength, a very present help in trouble.*"

Impossibility of reuniting the Established and Free Churches of Scotland.—Extracts from a report of a debate in the General Assembly of the Free Church, May 1866:

"To talk (said Dr Buchanan) as if union with the Establishment were a rational possibility to this Free Church—to talk of staving off or suspending union with the United Presbyterian and Reformed Presbyterian Churches, under the pretext of waiting to see whether we should join it again! . . . But of this I am very sure, that from the day and hour we did so, we should turn away from us the hearts of our own people; we should dissolve the charm that has bound them so closely to us; and we should forfeit for ever the honourable name and place which God has given us among the Churches of Christ." (Applause.)

Somewhat coarser in expression, but still proceeding in the same line of thought, was the declaration of the Rev. Mr Brodie of Monimail:—"If any Free Churchman was to intimate a willingness to receive aid from the State, he was just giving himself as a tool in the hands of the infidel, and confessing himself to be a cat's paw to the very devil. (Laughter.) He had no hope of the Established Church reviving, for he saw corruption spreading in her teachers. He looked upon the Established Church with the fond regard with which they gazed upon the remains of a friend from whom the spirit had fled. The flies of death had been there, and their maggot brood was crawling over it. Bury the dead out of sight." (Laughter.)

"What (asked Dr Candlish) is the meaning of talking just now about the prospects of the Established Church of Scotland becoming such a Church as we might join with? Can any one shut his eyes to the fact that at this very moment, in spite of occasional victories like that of yesterday, the prevailing tendency of a large part of that Church is to latitudinarianism and ritualism, and perhaps even to something worse? (Cheers.) And is it when the Established Church is in such a position, and is manifesting such tendencies, that we, promoting the cause of union with three sound Presbyterian bodies, are to be arrested and told to pause and consider the question, not in the light of present duty or present circumstances, but in the light of possible contingencies likely to happen at the Greek Kalends." (Laughter and applause.)

The denial of the truth by the Church of Scotland.—Extract from a speech by Principal Tulloch of St Andrews, June 1866: "What man of any culture within the Church does not feel that the darkest stains on the history of the Church of Scotland were those unhappy years when, under the commencing enthusiasm of that movement which ended in the Disruption, such men as Edward Irving—of whose heresy no man now will dare to speak—and Mr M'Leod Campbell were expelled from the Church. Who will say that those men were expelled under a holy regard for the truth of God. Do men not now feel that those two men are exercising in our time an influence such as not one of the men who opposed them are exercising? And do we not feel that their influence was a Christian influence? —that is the point—that it is an influence, not against the truth, but for the truth—and that the words of those men have brought a living feeling of God's truth to many a heart that might otherwise have been a stranger to the love of it, and to the knowledge of it?"

No catholic Ecclesiastical system existing among Protestants.—Extract from a paper by the Rev. Dr Mullens, of the "London Missionary Society," read at the General Conference at Amsterdam in August 1867: "So ought missionaries and missionary societies to act in building up native churches in foreign lands. Nowhere ought we to import and place upon them those systems of Church government which, amongst ourselves, have largely been shaped out by political struggles, by numerous controversies, by local experiences, and by the far-reaching thoughts of a few great minds. In most cases we are ourselves outgrowing them. We may well separate the theory and the principles of our different Churches from the Churches themselves, as shaped out by history and by the conditions and the course of our own national life. Then will their real worth and excellence be more truly manifested to the honour of God and the edification of His children. Let us not only open our alabaster box, but let us also be willing to break it, if only the perfume of the Divine ointment may fill the house of God, and cheer and refresh the weary souls within its walls."

Christian Britain giving itself up to believe the lies of delusions, and hastening to destruction.—Extract from "Shooting Niagara," by T. Carlyle, in "Macmillan's Magazine" for August 1867: "Three things have to be agreed upon by gods and men, at least by English men and gods; certain to happen, and are now in visible course of fulfilment. 1st. DEMOCRACY to complete itself; to go the full length of its course, towards the Bottomless, or into it, no power now extant to prevent it, or even considerably retard it—till we have seen where it will lead us to, and whether there will then be any return possible, or none. Complete 'liberty' to all persons; Count of Heads to be the Divine Court of Appeal on every question and interest of mankind. . . . 2d. That in a limited time, say fifty years hence, the Church, all churches and so-called religions, the Christian Religion itself, shall have deliquesced—into 'Liberty of Conscience,' Progress of Opinion, Progress of Intellect, Philanthropic Movement, and other aqueous residues, of a vapid badly-scented character;—and shall, like water spilt upon the ground, trouble nobody considerably thenceforth, but evaporate at its leisure. 3d. That, in lieu thereof, there shall be Free Trade in all senses, and to all lengths: unlimited Free Trade—which some take to mean, 'Free racing, ere long, with unlimited speed, in the career of CHEAP AND NASTY—this beautiful career not in shop goods only, but in all things, temporal, spiritual, and eternal, to be flung generously open, wide as the portals of the universe; so that everybody shall start free, and everywhere, 'under enlightened popular suffrage,' the race shall be to the swift, and the highest office itself shall fall to him who is ablest, if not to do it, at least to get elected for doing it. . . . But indeed your 'Reform' movement, from of old, has been wonderful to me; everybody meaning by it, not 'Reformation,' practical amendment of his own foul courses, or even of his neighbour's; no thought of that whatever;—but meaning simply, Extension of the Suffrage! Bring in more voting; that will clear away the universal rottenness, and puddle of mendacities, in which poor England is drowning; let England only vote sufficiently, and all is clear and sweet again. A very singular 'swarmery' this of the Reform movement, I must say."

Real, though misunderstood, cravings for the ministry of Apostles.—Extract from the Resolutions passed at the Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, 24th September 1867: "Introduction.—We, Bishops of Christ's Holy Catholic Church, in visible communion with the united Church of England and Ireland. . . . Secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, *That all may be one, as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou has sent Me;* and, lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity. . . . Resolution I.—'That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican Communion'—[i.e., it is expedient that some one, not named, do the work of Apostles]. Resolution III.—'That a Committee be appointed to draw up a pastoral address to all members of the Church of Christ in communion with the Anglican branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference'—[i.e., that seventy-six Bishops try to do Apostles' work]. Resolution IV.—'That, in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them'—[i.e., that a Synod which has no existence, and would be illegal and of no authority if it had, should do Apostles' work]. Resolution IX.—'That the Committee be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the colonial Church'—[i.e., that a new tribunal, invented in 1867, and whose authority would break down in the first dispute, should do Apostles' work]."

Apostolic aspirations and exhortations of the Pastoral Letter adopted and signed by the seventy-six Bishops: "With one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost he would strengthen us with His might to amend amongst us the things which are amiss, to supply the things which are lacking, and to reach forth unto higher measures of love and zeal in worshipping Him, and in making known His name; and we pray that in His good time He would give back unto His whole Church the blessed gift of unity in truth. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtle lies wherewith the faith hath been aforetime, and is now assailed. We beseech you to hold fast as the sure Word of God all the canonical Scriptures of the Old and New Testament. With one voice we warn you the time is short, the Lord cometh, watch and be sober, abide steadfast in the communion of saints. Pray and seek for unity amongst yourselves, and amongst all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirit until the coming of the Lord Jesus Christ."

Condemnation of the disagreements among Christians.—Extract from an article by the Rev. Dr Leask, in the "Rainbow," Oct. 1867: "Amidst the thousand divisions, where is the unity for which the Saviour prayed? Amidst the increasing conflicts of doctrine, where is truth to be found? The energy put forth for the reclamation of heathenism is as nothing compared to that which is engaged in the internal strifes in Christendom. The mutual conflicts and recriminations of the so-called 'Churches' are kept up from generation to generation, and are handed down from sire to son as a sacred duty, ever discharging, and never discharged, whilst the bitter animosity of small sects that arise as the pretended healers of the breach is a scandal to religion, a disgust to the world, and a premium on infidelity. The facility with which these subdivisions divide into smaller bands, and the earnestness with which they excommunicate each other, whilst each in its turn acts as if it were infallible, are among the most remarkable and suggestive ecclesiastical phenomena of the day."

The multiplicity of Sects.—Extract from the "Scotsman" newspaper, of 1st October 1867: "It is enough to make one's hair stand on end to read the huge catalogue of religious denominations with which the Bishop of Argyll has recently been refreshing his Diocesan Synod. It appears that there are in England at the present moment, known to the Registrar-General, exactly ninety-one different kinds of Christian Churches. If to these there be added the Scotch Churches unrepresented in England, and some others not given in the Bishop's list—such as the Old Covenanters, the United Original Seceders, the Bereans, the Owenites, the Anti-Glassites, &c., we may safely reckon a total of a hundred distinct forms of Christianity within the four seas. Every church-going Briton should know that there are to be found in his own island ninety-nine ways of demonstrating that his favourite church is not at all a safe place to go to, and every anathematizer of his neighbour should be made aware that he is immediately surrounded by ninety-nine separate points of view, from one or other of which he is being continually either compassionated as a victim of delusion, or denounced as a deceiver of men. If such a state of matters does not lead to a lamentable paralysis of faith, it should at least produce a wholesome condition of humility. In surveying this centangular ecclesiastical duel, it soon becomes overpoweringly bewildering to guess at the nature of the grievances which the combatants understand themselves to have sustained from each other."

These extracts from the writings of active minded, learned, and pious men of various branches of the Church, shew how prevalent is the conviction that a reformation of the Church is necessary; that this, to be effective, will require the intervention of the Lord; that we live in perilous times; that some great catastrophe in Christendom is imminent; and that the Coming of the Lord is probably nigh at hand.

III. The reality of a promise of an Elijah Ministry to the Church is confirmed by many parts of Scripture.

The illustrations which have to be offered on this subject may be conveniently arranged under the following heads:
—First. The prophecies respecting the restoration of a covenanted people which has been unfaithful, contained in the Old Testament.
—Second. The intimations of a call to repentance being sent to the Church, contained in our Lord's parables.
—Third. The intimations of the same in the Revelation.

First. The prophecies respecting the restoration of a covenanted people which has been unfaithful, contained in the Old Testament.

The passages are very numerous in which God, after announcing sharp punishment to his people for their manifold shortcomings, declares his purpose to visit them nevertheless with a ministry of cleansing and restoration, for which the chastisements shall have prepared them, to the end that He may be able, in righteousness, to have mercy on them, and to bless them. All such declarations are promises of good to the Church, being the covenanted people of this Dispensation, as truly as they ever were to the covenanted people of the day in which they were uttered.

The following passages may be specially referred to—the four marked thus * being those which have been considered at length in a former part of the volume.

1st. Deut. xxxi. 19; and xxxii. 1–43.
2d. Is. i. 25, 26; xi. 11; xl. 1–11.*
3d. Jer. iii. 12–18; xxiii. 3; xxix. 10–14; xxxi. 1–40; xxxii. 37–44; xxxiii. 3; l. 5, 6.
4th. Ezk. xxxvi. 21–38; xxxvii. 1–14*; xxxix. 22–29.
5th. Hosea iii. 5.
6th. Joel ii. 15–32.
7th. Amos ix. 11–15.
8th. Obadiah, vers. 17–21.
9th. Jonah ii. 1–10.

10th. Micah iv. 1–13.
11th. Hab. iii. 1–19.
12th. Zeph. iii. 9–20.
13th. Hag. i. 1–11.*
14th. Zech. ii. 1–13; viii. 1–23.
15th. Mal. iii. 1–4; iv. 4–6.*

With respect to the last, it may be added (see p. 152), that although the "Fathers" looked (perhaps rightly) on the prophecy of Malachi respecting the sending of Elias, as one that would be fulfilled literally by Elijah returning to the earth and converting the Jews just previous to the coming of the Lord to judge all men, and therefore their testimony avails not in this argument for the application of that prophecy to the Church; yet their words may be quoted as shewing their belief that the promise through Malachi, though it had a measure of accomplishment in the ministry of John the Baptist, had not then obtained an exhaustive fulfilment.

St. Jerome, writing (circ. 400) on Matt. xvii. 10–13, says, "It was a tradition of the Pharisees, following the prophet Malachi, that Elias should come before the coming of the Saviour, and bring back the heart of the fathers to the children, and the children to the fathers, and restore all things to their ancient state. The disciples then considered that His transformation which they had seen in the Mount was His coming in glory, and therefore it is said, *And his disciples asked him, saying, How then say the scribes that Elias must first come?* As though they had said, If you have already come in glory, how is it that your forerunner appears not yet? And this they say chiefly because they see that Elias is departed again. . . . He then who at the Saviour's second coming should come in the truth of his body, came then in John in power and spirit."

St. Chrysostom, in his Homily on Matt. xvii. 10–13 (preached circ. A.D. 400), says, "And the prophets, too, mention both [i.e., the Advents]; of the one, however, that is, the Second, they say Elias will be the forerunner. For of the First, John was forerunner; whom Christ called Elias, not because he was Elias, but because he was fulfilling the ministry of that Prophet. For as the one shall be forerunner of the Second Advent, so was the other too of the First.

But be not thou troubled, nor imagine that His statement wavers, though at one time He said *he will come*, at another, *he hath come*. For all these things are true. Since when He saith, Elias indeed cometh, and will restore all things, He means Elias himself, and the conversion of the Jews which is then to take place; but when He saith, Which was for to come, He calls John Elias, with regard to the manner of his ministration."

St. Augustine, in his Homily on John i. 19–33 (preached A.D. 416), recognises the abiding vitality of the prophecy (Mal. iv. 3–6) although he is speaking of its being fulfilled literally. "Wherefore, then, doth he [i.e., John Baptist] say, *I am not Elias*, and the Lord, *He is Elias?* Because the Lord Jesus Christ was pleased in him to prefigure His future coming, and to speak with this meaning, that John was in the spirit of Elias: and what John was to the First Advent, that will Elias be to the Second Advent. As there are two Advents of the Judge, so there are two heralds: the Judge, indeed, one and the same, but the heralds two, not two judges. For it behoved the Judge, in the first instance, to come to undergo judgment. He sent before Him His first herald: He called him Elias, because at the Second Advent Elias will be what John was at the first."

St. Gregory the Great, who died A.D. 604, in his Morals on Job, on the words *And shutteth up the stars as under a seal*, ix. 7, says:—"But it is to be considered that we shut up anything under a seal with this view, that when the time suits, we may bring it out to the light. . . . One of whom "Truth" by His own lips gives promise of in the Gospel, saying, *Elias truly shall first come and restore all things*. They, then, are as if the *stars* were *shut up under a seal*, who both at this present are concealed that they appear not, and hereafter shall appear, that they may stand Him in good stead." And again, on xlii. 11, "To which banquet that mighty Elias who is coming is engaged as the inviter of guests."

Now though these writers are referring to the personal return of Elias, and the ingathering of the Jews, it is plain they believed that John Baptist's ministry had not so fulfilled the prophecy of Malachi, but that another accomplishment of it remained to be completed.

Second. The intimations of a call to repentance being sent to the Church contained in our Lord's parables.

1st. The parable of The Barren Fig-tree. Luke xiii. 6–9.

In this the Lord likens his covenanted people (the Jews in the first, but the Church in the second place) to a Fig-tree; His Father to the owner, expecting fruit on a tree planted in his vineyard, and finding none, saying, after three periods of disappointment, *Cut it down; why cumbereth it the ground?* and Himself to the dresser of the vineyard, who pleads for delay to give the tree another trial, proposing in the meantime to bestow on it some additional labour, even to do for it all that can be done, to cause it to become fruitful. The Lord thus set forth and declared the course of God's dealing with his people. Not hastening to judge and to condemn on the first proof of unfaithfulness, but patiently sending warning after warning, and granting one period of probation after another—as He declared by the prophet, *Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them*, Jer. vii. 25. And even at the last, when all patience might well cease, not pouring out wrath till a more full and tender appeal, because the last, be made to the disobedient ones, if peradventure they will even yet repent and be saved. This implies that there will be a last, peculiar, most gracious warning and offer of help sent to the Church at the time of the end, lest He should be obliged, as by Malachi He threatens, to smite with a curse the portion of the world He has given to his covenanted people to dwell in.

2d. The parable of The Good Samaritan. Luke x. 30–37.

This, besides its plain application to individuals, has a more deep and more solemn application to the Church. The story told, referring no doubt to an event which had actually occurred, seems to include more than is requisite for enforcing the truth that all men, and more especially covenanted men, are bound to help one another. On pondering this parable, in the light of all the others, it becomes clear, that by the Jew who foolishly left the city of God to go down and dwell in Jericho, the wicked city, is meant an elect

people (the Jews in the first and the Christians in the second place) departing from their covenant position; his falling among thieves, and being plundered and wounded nigh unto death by them, sets forth the consequence of not cleaving to God; the passing by without helping him of the priest, and then of the Levite, who should have cared for him, intimates the inability, although it is their duty so to do, of the ordinances still lingering in the midst of an unfaithful people, to heal their spiritual wounds, and to revive spiritual life in them, that they may again be men of God; by a Samaritan effectually doing all that the wounded man required, so that he became as alive from the dead, is foreshewn that when help comes it will be of a marked special character, so that the covenanted people may be compelled to confess, *This is the Lord's doing, and it is marvellous in our eyes.* In this parable our Lord doubtless forespeaks of the Church falling into such a low condition (as Israel was in His day) that the ordinances in her midst would not be able to accomplish in her the work of restoration requisite to save her from perishing altogether; and that at a time when all hope, and perhaps through weakness, all desire of revival would have passed away, then One, of whom his brethren said, *He is a Samaritan, and hath a devil, why hear ye him?* and of whom Christian men say, "He is in the heavens, He is not present in our midst to work the works of God as in days of old," shall put forth his power to heal and to feed, and to save that life which He has given, that even at the last hour his people may be enabled to make their calling and election sure. But the Lord is righteous and doeth righteously, and cannot so deliver his Church, save as He first of all prevails to lead her to a full solemn catholic repentance. The parable, therefore, implies a call to such a repentance being sent to the Church.

3d. The parable of The Great Supper. Luke xiv. 15–24.

This parable was spoken in answer to a man who said, *Blessed is he that shall eat bread in the kingdom of God*, as meaning that every one would be desirous of attaining to this. It refers to the eastern custom of sending a message two or three days before, to guests invited perhaps some months

previously to a feast of a formal description, intimating that the engagement holds, that all things are being got ready, and requesting them to arrange their affairs, and attend at the appointed place and time. It is here applied to the case of a covenanted people, which is promised in the purpose of God to share in a great measure of blessedness—after the period of its service is completed—for the purpose of announcing that when the time of reward is at hand a special message of warning to stir up a suitable preparation will be sent, saying, *Come, for all things are now ready;* and it foretells, that when the messengers bring the summons it will find the people in general not ready to attend to it, not able to esteem it aright, not willing to accept of it. It is only with this particular part of the parable that we have here to do, namely, so much of it as is the counterpart of the message, *Repent ye, for the kingdom of heaven is at hand*, although, in passing, it is as well to note how like the sum of the parable is to the record concerning the Jews. *And all the people that heard him justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

4th. The parable of The Lost Sheep. Matt. xviii. 12–14; Luke xv. 3–7.

The Pharisees and scribes murmured, saying, *This man receiveth sinners and eateth with them.* It being in answer to such a murmur that this parable was spoken, shews it was respecting a class—the class of wanderers, whether large or small—the Lord declared God's course of dealing. Therefore, although the primary application of this parable is to shew the love of God to every member of a covenanted people—in that He is not willing for even one sheep of his elect flock to wander and perish through lack of being sought after and recovered if it be possible—yet it is not unreasonable to refer to it here, as confirming the point under consideration, to this extent at least, of making it certain that if the whole flock should wander, the whole will be sought after as earnestly as one sheep: of the truth of which the sending of John the Baptist to Israel was an illustration. Now, our argument is this, that, seeing the love of God led

him to send John after Israel, like a shepherd seeking a flock which has bodily wandered, if the Church shall ever become as much like a wandering flock as the Jews were in that day, He who is the Head of his Church will put forth the fourfold ministerial energy which is still quick in Him, and by manifesting Himself as the Apostle, Prophet, Evangelist, and Pastor, strive most earnestly, to the uttermost, for the recovery of his Church, ere that day comes when the Father shall bid Him take his winnowing fan in hand and throughly purge his floor, gathering the wheat only into the garner, but burning up the chaff with unquenchable fire.

5th. The parable of The Lost Piece of Silver. Luke xv. 8–10.

This parable, though spoken in answer to the same murmuring, and teaching the same truth as the former one, namely, the love of God to those in covenant with Him, exhibits it in the phase of his people moved of Him to seek after and recover his gifts which they have lost. The woman, a wife, signifies the Church; the ten pieces of silver entrusted to her by her husband, the full spiritual endowment bestowed by Christ on his Church in token of his love to her, and that she should be able to serve Him efficiently, and be a praise to Him in the earth; the loss of one of the pieces, the Church's ceasing to use and allowing to fall into abeyance a portion of her spiritual goods; her discovery of the loss, the Church's being led of God to be sensible and ashamed of her neglect of the spiritual treasure entrusted to her to be employed for the benefit of the Master's household; her lighting a candle, and sweeping the house, and searching diligently, the Church's being enabled, by the revival of the ministry of the pure light of truth in her midst, to remove all the filth of the flesh and the lumber of man's wisdom which have quenched the Spirit, and encumbered her exertions to serve; the recovery of the piece of silver, her becoming fit and able to exhibit in use, to her Lord's satisfaction, all that ever He bestowed on her. While this parable has had a measure of fulfilment in every revival that has taken place in the Church, it doubtless points to some one great pattern which is the crowning case of all the others, even to the case of a restoration of all things

in the Church by an Elijah ministry, for which we are contending. It should not be overlooked that the woman's searching in her house for what was lost, intimates that the Church will be lifted up into the faith, that the gifts given to her are still in her though dormant, not having been taken away from her, nor having ceased to exist, that consequently she does not need and may not ask for new gifts, but to have the life of Christ which is in her so quickened that these gifts which are still existing may come into manifestation.

6th. The parable of The Wicked Husbandmen. Matt. xxi. 33–44; Mark xii. 1–9; Luke xx. 9–16.

This parable is a distinct and full illustration of the truth we are advocating—it is so plain in fact that it is unnecessary to spend time in unfolding it. The Lord addressed it pointedly to the rulers and the people of Israel in his day, and among them it had its first fulfilment, but it remains recorded for the warning and instruction of the Church, and will have another accomplishment in it. It foretold that there would be various messages sent to the Church as from generation to generation she became less and less faithful, but that at the last, when the Kingdom is about to be set up, there will be a call to repentance unto reformation in the most formal manner that God can make (that is by the Elijah ministry), but that probably, like all the former ones, it will be rejected—that is by the Church as a whole, though doubtless then, as ever, God will prevail to reserve to Himself a remnant. In the fulfilment of this parable by the Jews, the Son of the Owner of the vineyard was actually put to death, this, of course, cannot occur again in the refulfilment of the parable, but something analogous will certainly take place, probably the slaying of some of the witnesses for God whom He shall send to the Church.

7th. The parable of The Marriage Feast. Matt. xxii. 1–14.

This parable also is a distinct prophecy of such a visitation of the Church as the mission of the Elijah ministry would fulfil. It foretells that when the time of the end draws nigh, when the marriage supper of the Lamb is about to be, the

Church, which is the company elected to be present, shall be visited by a ministry of preparation to warn her and to make her ready, and shall then be formally examined, member by member, and the whole collectively, to see whether she be fit for the transfiguration and translation which must precede the advancement to such honour. All this is manifestly implied in the parable, though not literally expressed in words. Before the King comes in to see the guests, the time of judging them, his servants had been engaged not only in gathering guests, but also in placing them at the tables, which must include the making them fit to be there, by washing them and clothing them so far as required: if it were not so, the fault of a man being in the banqueting hall not having on a wedding garment lay with the servants for bringing him in. But it must be as stated, for otherwise it would be implied that men are able and are expected to provide themselves with wedding garments suitable for the marriage supper of the Lamb, whereas they must be supplied therewith by the Lord.

8th. The parable of The Ten Virgins. Matt. xxv. 1–13.

This parable is another positive revelation of the purpose of God to send a message of warning to the Church, because she will stand in need of it, before the coming of the Lord. That nuptial company engaged expressly to watch for and to go out and meet a coming bridegroom, means the Church in one phase of her calling; the lamps provided for it, the ordinances for the ministry of the word given to the Church that she may have light sufficient to see how to walk in the path of God's commandments in spite of the darkness of this world in which she is left; there being wise and foolish ones in the company, and the falling asleep of them all, the different conditions of spirit in which different portions of the Church will be, and that at a certain period of her history they will be all alike asleep as to the special object of their calling, namely, to watch for and be ready to welcome the Lord; the cry made at midnight—*Behold, the bridegroom cometh; go ye out to meet him*—is the prophecy of the sending of the Elijah ministry to the Church. It must be observed that the cry does not proceed from the virgins, for they are

all asleep, but from some friendly person, a friend both of the virgins and of the bridegroom, and in exact conformity the Elijah ministry shall not be sent by the Church to herself, or by one part of it to the rest, but by the Holy Ghost, the friend both of the Church and of her Lord, and who, therefore, would not that the latter should be unwelcomed when He comes, or that the Church should miss the eternal happiness and glory in store for her if she be found faithful. This parable has no rational application to individuals, and has no other reasonable application to the Church as a whole except the one here pointed out. The result of the midnight cry confirms this: first it led to the making manifest which of the virgins were wise and which were foolish, whereas before this they were to human sight all alike; and it led to the wise ones being able to trim their lamps in time, and so, being ready, to enter in with the bridegroom to the marriage—in other words, the cry enabled some of the appointed ones to make their calling and election sure, and thus of the ten called, five were found fit to be chosen. No parable could more fully shew forth the need for, and the source, object, and result of an Elijah ministry to the Church.

Third. The intimations of a call to repentance being sent to the Church contained in the Revelation.

1st. Rev. iii. 7–13. This is implied, though not actually stated, in the Epistle to the Angel of the Church in Philadelphia. For if it foretells of the Church, or a portion of the Church, rising up, after it has successively played the part of Pergamos, Thyatira, and Sardis, to be well entitled to the Christian designation of, "The lover of the brethren," it must be through the Church having been visited by the Lord with some special dealing which has wrought effectively to produce a repentance unto reformation, so that it could be righteously set in its place again as the Body of Christ, to do his priestly work in the earth, and to witness fully for Him. This is evidently to be inferred from words being addressed to this Philadelphian condition of the Church, which were not used in respect to the Church in either of her previous phases. *Behold I have set before thee an open door*, i.e., of access to the throne of grace, to offer up Christ's effective

intercession. *Thou hast kept my word, and hast not denied my name*, i.e., hast treasured up in hope all my promises, and hast had faith in the many titles of my various offices which, collectively, form my name—Son of Man, Lamb of God, Risen and Ascended One, Man at the right hand of God, Head of his Body the Church, the Apostle Prophet Evangelist and Pastor, the Deacon, the Baptizer with the Holy Ghost, the Coming One, the Bridegroom of his Church, the Judge of all men, God's King who shall personally rule the kingdom of Heaven in the earth. It is true, indeed, that it is said to it, *Thou hast a little strength*, shewing the Church's attainment is far from perfect, yet also implying that she has begun to run again the course set before her, and this is confirmed by the gracious words which follow: *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.* And, further, the words, *Behold, I come quickly*, shew that this Philadelphian phase of the Church will be attained to only just before the second Advent of the Lord. For the words here used, though like them, are not of the same meaning as those used to the Churches of Ephesus and Pergamos, namely: *Or else I will come unto thee quickly, and will remove thy candlestick, and will fight against thee.* These last expressions are threats of a special dealing with the Church in a particular condition; but the former is an encouraging announcement that the Lord's promised coming is at hand—which coming commences with the gathering of his saints unto Himself.

2d. Rev. iii. 14–22. But even after the ministry of restoration has raised up a portion of the Church into the Philadelphian condition, unto the remainder, falling lower, viz., into the Laodicean state, a continuation of a measure of the ministry of reformation appears to be intimated by some of the expressions made use of to it. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

3d. Rev. vii. At a particular period of this historical vision, John heard an angel, who held the seal of the living God, commanding four other angels who had power over the four winds of the earth: *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* And John heard that the number of those thus sealed was definite, namely, 144,000, while of a second company he says it was *a great multitude, which no man could number.* The condition of this first class, fit to be sealed with the seal of the living God, seems clearly to imply a previous work of cleansing and preparation, if we keep in mind the state of the Church at the time this vision was given, namely, that indicated by the Epistle to the Angel of the Church of Ephesus, and that the course of the Church foretold in the following Epistles is not one of gradual improvement, but of continuous declension, till we come to the Philadelphian period. Therefore, before the time of the sealing, something must have occurred, of course through God's special appointment, to work so great a change in the portion of the Church indicated by the number 144,000; and as the Philadelphian period is the only one of the seven in which apparently this could well have been done, there is good ground for believing that the time of Philadelphia and of the sealing are one and the same, and consequently that the special ministry which makes a part of the Church worthy of being titled Philadelphia, is the same as that which effects a suitable preparation for the sealing in the company called the 144,000.

4th. Rev. xi. 1, 2. The measuring of the temple to the exclusion of the court. This plainly indicates a separating between the faithful and unfaithful members of the Church at the time of some important step in the progress of the purpose of God; and the command to perform the action being given to the Apostle John, as plainly foretells that it will be actually fulfilled by the ministry of an Apostleship—both points betokening a previous work of reformation in the Church. The prophesying of the two witnesses clothed in sackcloth, verses 3–12, is an action clearly implying a testimony to God's people, with a call to repentance; but apparently subsequent to, and not referring to the one of

which we are discoursing, namely, the sending of the Elijah ministry to the Church.

5th. Rev. xii. The woman bringing forth the man-child, which was caught up to God, and to his throne. This is commonly believed, and with apparent reason, to be a prediction of a special ministry of preparation for the translation working in the Church, and at length producing a remnant willing to accept of the marvellous goodness of God. In confirmation of this, the remarks of Faber on the passage, in "The Calendar of Prophecy" (a few lines from which have been quoted at page 537), may be here given:—

"The hieroglyphic of the man-child (Rev. xii. 4–5) still remains to be interpreted. And it is by far the most difficult symbol in the prophetic picture: for if the woman denote the whole collective body of faithful worshippers within the visible Church of the west, and if the Dragon, in his borrowed members, and the stars which he draws into apostasy, denote the whole collection of unfaithful worshippers within the same visible Church, no additional character within that Church seems left for the man-child to typify. In the symbolic language of the ancient prophets, the birth of a male-child denotes the setting apart of a community from the great general mass with which it was previously commingled, while the gestation and labour throes which precede it refer to the difficulties and the trials and troubles, of whatsoever description they may be, which precede the setting apart of the community in question."

Such, then, is the abstract import of the birth of a man-child, but in the present vision this allegorical phraseology has a special and particular relation to Christ, for the man-child is described like Christ Himself (comp. Rev. xii. 5, with chap. ii. 27, and Ps. ii. 8, 9), as one who should rule all nations with a rod of iron. Hence, according to a very just observation of Mr Mede, the man-child of the Apocalypse must denote Christ in some sense. But he cannot denote the literal Christ, because such an application is not consistent with the established language of Scripture, which invariably represents our Lord as the husband, not as the son, of the Church. This being the case, if the birth of a man-child

denote generally the setting apart of a community, whether civil or ecclesiastical, from the mass with which it has hitherto mingled, and if the man-child of the Apocalypse denote particularly a faithful Christian ecclesiastical community, then it will plainly follow that the birth of the Apocalyptic man-child must denote the setting apart of a faithful Christian ecclesiastical community from the great mass of God's true worshippers, that thenceforth, safe under the care of an Almighty superintending Providence, it might bear witness to the gospel in its corporate or collegiate capacity, while the remaining mass out of which it was taken should do so only individually and unconnectedly.

6th. Rev. xviii. 4. The cry, following on the proclamation of the doom of Babylon, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* This appears plainly to be a special summons forming the conclusion of some special invitation to repent and accept needful deliverance, for, save to the penitent, no such mercy can in righteousness be shewn. The Reformers and more modern commentators all connect these words with those similar ones in Isaiah—*Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the ends of the earth; say ye, The Lord hath redeemed his servant Jacob.* Is. xlviii. 20; see also lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17.

7th. Rev. xix. 7, 8. In the song of praise for the judging of Babylon, occur these expressions: *For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.* These also imply that the Church has been converted, and cleansed, and renewed in spiritual strength by some special ministration from the Lord, so that, after going on from bad to worse through all the course of evil pointed at in the Epistles to the seven Churches in Asia, the Church universal (at least as represented in a remnant which has made its calling and election sure), has been recovered and made fit to be spoken of, in truth, as the Lamb's wife who has made herself ready.

IV. A RECAPITULATION OF THE CHIEF SCRIPTURE DATA FOR JUDGING OF THE REALITY OF AN ELIJAH MINISTRY WHEN IT APPEARS.

If an Elijah ministry should be sent to the Church for the purpose of restoring all things in it before the coming of the Lord, the facts respecting the Elijah ministry to the Jews which have been ascertained by an examination of the prophecies concerning it, and the record of their fulfilment (see the List, p. 320), supply us with reliable data from which to infer many particulars regarding the state of the Church, God's object in such a special dealing with it, and the means He will make use of to effect it. At the same time, it must be kept distinctly in mind, that while John's ministry is to us an invaluable clue to the probable nature of the fulfilment to the Church of the prophetical import of Elijah's action, of the words of Isaiah, of the vision of Ezekiel, of the partial fulfilment of Isaiah's and of Ezekiel's testimony in the time of Ezra and Haggai, and of the words of Malachi, yet that the measure of fulfilment of these prophetic words and actions by John is not the measure of fulfilment which the Church should expect to experience the accomplishment of: each successive fulfilment of a word of God is in larger measure than those which have gone before, and of vaster importance —each one is in the order of its occurrence a fuller and plainer commentary of God on his own word, proving that however much men may have learnt respecting it, their knowledge of it is yet imperfect, for that it reaches higher and deeper, further and wider, than men are able to conceive. As therefore John's fulfilment to the Jews of the prophecies which went before was more ample than the previous one, and contained some revelations respecting God's purpose of perfecting a covenanted people which could not easily be inferred from those prophecies, so the re-accomplishment of John's testimony to the Jews by an Elijah ministry to the Church may be reasonably expected to extend beyond his revelations. Consequently it is deemed not unreasonable to

include in a list of anticipations respecting this Elijah ministry the restoration of such endowments, and the revival of such duties, as from other scriptures we well know were appointed to the Church at the first, though unused and unfulfilled for many generations.

The attempt, therefore, that is here made is to set forth in order the tokens which it may be anticipated, on Scripture grounds, will mark the origin and object, the nature and mode of action, the fruit and other results of the Elijah ministry to the Church: combining with them a few fundamental truths concerning God's purpose and ways which must be kept in vivid remembrance when considering these inferences from John the Baptist's ministry. As the matter is so large, to save the mind from confusion, these notes of the Elijah ministry are arranged into the following Parts:

—First. Some principal circumstances which will be connected with the mission of the Elijah ministry to the Church.

—Second. The constitution and endowment of the Elijah ministry; the means and character of its operations.

—Third. The testimony of the Elijah ministry to the Church concerning the Lord.

—Fourth. The testimony of the Elijah ministry to the Church concerning herself.

—Fifth. The reformation which the Elijah ministry to the Church will accomplish in those who accept its services.

—Sixth. Some other results of the work.

The heads in the sub-divisions of these parts are all numbered consecutively from first to last, to shew how very many characteristics of the Elijah ministry are foretold whereby we may discern it when it appears; and each head has subjoined to it a reference to the items in the lists of chief points in the scriptures which were examined from which it is inferred. The places where the former lists will be found are—Elijah, page 42; Ezra, 80; Isaiah, 81; Ezekiel, 108; Haggai, 135; Malachi, 154; Gabriel and Zacharias, 165—the patient reader who would examine the matter thoroughly being reminded that most of these lists are two or three fold.

First. Some principal circumstances which will be connected with the mission of the Elijah ministry to the Church.

It may suffice to notice here the following particulars:—
—1st. The unchangeableness of God's purpose in the Church.
—2d. The condition of the Church.
—3d. The approach of the Lord to close the Dispensation.
—4th. The renewed manifestation of the presence of the Holy Ghost in the Church.
—5th. Some minor circumstances connected with the mission of the Elijah ministry.

1st. The unchangeableness of God's purpose in the Church.

Token 1. The unchangeableness of God's purpose in the Church will be the cause of the mission of an Elijah ministry to it. For that can be no fulfilment of the promise of an Elijah ministry which does not testify plainly, that God is working for the accomplishment of his own purpose. Ezra 2.

N.B.—To save repetition, the reader is requested to supply this last remark at the conclusion of any of the following topics, concerning which he does not at first see how it is to be esteemed a token of an Elijah ministry.

T. 2. For election is of God, to the end that his purpose may be fulfilled; the elect, if faithful, do indeed thereby obtain blessing, and attain to honour; but this is not the chief object of their election—besides being blest as those dwelling in Jerusalem, they are to be the cause of blessing as those labouring in Zion. J.B. 64.

T. 3. Therefore a covenanted people cannot be truly prosperous save in the fulfilment of the service of their calling: for their happiness is bound up with and dependent on the accomplishment of that part of the purpose of God for the promotion of which they were elected. Hag. 8, 21.

T. 4. God, by the prophet Isaiah, by the king Cyrus, by the angel Gabriel, and by the priest Zacharias, declared his intention not to leave his people in captivity, whereby his purpose was stayed, but to deliver them that it might be accomplished. So also our Lord, in his parables of The Pearl of Great Price, The Talents, The Pounds, The Ten Virgins, in the conclusions of his Epistles to the Churches in Asia,

and in various passages towards the end of the Revelation, testifies that God will not allow the accomplishment of his purpose in the Church to be for ever deferred, but that his time of waiting in mercy will have an end, when He will prevail to rescue at least a remnant, in whom and by whom the good pleasure of his will shall be fulfilled. Is. 2; Ezra 2; G.&Z. 5.

T. 5. The chief and most encouraging ground for expecting the restoration of a covenanted people which has fallen from its true standing, is this unchangeableness of God's will in respect of all that He has purposed. This attribute of God is good consolation to such as sigh and cry because of the abominations done in the Church; for in it, or at least in a remnant as representative of it, all his promises shall undoubtedly have their accomplishment. Ezek. 11.

2d. The condition of the Church.

T. 6. It will be an evil condition of the Church, amounting to an hindrance of the accomplishment of the purpose of God in it, that will be the reason of the mission of an Elijah ministry—because such an one cannot be rectified by the ordinances existing therein, seeing it is the result of their unfaithfulness.

T. 7. For, before an Elijah ministry shall be sent to the Church, it must be in a spiritual captivity as real, and as truly leading to the non-fulfilment by it of the purpose of God, as that of the kingdom of Israel was when Elijah was raised up to reform it, as that of the kingdom of Judah was when Ezra was raised up (under Cyrus) to restore it, and as that of the Jews was when John the Baptist was sent to prepare them for the coming of the Angel of the Covenant to transfer them into a new dispensation. This condition will be "captivity in Babylon," and therefore one in which the Church cannot serve God aright even if it desired to do so—although there may be a great profession of godliness, and although some may be truly mourning over the low estate of Christendom. El. 1; Ezra 1; Ezek. 5.

T. 8. The Church will at that time be subject to the powers of the world, whether exercised by rulers of states, or political prelates, or companies of lawless people; and will

be cheated of her lawful and needful share of temporalities—without which she cannot in full measure accomplish her service. J.B. 2, 3.

T. 9. This captivity is not one into which the Church will have fallen suddenly or voluntarily progressed, but one into which God has allowed her to be inveigled, because she has persevered in halting between two opinions, in endeavouring to serve two masters; while He is a jealous God who will not accept the service of a divided affection—his invitation being, *My son, give me thine heart.* It is a condition into which God will not have plunged his Church until after having endured the increasing hypocrisy of his people, in their gradual declension through the phases foretold by the Lord in his parables, and in his epistles to the Churches in Asia. Is. 1; Ezek. 9, 10.

T. 10. This condition is one that cannot be predicated of one portion of a covenanted people as distinguished from the rest—although it is possible that this condition may be best understood as seen in some one part of the Church; and the imputation of it is not the denial of there being any good in the Church generally, nor of there being some pious members left—but is the declaration that they are not fulfilling the work which, as a company or body, they ought to accomplish. Ezek. 6, 7.

T. 11. The figurative term "captivity in Babylon" has no reference to the state of a heathen man or to that of a careless member of a covenanted company: consequently the conversion of such individuals cannot be spoken of as an escape from Babylon. Ezek. 8.

T. 12. But then, as ever, it will be shewn that God's chastisements are not to the end of destruction but of leading to repentance, and therefore they do not abrogate former assurances of mercy, the grounds of hope that those who will may be saved—of which the promise of an Elijah ministry will, by its fulfilment, be proved to have been a most important and trustworthy one. Ezek. 23.

T. 13. The valley of death, covered with the dry bones of an army, and the wilderness in which no husbandmen dwelt, no cultivation was carried on—are emblems of the spiritual condition of a people requiring an Elijah ministry,

and pictures of what the Church will be when thus visited. Ezek. 3; J.B. 19, 20.

T. 14. But as the unfaithful cannot judge righteously of their own state, the Church will deny this to be hers, even though, through God's providence, she has been testifying against herself in every generation, by the lamentations of some of her most honoured sons. Ezek. 1, 4.

T. 15. Thus, as the raising up of deliverers for the house of Israel proved its low estate—of course because of sin—and the impossibility of its existing ordinances reforming it, as foretold by the prophecies of Isaiah and Malachi, so the sending of an Elijah ministry to the Church will testify to its low spiritual condition, as originally implied in the promise of this ministry, and will be a sign that the ordinances of God then in its midst are insufficient to revive it and raise it up. For the prophesies of Isaiah and Malachi imply that the Church will at some period require a larger ministry of grace, and a fuller revelation of God's will, than her pastors are able to bestow. Is. 5; Ezra 8; J.B. 15.

T. 16. Christians will have followed the evil conduct of the Jews, and become leavened with the doctrines of the Pharisees, Sadducees, and Herodians, or polluted with the flagrant conduct of the publicans and sinners—their sectarian courses proving that they have ceased to abide in Christ in the fulness of the meaning of the term. J.B. 4.

3d. The approach of the Lord to close the Dispensation.

T. 17. If in the last days the Church's condition be evil, it will necessitate the mission of an Elijah ministry, because the Lord comes personally to be the desire of all nations, but more especially to be the acknowledged Head of His mystical Body, the Church, and the acknowledged Lord of the temple of the Holy Ghost. He comes to associate his elect with Himself, that they may witness and promote the works necessary to be effected for accomplishing the remaining portions of the purpose of God. Mal. 10.

T. 18. But the Lord will not come, and so manifest Himself by his works, except to a people prepared, in some measure at least, to welcome Him, and assist Him, whence

the prophecy, *Behold I will send my messenger, and he shall prepare the way before me.* P. 141. J.B. 86.

4th. The renewed manifestation of the presence of the Holy Ghost in the Church.

T. 19. The authority and power of action of the Elijah ministry will, in a very special degree, be of the Holy Ghost; and accompanied by a marked ministration of grace to those willing to accept the testimony coming in the name of the Lord: for like John, whatever it may appear in the eyes of men, it *shall be great in the sight of the Lord, and shall be filled with the Holy Ghost even from* its separation to the work.

T. 20. For a ministry to convert and restore a covenanted people, which has fallen beneath its true position, must be one specially raised up and sent by God, as really as Elijah, Ezra, Haggai, Malachi, and John the Baptist were; or as the twelve and the seventy disciples sent by the Lord before his face were. The Lord does all things in the Church by the Holy Ghost, come as the Spirit of Christ to testify to Him, and therefore as literally as the Holy Ghost, speaking for Christ, said at Antioch, *Separate me Barnabas and Saul for the work whereunto I have appointed them* (Acts xiii. 2), so must those constituting an Elijah ministry to the Church be designated to their office, and be suitably endowed for it by the Holy Ghost. All men professing to be ministers of Christ claim indeed to be duly authorized of God, in some sense of the word, though these senses differ extremely from one another, but in a much higher or more literal sense than any of them intend, must the authority of Christ be committed by the Holy Ghost to them thus sent to the Church. Ezek. 13; G.&Z. 2; J.B. 16.

T. 21. As a lapsed people cannot listen to the glad tidings of deliverance, unless their hearts are prepared for it beforehand, and assisted to receive it at the time it is proclaimed, the mission of the Elijah ministry will be preceded by dealings of God's providence, and by influences of his prevenient grace, tending to make Christians, or some of them, for the benefit of the rest, bethink themselves of their calling and position; and its testimony will be confirmed by

inward operations of God's Spirit in those who are willing to accept it. Ezek. 15.

T. 22. If there be the manifestation of the presence of the Spirit in the exercise of restored gifts of ministry, there will not be lacking the corresponding manifestation of the gifts of the Spirit in the private members of the Body.

5th. Some minor circumstances connected with the mission of the Elijah ministry.

T. 23. It will not be for lack of ordinary ecclesiastical or civil rulers that the Elijah ministry will be raised up, but because it is necessary to fulfil an extraordinary service both to rulers and people. The prophecies admonish us to expect and hope for a special ministry to give special help suitable to the condition of the Church: not an ordinary measure of blessing through ordinances already existing, and fulfilling, to some extent at least, their service. Is. 4; Ezra 3; Ezek. 12; J.B. 30.

T. 24. The time of the Elijah ministry being sent, will be not many years before the Lord comes to ascertain how the Church has employed his spiritual goods which He entrusted to her for the work of this Dispensation; and not many years before the period begins when the work of the Church in this Dispensation can no longer be fulfilled, because of the opposing power of infidelity. Mal. 2; J.B. 18.

T. 25. The time for the Elijah ministry beginning its public work will be determined by a revelation from God. For those appointed, though having a clear faith of their being called of the Lord to this office, will not select the time, place, or mode of fulfilling their ministry, but will act only as they are supernaturally taught of God. El. 5; J.B. 31.

T. 26. Before the appearance of the Elijah ministry, pious men will probably be moved to pray much for a true reformation of the Church in preparation for the coming of the Lord; but apparently many of them will, from various hindrances, be unable to discern the answer vouchsafed to their prayers when it is given. G.&Z. 1.

T. 27. As in the cases of Elijah and of John, some intimation of God's purpose of grace to the generation to which

the Elijah ministry is sent, will probably be given some little time before it commences its work—serving for a further preparation for its reception. El. 3; J.B. 17.

T. 28. The outward circumstances in which those forming the Elijah ministry will have to serve will not be propitious, but adverse to success: they will therefore have to serve as an act of faith in simple obedience to the Lord, for the accomplishing of the work will seem improbable, or even, looking to the means employed, impossible. Ezek. 14; J.B. 22.

T. 29. Hostility to the Elijah ministry will be so strong among those having standing and influence in Christian society, that those employed will have to do their work at the risk of their character and social prosperity—all that makes life pleasurable—if not of life itself. J.B. 71.

T. 30. Yet in those days God will so order the affairs of men, and other events in the world, that those who listen to his call shall not be hindered by outward difficulties from fulfilling in some measure the work He gives them to do. Is. 22; Ezra 21.

T. 31. The work of the Elijah ministry will be cut short by the sudden removal of those engaged in it: no doubt to meet the Lord and to be with Him on Mount Zion. El. 17; J.B. 23.

Second. The constitution and endowment of the Elijah ministry; the means and character of its operations.

The Tokens on these four points may be advantageously arranged under separate heads.

1st. The constitution of the Elijah ministry.

T. 32. A true reformation, in the full sense of the term, can only be effected by the same band of ministries as was given at the first to establish and perfect the Church—for God changes not his appointments because of man's displeasure. *He gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

T. 33. By the highest ministry in the Church—*first Apostles*—it was founded, by the same acting as wise master builders was it to be edified, and by such it must be restored

if at any time it has fallen down: the Elijah ministry will therefore be constituted under the headship of Apostles, the highest ministry of this Dispensation, and that on which is more especially laid the burden of all the Churches. Hag. 23; Mal. 8; G.&Z. 7; J.B. 35.

T. 34. But this does not mean that Apostles serving by themselves can do all the work. Apostles and Prophets are declared to be the foundation, that is, Apostles, acting in the light of prophecy, founded, and built, and must, if necessary, repair the Church. Prophets, though second only, are necessary to Apostles as the Urim was to the Thummim, the Light to the Judgment following thereon.

T. 35. Nor yet does this mean that Apostles and Prophets by themselves can do the work. It is declared that four ministries were given for the perfecting of the Church, and therefore the others—Evangelists and Pastors—must be added to the former two, if the Church is to be reformed and completed.

T. 36. The Spirit of the Lord, whether acting directly or indirectly through ordinances, operates in a fourfold manner on the souls of men, because God has given the soul a fourfoldness in its constitution—consisting of those parts which we familiarly speak of as the heart, the mind, the imagination, and the judgment. In rectifying the condition of the souls of Christians, there should of necessity be Pastors to attune the feelings to those of God, Evangelists to enlighten the understanding with His truth, Prophets to stimulate the imagination with His revelations concerning the past and the future, and Apostles to fortify the judgment with His wisdom. Is. 13; Ezra 12; Ezek. 21.

2d. The endowment of the Elijah ministry.

T. 37. The sending forth of a band of men with names of the ministries of Christ upon them would effect nothing; these men must be endued with the spiritual powers necessary for performing the different sorts of work for which those ministries were appointed. Even if the names were given to them by the Lord, they would amount to no more than a prophetic indication of future service, unless the suitable endowment were also given—as the first Apostles were not such, in the

sense of acting Apostles, till after at tarrying Jerusalem for the appointed time they were endued with power from on high.

T. 38. Hence it will not be because of their learning, and therefore high position among theologians, nor because of their wealth, and therefore high position among the great ones of the world, that those appointed to this ministry will be selected by the Lord. As John drew not his energy from wine or strong drink, nor his influence from being clothed in soft raiment, so these followers in the footsteps of John will obtain their spiritual power from another source than natural talents or social patronage. In this case, doubtless, God will, as usual, choose the foolish to confound the wise, and the weak to confound the mighty—that no flesh should glory in his presence. 1 Cor. i. 27–29.

T. 39. If, then, there be raised up an Elijah ministry constituted of Apostles and the other ministries, it should be superfluous to set forth their endowments, yet it is, under present circumstances, necessary to do this at least briefly. As for the founding and edifying of the Church, so for its rebuilding, the wise master builders and their associated ministers require a larger measure of the presence of the Holy Ghost than other members of the Church: thus endowing them with a more intelligent faith in God's purpose and ways, a more clear discernment of God's will as to the times and seasons in which He will have different parts of his work performed, a more effective power of authority —so that Apostles' doctrine, taught by them in the faith and love of it, and their rules of action founded thereon for the guidance of the faithful, may win acceptance and assist towards an hearty obedience.

T. 40. To those used in this ministry of restoration a large measure of faith in God's purpose in the Church will be given: for a true view of the condition of an unfaithful covenanted people is too horrible to be borne, save by those to whom is given the comfort of realizing that God is able, and of knowing that He is intending to deliver out of it those who are willing hearted. Ezek. 2.

T. 41. Faith in the necessity of the presence of the Holy Ghost for the due ministration of word and sacrament, and for the due acceptance of the same, as much as for personal

sanctification, must be revived in those used as an Elijah ministry, that the blessing of his presence as the Spirit of Christ may be poured forth; and that they may be able to quicken a like faith in those who are to be recipients thereof; for save as a work of restoration is wrought in the power of, or under the positive direction of the Holy Ghost, it will avail nothing. J.B. 87.

T. 42. God gives glimmerings of light respecting his purpose long before the time of action comes, in order to stir up in his people a desire for the thing pointed at; but He gives a clear light concerning any part of his purpose only to those who have to fulfil it; and to them not till the occasion of their service arrives. The Scriptures contain a record of the mysteries of the Kingdom, and all can read them: but the knowledge of them the Lord gives to his Apostles when this is necessary for the instruction of the Church. J.B. 78.

T. 43. The reviving of spiritual life in a covenanted people is as necessary as the restoration of Church organization, and must be effected by Him who is the Lord and giver of life—but He will do it through the ordinances of Christ. To the Apostles and their associated ministers, therefore, must be committed the power of ministering every spiritual grace, and more especially that highest one, *sealing unto the day of redemption.* Ezek. 22.

3d. The means of operation at the disposal of the Elijah ministry.

T. 44. The two great branches of the work committed to an Elijah ministry, constituted under the headship of Apostles, are the ministry of the word, and prayer. With respect to its operation on men, the word of truth, spoken in the faith and love of it, and confirmed by the response of the Holy Ghost in the hearts of the hearers, is the rod of power committed to the messengers of the Lord. By the testimony of two witnesses—the minister of Christ and the Holy Ghost, when they are accepted—shall every word that is allowed free course be established: for it is the pleasure of God, *by the foolishness of preaching, to save them that believe.*

T. 45. Apostles *(not of men, neither by men, but by Jesus Christ)* will speak out with authority, making a public

announcement in the midst of the Church, when this catholic reformation is to be effected, and their testimony will be reiterated by those serving under them, throughout Christendom—so far, at least, as this can be done before the Son of Man be come. Is. 8; Ezra 4.

T. 46. The conviction in some that they have not been serving God faithfully, and the consequent persuasion that it is necessary to repent unto reformation of life, will not be effected by flattering words, or by wonderful displays of power; the word of truth in the consciences of those who yield to it, will operate this great change, causing such men to see in a new light all that ever they did, and all that the Church has been doing; and therefore to value proportionally the invitation to conversion made to them and to the Church. J.B. 98.

T. 47. Yet when the work has begun, should some congregations of believers in the doings of the Lord be gathered, and the full ordinances of the Church Particular be resuscitated in their midst, such Churches will become an additional testimony to the brethren respecting the work of restoration then being accomplished by Him whose mercy endureth for ever. Is. 21; Ezra 20.

4th. The character of the operations of the Elijah ministry.

T. 48. This ministry will come in the spirit and power of Elijah: in spirit its ministrations will be characterized by all his jealousy for the glory of God shewn in his indignation against disobedience, and by his zeal for the welfare of Israel in his striving to effect a reformation unto salvation; and in power its ministrations will be characterized by the energy of the word of truth in his mouth to produce enlightenment of conscience in the hearers, and by the efficacy of intercession offered by him to prevail with God. The Elijah ministry, being constituted in Apostles, must necessarily include the double action here last spoken of, as intimated by the first Apostles when declaring what was their special work, saying, *But we will give ourselves to the ministry of the word, and to prayer.* El. 10; Mal. 7; G.&Z. 4; J.B. 21.

T. 49. One marked character of the Elijah ministry will be that of patient witness bearing, to the end of strengthening

the things that remain: for a chief token of an apostolic ministry is a going down to the brethren of the lowest estate, and a waiting for the slowest—lest, as being the lambs of Christ's flock, they be overdriven and perish.

T. 50. Another marked character will be the continual testifying to the presence of Christ in the Church, and the incessant pointing to his personal coming: witnessing for those employed in this ministry, that they do not come in their own name; that they do not profess to be the source of the light and grace they bring; that they do not labour for the purpose of gathering disciples to themselves, and forming out of them a new confederacy among Christians, but to make ready for the coming of the Lord a people who, by their calling, are already bound to be prepared for that event. G.&Z. 6; J.B. 54, 74.

T. 51. Another will be that Apostles, like Elijah and John, will not claim for themselves any titles of honour, nor even designate their office; and they will not condescend to reply to the scoffings or pretended enquiries of those who fortify themselves in unbelief, nor submit any justification or defence of themselves to their judgment—the wise and prudent in their own conceit being appointed to be snared to their damage in their own craftiness. Only to them it will be testified that this ministry is as *the voice of one crying in the wilderness, Make straight the way of the Lord.* But the service of the Apostles (and of the other ministers with them) will amply prove their commission. El. 2; Is. 9; Ezra 5; J.B. 25, 28.

T. 52. And another will be that the witness bearing is to all the baptized without distinction. All the prophetic acts and words of old time promising help to God's people in their time of need, are promises to the Israel of God, the whole twelve tribes equally, because God's purpose is appointed to be established in the whole. The promises, therefore, having been made to the whole, it is on behalf of the whole Church that the fulfilment will be granted to any part of it. El. 9; Is. 7; Ezra 14.

T. 53. The testimony will be to the end of producing an ecclesiastical not a political reformation; therefore, although the declaration of God's mind concerning the affairs of men

cannot but enlighten religious politicians, and so tend to correct their opinions and consequent course of action, those by whom it is sent will not undertake to instruct and counsel the rulers of kingdoms in the management of State affairs: hence, while the testimony will be a ministry reproving all, from the highest to the lowest, it will do it so as to encourage the upholding, and not the down-pulling, of the powers that be. El. 15; J.B. 72.

T. 54. The testimony will doubtless on some points involve declarations far outreaching the knowledge which the bearers of it, or others, have of the purpose of God: for all God's messages to his people contain more than instructions for the time being, and will only be fully understood when they are fulfilled. J.B. 73.

T. 55. The operations of the Elijah ministry will form the best commentary on the prophecies concerning it; they will accomplish more service than the most pious and learned men could have anticipated from the written word: those engaged in the work not having set themselves up to accomplish the apparent meaning of certain scriptures, but being employed by the Lord to fulfil the promises of God as known to Himself. J.B. 70.

Third. The testimony of the Elijah ministry to the Church concerning the Lord.

As an important part of the ministry of John to the Jews was a testimony concerning the Lord, it is to be expected that a full and urgent testimony to Him will also characterize the labours of the Elijah ministry to the Church. The chief points of this part of its testimony may therefore very probably be as follows:

T. 56. The Elijah ministry being sent to act the part of a Scribe well instructed unto the Kingdom of Heaven, will be able to bring forth out of the Lord's treasury of wisdom things new and old. While, therefore, on the one hand, it will bring no new revelation to the Church, on the other, it comes for the purpose of reviving an intelligent faith in the Church, which faith includes the understanding of the mysteries of the kingdom once committed to the Church—a part of which are the titles indicating the different offices of the

Lord himself. So far as these have been kept in remembrance no teaching may be required, but so far as they have been forgotten further instruction will be necessary: forming an addition to the current theology of the day, but not to the theology of the Church taken in its fullest sense. It is to be expected that in reviving knowledge in the Church, the Lord will very prominently, and among the first of such revivals, renew the knowledge of Himself in his relations to the Church: it being, doubtlessly, owing to the dimness of faith on these points that the Church has lost its corporate action, that its branches are weak and helpless, and that its private members have, comparatively speaking, so little joy and benefit from their religion. J.B. 74.

T. 57. The reviving of simple faith in the mysteries concerning the person of our Lord, and his connection with the Church, will enable Christians to realize, in a degree which has not been common, the difference between the apprehending of mysterious verities by faith, which, being God's gift in the region of the spirit, never grasps things untrue, and the holding them by belief, which, being the result of man's exercise of the powers of his intellect in the region of the soul, is apt to be an uncertain retention of them through the argumentations of clever men causing it to let them go, and is liable to be an impure possession of them through the mind compounding with them its own conceits. Such childlike faith enwrought in those who accept the Lord's message will, no doubt, seem new, strange, and absurd to the generality of Christians, and probably be very offensive to them.

T. 58. The holding in a well balanced faith the two facts, of equal importance to us, included in the mystery of the Incarnation—that the Lord is God, that the Lord is Man—has probably never been very general in the Church. The mystery being, of course, beyond man's comprehension, the mind—except in the truly spiritual, who are few—submits with reluctance to the dictates of faith, and continually struggles to escape from its restraints, but seeks to do so without wounding conscience, by magnifying the one truth respecting the Lord, to the suppression, or at least the disparaging, of the other. In the early days of the Church, the chief heresies concerning the person of Christ arose from doubts how He whose

residence on earth was so recent, and whose actions here were so fully believed, could possibly be more than man: it was his divinity that was then more or less in question among those of an unbalanced belief. In the later period of the Church's existence, on the contrary, the heresies concerning Christ, or at least the imperfect faith in Him, and unbalanced belief concerning Him, encouraged by the usual course of preaching, if not intentionally taught, nearly universally, arise from doubts how He whose residence in heaven has been so long, and so exalted as to be a session at the right hand of God, can be anything else than the Son of God: it is his manhood that has now come more or less into question—or become, at least, more or less forgotten. One point of the testimony to the Lord will therefore probably be: He is, of a truth, both Son of God and Son of Man. G.&Z. 8; J.B. 84, 90, 91.

T. 59. While all Christians have the faith that, because of the atonement of Christ alone, they have pardon from God—both of inherited guilt and personal sins—those acquainted with Church history know that many have been the shades of opinion respecting the extent of the atonement: that is, whether Christ died for all men, or only for some; and if the latter, who those some are. As the work of the Elijah ministry is to revive faith in the truthfulness and unchangeableness of the Written Word, and thereby enable the mind to discern the true knowledge involved in each portion of it, the old declarations concerning the work of Christ as the Redeemer will be enforced. The sum of these is, that God, still loving the human race, and desiring its reconciliation in righteousness, appointed his Son to take manhood into union with himself, and as man guilty to suffer death for all the fallen race; and that, what the Father decreed, the Son executed. One point of the testimony to the Lord will therefore probably be: He is, of a truth, the Lamb of God, and has taken away the sins of the world. J.B. 82, 83, 84.

T. 60. It being now, as it was during the time of our Lord's sojourn on earth, a question among the covenanted people as to what the Man Christ Jesus can do, and by what means He works—in forgetfulness that the Holy Ghost who descended on Him at his baptism abode with Him, and

abides with Him still, co-operating in the fulfilment of those greater works He has to do, now that He has returned to the Father—the Church requires, and will doubtless obtain, the reviving of faith in these truths. One point of the testimony to the Lord will therefore probably be: He is, of a truth, seated at the right hand of God, having all power in heaven and on earth; able, now as ever, to forgive sins on earth, to heal the sick, to cast out devils, and to raise the dead. J.B. 88.

T. 61. As learned Christians are, in their speculations about the origin and progress of religious knowledge, adopting the assumptions of the less acute of the pagan philosophers, and of the less pious of the Jewish sophists, that men, in the early periods of the world's history, attained to notions about deity, only through the exercise of their talents in reasoning from the natural phenomena ever occurring around them, and at a later period obtained more light, solely through considering and reasoning on the letter of the written revelation then supplied to them, it is to be expected that a revival of faith in the Lord as the Word of God will be attempted. That as He is the Lamb of God slain, in the purpose of God, from the foundation of the world, so is He the Word of God for the enlightenment of men by revelations of the Father from the beginning; and that, in like manner, the Spirit was given to Him from the beginning, and has from the first co-operated with the Word—the latter speaking into the ear of the natural conscience, and the former striving to persuade the natural conscience to accept revelations concerning God. So that the measure of truth which was in the religions of benighted pagans was from Him, that the measure of truth which was in the religious services of the stiff-necked Israelites was from Him, even as the measure of truth that has at any time existed among Christians was from Him. One point of the testimony to the Lord will therefore probably be: He is, of a truth, the Word of God, which lighteneth every man that comes into the world. J.B. 35.

T. 62. John's exclamation, *I have need to be baptized of thee, and comest thou to me*, seems indicative of Christ's having a baptism to bestow, better than that which John was

administering, though the latter very probably had no discernment of the value of the words given unto him as a prophet to utter: a baptism as more effective than his as fire is than water in its cleansing properties; one not emblematical of, but actually producing true purity of soul. But however that may be, the truth concerning baptism into Christ—to the end that passing through a death unto sin and a new birth unto righteousness, those baptized may be one with Him who is risen from the dead—being the mysterious verity lying at the origin and progress of the Christian Church, but having become a matter of endless dispute, either in whole or in part, among the brethren, may be expected to be one of the first revivals of sound doctrine, especially as to baptism being one of the Lord's ministrative acts. So that when any doubtingly say, How can a mortal sinful man by the use of a few words and of a little water effect a change in the spiritual condition of the person baptized, all difficulty and doubt may be removed by the word of faith coming forth: Jesus Christ, the Prince of Life, and Lord of Glory, is neither sinful nor mortal, who from the right hand of power on high doeth this supernatural work, through his Holy Spirit using an unworthy instrument on the earth, for accomplishing the purpose of God. One point of the testimony to the Lord will therefore probably be: He administers a baptism which is more than a ceremonial act, opening to those on whom it is bestowed a calling and an election which they through His grace must make sure. J.B. 75, 79.

T. 63. The truth of baptism into Christ being revived will naturally entail the renewal of the truth of His abiding presence in the Church, as not being one of quiescent indifference, but of endless activity in cleansing, quickening, and advancing it towards perfection. So that not less, but more, should his presence be realized and manifested as the Church grows older, and approaches to the term of her earthly probation, when the Lord will come, and having made her without spot or wrinkle, or any such thing, will take her to Himself, that where He is there she may be also. One point of the testimony to the Lord will therefore probably be: He is ever present on earth in his mystical Body the Church, in it and by it to speak and act as He pleases.

T. 64. And more minutely, as to the Lord's mode of acting in the Church, all those ordinances gradually developed at the first—though imperfectly, probably, because from the first the Church, as a body, was but imperfectly weaned from earthly things, imperfectly obedient to the Lord's appointments, and imperfectly aroused to seek the Kingdom first—but which have, for the most part, been allowed to fall into abeyance, will doubtlessly be brought again into remembrance. For, seeing that it is the purpose of God that his people should be blessed in body, soul, and spirit, through the service of Christ acting in a great variety of ways, that He being at the right hand of power above, cannot personally do these things, but must employ others, that being a man He will associate men only with Himself in doing His work, and that He revealed the counsel of his will in the beginning of the Church by calling forth many men by whom to fulfil not a few different services, if it be his pleasure to bestow again a full ministration of blessing on his people according to all that is in his heart, it cannot but be that He should call aloud for men to offer Him their service, that He may designate and endow them for fulfilling the many ministrations required by and appointed to the Church. One point of the testimony to the Lord will therefore probably be: He, being Elder brother, requires a deaconship in the Church; being High-priest, He requires a priesthood; and being Head of the Church, He requires an episcopate: by which three Orders of clergy to manifest Himself in these three relations. Also, He being Apostle, Prophet, Evangelist, and Pastor, He requires men of these four distinct Ministries in each of the three Orders of clergy to enable Him to manifest in three different degrees his fourfold action.

T. 65. The faith that a covenanted people cannot fulfil the common duties of their calling save by the help of the Holy Ghost, still lingers in the Church; the faith that He is present to assist in greater measure those who have been elected to the fulfilment of special services therein, has grown faint, but the faith that it is the pleasure of the Lord that, as in Him so in them who are one with Him, the indwelling of the Spirit should be made manifest by words and acts which even heathen men may take note of, and be greatly

affected by, has almost entirely failed. But if the Lord shall seek to restore the Church to the fulfilment of all her duties and to the enjoyment of all her privileges, it will certainly come to pass that He will revive this faith, so that the fruit thereof may appear. One point of the testimony to the Lord will therefore probably be: He is the baptizer with the Holy Ghost, and wills that the Church should abound with manifestations of the Spirit. Ezek. 20; J.B. 76, 89.

T. 66. John's testimony to the Jews was on one point twofold, namely: first, that the Lord was at hand, having his fan in his hand with which to separate the chaff from the wheat on his thrashing-floor, that the latter might be gathered clean into the garner of God; secondly, that then already the axe was laid at the root of the fruitless trees ready to cut them down—the Roman power being about to turn the subjection of Jerusalem into destruction. If, then, an Elijah ministry be sent to the Church also, as there will doubtlessly be a need for this particular warning, so there will be such a twofold intimation of what is about to take place at the coming of the Lord: namely, that while He gathers to Himself those who, at least in some measure, have been faithful, the outward institutions under which all have been sheltered shall be broken up, and the unfaithful made to realize that the creature is dependent for all things on the Creator, and that the Lord is a jealous God. One point of the testimony to the Lord will therefore probably be: He is the judge of all men, and about to *begin at the house of God*—gathering to Himself those ready and looking for Him, and pouring calamities, greater than have ever been known, on the lands of Christendom. J.B. 67, 68, 77.

T. 67. God has a covenant with all flesh, a better one with the seed of Abraham, and a still better one with those whom He has called in Christ Jesus to be more peculiarly the children of God. He has set the Lord, as Son of Man, anointed with power to this very end, to be his minister for fulfilling to the uttermost the promises embalmed in these covenants: for He is the head of all men, more beneficently the head of the Israelites, more lovingly the head of Christians (most emphatically his own flesh—one with him). But the Church having lost the faith of this, and knowing the

Lord rather as Judge without headship, instead of Head inclusive of judgeship, it is to be expected that this faith also shall be revived. One point of the testimony to the Lord will therefore probably be: He is the Coming One, the Angel of the covenants between God and the Church, and Israel, and the residue of men. P. 142; Mal. 3; J.B. 77.

T. 68. The Church having forgotten and lost the faith of the most close and endearing tie with which the Lord has bound her to Himself—the Church having forgotten and lost the faith of there being a spiritual sense in which the words, *I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness;* and the words, *For thy Maker is thine husband,* are no mere figures of speech—the time must come when she shall be aroused out of this forgetfulness by the reviving of faith on this point, in fulfilment of the promise of "The midnight cry." One point of the testimony to the Lord will therefore probably be: He is the Bridegroom of the Church, and coming to take her to Himself. J.B. 92, 93.

T. 69. The faith that all nations have an interest in Christ, and that it is He whom some few men at least in every generation, in all parts of the world, have desired as the healer of all man's woes, and the gratifier of all his reasonable desires, has grown faint in the Church. Yet, though the aspirations of uninstructed men have seldom ascended higher than the fanciful imaginings and unworthy myths of their poets, it is the impress of the primitive promise, that the seed of the woman should bruise the serpent's head, that is the origin of the hope of the golden age, which in endless variety of outward expression has been the burden of the songs of men throughout the earth. But the faith must be revived in those called to be scribes of the kingdom, that the Lord claims the heathen for his inheritance, and the uttermost parts of the earth for his possession, and has not left Himself without witness in the conscience of every man that it is for the good of men He does this. One point of the testimony to the Lord will therefore probably be: He is the desire of all nations, the restorer of all things in the earth, He that maketh all things new.

T. 70. Not only has the jubilant proclamation—*The kingdoms of this world have become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever*—not yet been heard, but the Church, though entrusted with the oracles of God in which it is recorded, and hearing it occasionally read in her assemblies, has lost the faith and hope of such a position of affairs ever being established on the earth, that the song could with truthfulness be sung: hence the Lord, when He revives other neglected truths of The Faith, will have to revive this one also. One point of the testimony to the Lord will therefore probably be: He is the Nobleman who went to receive a kingdom, and is returning as God's appointed King—coming to take to Himself his great power, and reign over all the earth.

Fourth. The Testimony of the Elijah ministry to the Church respecting herself.

The Tokens of its chief points may be arranged in the following Sections:—

—1st. Nature of the Testimony.

—2d. Proclamations to the Church that the Coming of the Lord draws nigh.

—3d. Reproofs to the Church founded on the contrast between her condition and her calling.

—4th. Exhortations to the Church to repent unto a thorough reformation.

—5th. Warnings to the Church that this is the time of her visitation.

—6th. Encouragements and consolations to those touched in heart by the word of testimony.

1st. Nature of the Testimony. (Being additional Tokens to those recorded in the Second Division of this chapter, Section 4th.)

T. 71. This Testimony will consist partly of the ancient messages to God's people, either in word or in substance; partly of the words of John the Baptist, and of the Lord with his disciples; partly of the New Testament revelations of God's purpose in the Church made subsequent to the day of Pentecost.

T. 72. The substance of the Testimony will therefore be nothing new; it will contain nothing of doctrine or practice but what is either plainly set forth in Scripture, or, evidently, when once pointed out, involved in its declarations: yet the reviving of truths more or less known to the Church in her early days will not be by the discoveries of the learned through much meditation of the written word, but by revelation, that is, by inspiration of the Holy Ghost. J.B. 85.

T. 73. The Testimony of the Elijah ministry being thus founded wholly on Scripture, all Christians ought to be able, on first hearing it, to discern its truth, and ought to be willing, at once, to accept of it as tidings of great joy to all the members of Christ's Church: for if they were, as in duty bound, walking in the light of the law and the prophets, as interpreted by apostles and prophets, they would have no difficulty in so doing. J.B. 94.

T. 74. This Testimony will be addressed to all, and being uttered in the midst of all, will bring the responsibility of obedience on all: for though probably all will not actually hear it, yet in the purpose of God, the Church being one body, with an appointed organization fitted to enable all its members to participate in every good thing given of God, the fault lies with Christians, if the blessing which comes to one is not communicated to all. J.B. 81.

T. 75. Although this Testimony will be addressed to all—to the rulers (both in Church and State) and to the people—yet while some parts of it will be suitable for all equally, some parts of it will be more especially applicable to particular classes of men. J.B. 52.

2d. Proclamations to the Church that the Coming of the Lord draws nigh.

The Testimony to the Church will be, in substance, the old message, *Repent ye: for the kingdom of heaven is at hand*, unfolded into its many topics—we consider those connected with the last branch of this exhortation here, and those connected with the first branch of it in the next Section. Reference to a testimony of the Lord's coming, as a Token of the Elijah ministry, has been made in the last

Division of the Chapter, but it was as it concerned the Lord, here it is as it concerns the Church.

T. 76. John the Baptist's and the Lord's announcement, *The kingdom of heaven is at hand*, will be continually repeated, and will intermingle with every other part of the testimony of the Elijah ministry. It is an announcement which ought to be readily understood by a covenanted people, to whom the oracles of God have been entrusted, but is one which even the most learned and pious among them will entertain contradictory views of, and they will not attain to the joy of an intelligent faith in it, until instructed by those who proclaim it. J.B. 38, 44.

T. 77. The announcement, *The kingdom of heaven is at hand*, will be expounded, not in the modern false sense of, "Life is uncertain, it may be cut off at any moment, and that is Kingdom come to you;" nor yet in the older, but misleading sense, "The world is so wicked that God cannot much longer delay taking vengeance by hastening the Day of Judgement, which therefore will probably come soon;" nor yet in the sense in which it was uttered at the first, namely, "The beginning of the Kingdom in a mystery is about to commence;" but in the sense of, "Another grand step towards the restoration of the Kingdom of God in the earth is about to be accomplished, and one in which the Church is more especially concerned, it being no less than that one which consists of the Lord's gathering his 144,000 to be with Him on Mount Zion." Is. 10; Ezra 6; J.B. 45.

T. 78. *The kingdom of heaven is at hand*, will refer to the establishing of God's dominion on the earth in the hand of a man as His representative over an obedient people: the rule of love, and the obedience of love, being thus manifested in the earth even as it is in heaven—producing a greater degree of glory to God, and a greater measure of blessedness to men than have ever been seen on the earth. Is. 14; Ezra 10; J.B. 42.

T. 79. *The kingdom of heaven is at hand*, will be no new announcement, but simply a declaration of the unchangeable purpose of God: it will be just what He has been declaring, at sundry times and in diverse manners, ever since the Fall, namely, that the kingdom of heaven on the earth, disturbed

by Adam's transgression, shall be permanently restored, and that though the Church may falter in her work of preparing a people for it, God's word respecting it stands fast, and must be fulfilled. Is. 16; Ezra 16; J.B. 43.

T. 80. The voice heard by Isaiah will be heard in all the reproofs and exhortations addressed by the Elijah ministry to the Church, *Prepare ye the way of the Lord*, intimating that He is drawing near to fulfil some further part of his work. Is. 10.

T. 81. Also, *The glory of the Lord shall be revealed, and all flesh shall see it together*, shall by the Elijah ministry be sounded in men's ears again, intimating to them that the Lord is coming to accomplish all the intermediate steps necessary for the fulfilment of this promise, *For the mouth of the Lord hath spoken it.* Is. 14.

T. 82. Also, *Behold, the Lord will come, . . . his reward is with him, and his work before him*, intimating that the work to be done and the benefit to be obtained are too great for men by their own strivings to effect and attain to, but that the Lord must come and complete the work Himself. Is. 22.

T. 83. It will be testified that this ministry is the fulfilling of the declaration, *Behold, I will send my messenger, and he shall prepare the way before me*, and this for the purpose of intimating that the Master will speedily follow on the footsteps of his servants.

T. 84. This ministry will continuously utter the proclamation, *The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:* He whose wounds you so much reverence, He whose cross you so much exalt, He whose communion you so much prize, even He is about to shew Himself openly to you—is not that good news? Mal. 3.

T. 85. It will also be testified of this ministry that it is sent *before the coming of the great and dreadful day of the Lord*, with the suggestive interrogation, *But who may abide the day of his coming?* The declaration and the interrogation implying that this *Day of the Lord* is nigh at hand, and that it is *the Day of the Lord* to those thus addressed.

T. 86. *The Day of the Lord* to the Church will be a coming of the Lord to her alone, and the judgment then fulfilled will

be according to a standard of service that applies to her alone: because unto her more than unto others has been given. Mal. 4. Page 148.

T. 87. All the scriptures that speak of judging and rewarding a covenanted people must have fulfilments in this Dispensation, and these can only be to the Church; and as all such actings of the Lord are spoken of in terms implying a more than usual manifestation of his presence, such will be the case in these latter fulfilments of them: amounting, it is plain from such scriptures as apply only to these, to a personal manifestation. Is. 3; Ezra 7.

3d. Reproofs to the Church founded on the contrast between her condition and her calling.

T. 88. One of the first reproofs to the Church will in substance be, *Why halt ye between two opinions?* That is, Why does the Church, which is called in Christ Jesus to abide in the light of certain truth, and to walk by faith, halt in her gait like one lame, and stagger to and fro like a drunken man? If Christ be Lord, obey Him: but if Baalim are gods, follow them—Baalim being an exact, and not an accidental designation for the many lords that have had dominion over God's people. This may probably be applied in two ways, according as the rulers or the people are addressed. First, as applied to the rulers it will signify: If Christ be the head of the Church, why is He not looked up to in full expectation that He will act as Apostle, Prophet, Evangelist, and Pastor, now as at the beginning, and dictating his will put an end, not only authoritatively but convincingly, to every controversy? On the other hand: If emperors, or popes, or councils are the true lords over God's heritage, let them be so entirely, uphold and contend for their dicta, and let the name of Christ be no more made mention of. Yet remember the parable of the Wicked Husbandmen—for the householder will claim his fruit. Secondly, as applied to the people, it will signify: If Christ be the head of the Church, let Him be seen by your faith ever standing in the foreground, and expected by your faith to be ever acting through his ordinances. On the other hand: If the emperors or the czars with the patriarchs and bishops be the true lords of the

Greek Church; or, if the popes with the cardinals and bishops be the true lords of the Roman Church; or, if the benches of Bishops, the General Assemblies, and the Congregational Unions be the true lords of the Protestant Churches—let them be so entirely, and let the name of Christ be no more made mention of. Yet remember the parable of the Fruitless Fig-tree—for the owner of the vineyard will seek his fruit. El. 6; J.B. 95.

T. 89. Another reproof will in substance be, *All flesh is grass, and all the goodliness thereof is as the flower of the field.* That is, Man is but a creature, and has no inward source of life, strength, and goodness of his own, wherefore God has grafted into Christ those called, that, abiding in Him, they may have eternal life, victory over the world, the flesh, and the devil, and manifest that they are risen with Him by setting their affections *on things above, not on things on the earth.* Why, then, does the confidence of fleshly pride on all hands prevail, and Christian men hope not in the Lord, but trust, some in natural talents, some in college education, some in the will of the people; and why is the hope generally entertained more or less this, Give us time and money enough, and we, by our cleverness and perseverance, will reform the Church and convert the world: a hope of establishing the kingdom of Heaven in the earth without the presence of the King! Let the greatest and the most worthy in the Church learn that *The grass withereth, the flower fadeth: but the word of our God shall stand for ever.* Is. 17.

T. 90. Another reproof will in substance be, *In the wilderness prepare ye the way of the Lord, in the desert make straight a highway for our God.* That is, The Church was set up in the earth to do this work, so that the Lord might come and find acceptance in the earth, and set up his throne, and rule thereon for ever and ever. Why, then, has the Church not prepared the way of the Lord, even a broad highway? For the word of God stands fast: *Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: for the mouth of the Lord hath spoken it.* Is. 10, 12.

T. 91. The Elijah ministry being sent to the Church is a testimony that Christians are a people elected of God into

covenant with Him, to the end of rendering Him some special service; but that, while boasting of their calling, they are running the risk of its being no advantage to them, but, on the contrary, likely to bring down on them double condemnation, through their not walking in the obedience of faith, striving to fulfil that purpose. J.B. 65.

T. 92. The Church's calling is not merely to fulfil the Ten Commandments, in the enlarged measure that enlightenment by the indwelling of the Holy Ghost bestows, but also to fulfil the Law of Moses in the enlarged measure which is in spirit and in truth: for there is an abiding exhortation to those in covenant with God, to remember the Law which He gave concerning his service; which the Lord, in the prospect of setting up the Church, declared should not pass away; which has never been abrogated, but remains the expression of God's will, in a form of sound words, for the guidance of those who wish to know it; and which must all be fulfilled by Christians if they would make their calling and election sure—the spiritual Israel being as much bound to fulfil the Law in the spirit, as the literal Israel was to do so in the letter. Mal. 6.

T. 93. The Church, from the time of the Fathers, separated itself in heart from God, and became unfaithful in many things, more especially in respect of unity, which is the fruit of love alone. The pride of the natural man brought forth sectarianism, and this gradually to such an extent, that now not only is the Church permanently divided into several branches which are opposed one to another, and even denying each one the other's Christian standing (so making void the law of Christ by their zeal for their sectarian traditions), but each branch also is a company divided against itself. In each branch of the Church many have ceased even to make a profession of obedience to God; many, while zealous for the glory of the Christian standing, are doubting the possibility of attaining to the full privileges thereof; many, while zealous for the righteousness of fulfilling all the commands of Scripture, are contending for an application of them restricted to the narrowest meaning of the letter; and many, while admitting the obligation of the whole Scripture, are misinterpreting many parts, and adding thereto the idle fancies of their unbridled imagina-

tions—each of the first three classes boasts of being the true representative of the branch of the Church in which it exists, and is filled with contemptuous hatred of the others. Mal. 1; J.B. 5–8, 10.

T. 94. The Elijah ministry will give utterance to God's indignant condemnation of the religious sects into which his people have dared to divide themselves, in language addressed to the leaders thereof, near akin to the exclamation, *O generation of vipers!* That is, O ye whose duty it is, and who profess, to be quickeners of life by the word of truth, but instead thereof are instilling poison producing sickness and death! J.B. 60.

T. 95. It will intimate plainly to those who will still esteem their sectarian connection more than their covenant standing, that its services are offered in vain to them; and this in language near akin to the exclamation, *Who hath warned you to flee from the wrath to come:* that is, Seeing you obey not the first word of the message, *Repent ye*, do not take to yourselves the encouragements and consolations contained in it—for to you they can have no fulfilment. J.B. 61.

T. 96. The virulence of the sectarianism of the great leaders of the parties in the Church will be made manifest when the Elijah ministry charges them to cease from their partizanship, as the fruit worthy of repentance which they have more especially to bring forth, and its doing so proves to be in vain. J.B. 62.

4th. Exhortations to the Church to repent unto a thorough reformation.

T. 97. *Repent ye: for the kingdom of heaven is at hand*, is the sum, as just stated, of the Testimony of the Elijah ministry, and we have now to consider what is included in the first branch of this comprehensive formula. The repentance that will be called for, is a thorough one leading to a full reformation of Christian society, both in its internal and outward action: including sorrow for the past, confession of the sin, good resolutions for the future, and an active commencement of striving earnestly to make the Church's calling and election sure. J.B. 37.

T. 98. For the appearance of the Elijah ministry will testify to the Church, that the Lord would not come till his approach has been announced, and preparation made for it: intimating that Christian men have something to do in the matter besides submitting to the goodness of God, and that if there be hindrances to their meeting Him with joy, these, through God's help, must be removed. Is. 11; Ezra 9; J.B. 29.

T. 99. *Repent ye: for*, &c., in its first application, will be an exhortation unto every man to cleanse his heart and to set his house in order. In other words, to attain unto a full repentance concerning the shortcomings of himself and family respecting the obligations of the Decalogue: because the time will be come when to Christian men it will be said, with impressive earnestness, *No man can serve two masters. Ye cannot serve God and mammon.*

T. 100. *Repent ye: for*, &c., will have a second application, the one that most chiefly occupies our attention, as an exhortation to the whole Church collectively to set her house in order. That is, to attain to a full repentance concerning all her corporate sins and shortcomings from the beginning: consisting of a true estimate of them, a hearty sorrow for them, a willingness to acknowledge them all, and an earnest desire to be permitted to turn from them, and to be enabled on all points to do the things which are lawful and right. Hag. 1–5; J.B. 39.

T. 101. *Repent ye: for*, &c., will be addressed to the Church, and will summon those members which hear it, as one with, and as representing the whole collectively, to return to the old paths, to resume fulfilment of the old duties, to become again faithful in respect to the covenant in which they were called; it will not invite them to a new standing before God. The invitation will be addressed to them because they are a covenanted people, and the object of their restoration is the performance of the service for the fulfilment of which they were originally elected of God. El. 8; Hag. 6, 7; J.B. 40.

T. 102. The Elijah ministry will testify, saying, God has fulfilled the first half of that word, *Behold, I send my messenger before thy face, which shall prepare thy way before thee*, and will

charge all to permit and assist God to accomplish what He has promised to do—even to make the Church ready for the coming of the Lord to it. J.B. 34.

T. 103. It will admonish, saying, *Prepare ye the way of the Lord, make his paths straight.* That is, Let the Church arise, stir up her faith, and yield herself to be used by the Lord in accomplishing another step in God's purpose in the earth, that it may be easy for Him to come and finish the work given to Him to do. Is. 12; Ezra 11; J.B. 33.

T. 104. It will exhort, saying, *Bring forth, therefore, fruits meet for repentance.* That is, Individually exhibit a life and conversation foreshewing, in measure, the condition of the elect in the Kingdom; and collectively, as a covenanted people, fulfil your duties towards God, towards one another, and towards the world. J.B. 63.

T. 105. The message by the Elijah ministry will be addressed in an especial measure to the clergy, as the spiritual guides of the laity: exhorting them to become faithful in the fulfilment of their duties, and to call on the people to do the same—for a ministry of restoration is for assisting, not for superseding, the ordinary ordinances in reforming the condition of the Church. Hag. 9; J.B. 59.

T. 106. It will counsel, saying, *Remember ye the law of Moses, commanded unto him for all Israel, with the statutes and judgments*, testifying that not one jot or one tittle has passed from the Law, but that every command must be fulfilled in the services of the Church, though not in the letter, yet more amply in the spirit. Mal. 6.

T. 107. It will remonstrate, saying, *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?* For these words have as pointed an application to the contrast between the sectarian zeal in promoting the glory of their sect, and the indifference concerning the edification of the Catholic Church, influencing the leaders of the three great branches of the Church, Eastern, Western, and Protestant, and those of their sub-sections, as they had to the activity of the Jews in overcoming all difficulties in building their private houses, while they readily submitted to the hindrances in the way of erecting the house of the Lord, and considered them a sufficient excuse. The remonstrance will apply also the

rest of the Scripture, saying, *Consider your ways. Ye have sown much, and bring in little. . . . Because of mine house that is waste.* Hag. 21.

T. 108. It will certify, saying, *The Lord hath charged, to build him an house. Who is there among you of all his people? his God be with him and let him build the house of the Lord.* That is, The Lord has commanded that all sectarian arrangements be broken up, and that the materials be restored to their proper position as portions of the Catholic Church. Therefore let every one, from the highest to the lowest, assist, according to his measure, in the edification of the one Body of Christ. Ezra 13.

T. 109. It will command, saying, *O Zion, that bringest glad tidings, get thee up into the high mountain.* That is, Let the manifestation of spiritual power in all the ordinances of the Church, in the fulfilling of their several ministrations, be so great as to bear witness to the presence of Christ being with them. Is. 18; Ezra 17.

T. 110. It will invite, saying, *O Jerusalem, that bringest good tidings, lift up thy voice with strength.* That is, Let the enjoyment of their spiritual blessings by the people be so great as to bear witness that the presence of Christ is of a truth in their midst. Is. 19; Ezra 18.

5th. Warnings to the Church that it is the time of her visitation.

T. 111. During the course of the service of the Elijah ministry, it will probably be used to give many warnings to the wise and prudent in their own conceits—those who consider that in theological matters they are the men with whom wisdom will perish, and who think the path of safety lies in not expecting any thing of the Lord beyond their own desires, and in not trusting to his guidance an inch beyond the boundary of their own light—and these couched in the language of, or at least setting forth the substance of, the ancient warnings.

T. 112. It will intimate that God is testing the condition of heart in all Christians, from the highest to the lowest, and that full obedience being the fruit which He seeks for from them, those failing to render Him his due, will be ac-

counted as chaff by Him who comes with his fan in his hand. J.B. 66.

T. 113. It will forewarn that God is taking an account of the Church's stewardship, and that if her unfaithfulness be not purged by penitence, Christendom will be given up, as not caring for the faith, to be overrun by those whose boast is infidelity—to the end that Churches rotten at the core may no longer pretend to be the Lord's vines while they are but cumberers of the earth. El. 13; J.B. 67.

T. 114. It will remonstrate with those who, sitting at ease in Zion, feel irritated by the testimony, that if the Lord be present to act like a refiner's fire, and like fuller's soap, the first effect of his operations cannot be altogether pleasant; and will testify to them, that yet, nevertheless, if they submit themselves, He will presently bring forth in them the peaceable fruits of righteousness. Mal. 4.

T. 115. It will expostulate respectfully with the clergy, that the Lord's object being to purify for Himself the sons of Levi, so that incense and a pure offering may be presented unto God throughout the whole Church, He cannot but have much to do, with respect to the things that are, to correct and modify them; and with respect to things that are not, to recover and reinstate them, beyond all that they, fully occupied with their service according to the systems in which they have been bred, can conceive to be necessary, or can, on first hearing of it, believe to be possible. Mal. 5.

T. 116. It will admonish zealous sectarians, not to think that the Church systems invented by good and great men, which have lasted perhaps many generations, and in which they have found a large measure of blessing, are sufficient for them, and will probably endure for ever. For that, at the end of the Dispensation, then fast approaching, all Christians will be judged as those called to be members of the one body of Christ, portions of the one temple of the Holy Ghost, children of the one family of God: those who are found to have become faithful in this their catholic calling, not in the sectarian calling of their own choosing, obtaining, collectively, and in the fellowship of Christ, the promised inheritance. Mal. 10.

T. 117. It will caution the doubters that if, when the

Lord comes, a remnant only of the baptized shall be found fit to stand before Him, and enter into his joy, He will, after the remnant is translated, smite the lands of Christendom with a curse: the vials of God's disappointment being poured out thereon, that Jews, and the residue of the Gentiles, may see and be led to acknowledge that He is a righteous God, One who will by no means clear the impenitent. Mal. 11.

T. 118. It will warn those who abide in the spirit of saying, *I sit a queen, and am no widow, and shall see no sorrow* (not knowing that the beast which carries her *shall hate her, and make her desolate)*; and those who delight to be drunken with spiritual pride, and understand not that their self-sufficient boastings are but shameful spewings over all their glory—it will warn both sorts of Christians, that the instrument of the Church's chastisement is already being framed, and will soon be ready to come forth in power to destroy every sectarian confederacy. This instrument being the hosts of Antichrist, composed of Christian men—mighty in natural talents, and in the persevering cleverness of the flesh in all that is evil—whom the son of perdition is already training to his service, even within the bounds of the Church. J.B. 68.

T. 119. It will utter the Lord's lamentation over a covenanted people whom his strivings in mercy has failed to convert, *O Christendom, Christendom, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold your house is left unto you desolate. If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; because thou knewest not the time of thy visitation.* Mal. 3, 4; J.B. 77.

6th. Encouragements and Consolations to those touched in heart by the word of testimony.

T. 120. The testimony of the Elijah ministry will be full of encouragement to those who are truly wise and prudent, and, mistrusting themselves, are willing to seat themselves

at the feet of the Lord as little children. For this ministry underlies the command given of old, *Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem.* However sharp and searching, therefore, may be the words of its rebukes, the meekness and tenderness of its accents will counterbalance this, and testify that the anger of the Lord, though sore, is still transcended by his love. Hence there will be a continual illustration of the proverb, *A word fitly spoken is like apples of gold* [offered] *in a network of silver.* Is. 2, 3, 4.

T. 121. The testimony against the evil condition of the Church will be accompanied by the question, or by declarations in substance an answer to the question, *Son of man, can these bones live?* for the purpose of quickening the hope springing from faith in God's purpose, and merciful intentions concerning the Church. Many assurances, therefore, will be given of God's desire to effect that which to man's judgment seems impossible, all which may be summed up in the words of the old vision, *Thus saith the Lord God to these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.* Ezek. 16.

T. 122. The summons, *Repent ye:* is not a reproof merely, but an encouragement also, for being sent from God it will be a sign to the Church that He desires to convert it; that the day of mercy still endures; that the grace of penitence is still to be bestowed; and that forgiveness for the past is still to be obtained: for the proclamation implies that if the Church will repent and accept grace to serve more faithfully, restoration to her primitive condition is possible, and will not be in vain. El. 14; Is. 6; Ezra 13; Ezek. 16; J.B. 41.

T. 123. The announcement, *For the kingdom of heaven is at hand,* is not a threat, but to those who are seeking to serve God a great encouragement: implying as it does that the period of service in the midst of this troublous world, and during the perilous times of these last days, shall be short, and that the time of reward is rapidly approaching. J.B. 41.

T. 124. The testimony to the Lord, that He is still the baptizer with the Holy Ghost, the bestower of the presence

of the Comforter on those who desire this grace, will be an unspeakable encouragement to those who have striven in their own strength to fulfil their Church duties, in a measure answerable to the faith of their oneness with all the baptized, and have realized how utterly they have failed. To such it will be consolation beyond measure to be enabled to apply to themselves the words of Peter, *Repent, . . . and ye shall receive the Holy Ghost. For the promise is . . . unto all that are far off* [the Gentiles], *even as many as the Lord our God shall call.* J.B. 89.

T. 125. The testimony to the Lord, that He is still the Apostle, Prophet, Evangelist, and Pastor; and that He seeks to render unto the Church all his services, is a farther unspeakable encouragement to those who have sighed and cried because of the abominations that have, under many delusions and pretences, been committed in the Church, and are sick at heart because of the manifold schisms in the Church, with their necessarily unceasing dissensions. For to such the hope revives, that the saints shall be perfected, the work of the ministry in the Church shall be fulfilled, and the Body of Christ shall be edified. J.B. 87, 88.

T. 126. The Elijah ministry will not only be able to warn Christians generally that they are imperfect in their generation, but will be endowed of God with wisdom to afford practical counsel to each class of the community, as to the fruit worthy of repentance that it should seek to bring forth: for God ever encourages, with fresh words of light and comfort, those who struggle against the difficulties that beset them in their endeavours to serve Him, and, seeking instruction, enquire of his ordinances, saying, *What shall we do?* Hag. 24; J.B. 55.

T. 127. Its assurances, expressive of the old utterances —*Yet I have left me seven thousand in Israel. I will surely gather the remnant of Israel. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. But for the elect's sake those days shall be shortened. These* [the 144,000 on Mount Sion] *were redeemed from among men, being the first-fruits unto God and to the Lamb*—will be real consolations to such as, from conscious-

ness of unworthiness, and from knowledge of the manifold shortcomings of the baptized, hope, with sorrowful faintness of heart, that the Church may obtain a fulfilment of the promise: *I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.* Is. i. 26.

Fifth. The reformations which the Elijah ministry will accomplish in those who accept its services.

The result of the public testimony to the Church, and of the private counsel to congregations collectively, and to individuals personally, should be to effect changes from sectarian opinions and regulations to catholic doctrines and practices, and from social customs to moral observances, too numerous to be here particularized fully; the chief ones only can be referred to, and these be little more than mentioned. To enable the mind to trace out other probable items of reformation, those noted may be grouped as follows:

—1st. Reformations in personal duties.

—2d. Reformations in the organization of the Church.

—3d. Reformations in the manifestation of spiritual life in the Church.

—4th. Reformations in the priestly work of the Church man-ward.

—5th. Reformations in the priestly work of the Church God-ward.

—6th. Reformations in the mode of setting forth the doctrines of the Christian faith.

—7th. Reformations in the desires and hopes of Christian men.

1st. Reformations in personal duties.

T. 128. The call to repent, by a ministry specially sent of God to this end, will lead to a revival of the faith, that the Son of Man has power to forgive sin on earth now, through a profounder conviction of sin, and consequent fuller confession of sin, enabling the Lord to bestow the grace of the knowledge of salvation that stands in the experience of the peace of God which passeth all understanding. El. 11; G.&Z. 9.

T. 129. The first great personal result of the work of the Elijah ministry will be, a repentance unto reformation concerning the observance of the Decalogue in its most expanded aspect. J.B. 46.

T. 130. The second great personal result will be, a repentance unto reformation respecting the fulfilment of the duties of headship and obedience in the household. J.B. 47.

T. 131. The third great personal result will be, a repentance unto reformation, both in the clergy and the laity, respecting attention to the duties towards God, or men, which are the spiritual fulfilment of the law superadded to the Decalogue through Moses—which are commonly spoken of as Church duties. Mal. 16.

T. 132. It seems probable, being reasonable, and what was ordinary in the former Dispensation, that those who accept the service of the Elijah ministry, and profit by it, will be called on, and will desire, to make an open profession of their anxiety to become spiritually clean, that they may be more fit to draw near to the presence of God, and offer a more perfect measure of worship. J.B. 49.

T. 133. It seems probable also, that they will be offered, and will desire to receive some ministration of grace from God, in token of assurance that he has accepted their conversion, and renews his covenant with them. This will be possible, because the call to repentance concerning personal sins and Church offences, made in the light of the speedy and sudden coming of the Lord, will accomplish, in those who give ear to it, a more profound sense of their manifold shortcomings, and a truer measure of sorrow for sins, than they ever had before. Their acceptance of such special grace will be an open profession of their wish to be ready to meet the Angel of the Covenant when he appears at his Temple. Hag. 25; G.&Z. 10; J.B. 50, 51.

T. 134. Another great personal result of the Elijah ministry should be to wean men's hearts from earthly things, and to set them more on spiritual things: leading men to seek the measure of temporal good which is needful, without anxiety, and without greediness; trusting to the providence of God more than to their own exertions, and making a right use of what they obtain, by liberally distributing of it to

others. Especially, honouring the Lord with their substance, and with the first-fruits of all their increase; bringing all his Tithes into the storehouse, and never appearing before Him empty. Hag. 23.

T. 135. And another great personal result should be seen in those occupying state offices of rule, by their learning whose servants they are, and to whom they are responsible: taking heed, consequently, thenceforth to exercise the power committed to them according to the mind of God, solely for the benefit of his people, and not according to worldly maxims of state policy, or for their own advantage. Page 131.

2d. Reformations in the organization of the Church.

T. 136. As the Elijah ministry is to turn the hearts of the fathers to the children and the hearts of the children to their fathers, one part of its work is to re-establish the ordinances of the Church in their true action, and to replace the people in their true relation to them—that the one body with its four limbs may be edified together under its one Head. Mal. 9.

T. 137. As the Elijah ministry is one of reformation, its work in respect of re-establishing the ordinances of the Church must be to restore them all. Now from the Bible we learn that these are very distinctly of two sorts, according to the range of their action. First, there were Apostles, Prophets, Evangelists, Pastors, and Teachers, whose ministry was not restricted to any one place, but extended over all the Church in all lands; the restoration of the fourfold ministry of the Church Universal will therefore be the first great act. The work of Apostles at the first was twofold, the ministry of the word and prayer: the former consisting then of two distinct branches, the extension of the Church by the preaching of the Gospel of the Kingdom to the Gentiles, and the teaching the mysteries of the Kingdom to the baptized. Something like all this will doubtless be seen again, namely, apostolic intercession with God, apostolic preaching for the gathering of people unto the Lord, apostolic visitation of Churches for enlarging them in knowledge and confirming them in the faith. Mal. 9.

T. 138. From the Bible we learn further, that there were, at the first, Angels, Elders, and Deacons, whose service

was expended on the congregations over which the Holy Ghost made them overseers. And also, that the latter bands of ministers were set in their offices, and thereafter guided and comforted therein by the former band. Such variety of ministers therefore as this, and with such an organization, will the Elijah ministry doubtless seek to re-establish in every congregation, that whosoever will may share in the pastorship which they will afford. Mal. 9.

T. 139. As the true action of this wondrous organization of the Church, can come into exercise only through the co-operation of all its members—of the weakest as well as of the strongest—there must be the revival in the Church of the faith of the mutual relation of the members one to another, on the established principle, that no member can say to another member, *I have no need of you.* The laity must therefore be lifted up into the knowledge of their need of the clergy, and of the consequent duty to uphold them by prayer, and by waiting on and seeking after their ministrations, both in public and in private. The clergy must be lifted up into the knowledge of their duties to the laity and to one another, and of the need they have of support from the laity and from one another. Is. 18, 19; Mal 9.

3d. Reformations in the manifestation of spiritual life in the Church.

T. 140. Restoration of the outward organization of the Church is good, but alone it is inefficient, even when it is of God, and must not content the hearts of his people—they must crave the revival of the inward life also. Ezek. 19.

T. 141. One of the early results of the work of a ministry of restoration, is to produce displeasure and separation between the members of society—this evil is unavoidable, and a token for good. For it tends to make those who are touched by the word to be in earnest, to be united one to another all the more, and to be willing that each one should assume the place appointed to him of God—in other words, they will desire the organization ordained of God, and accept that only. Ezek. 17, 18.

T. 142. If the exhortations to the clergy and people, to stir up their faith and arise into their true position, take effect

(see T. 109, 110), then the Church in its twofold aspect of a faithful clergy and a happy people will bear a double testimony to the wisdom, power, and goodness with which God has foreordained the social relations of Christian men. Is. 20; Ezra 19.

T. 143. Christians, obtaining the full benefit of their religion, will come to realize that visible things are not the substantial things, but are all creatures made subject to vanity: that God's word alone is substantial, and therefore endures. A withering up of all fleshly self-confidence follows, because they know the nothingness of the creature, and the sufficiency of the power of the Creator—thus enabling them to attain to the proper position of man, that of unceasing dependence on God, and to the height of all wisdom for men, the acknowledging there is One only who is good, that is God. Is. 17.

T. 144. Christians, rising up into the enjoyment of all the spiritual good provided for them in the Church, will have their hearts so touched with the love of God as will impel them to go forth to help, and comfort the poor and the afflicted, and to enlighten and save the weak and the foolish ones. Meeting with cases of both sorts beyond the help of man, there cannot but arise a cry for assistance to Him who is able to succour to the uttermost, and can, through the members of his Body, still heal the sick, cast out devils, and say to the troubled conscience, Peace, be still. Luke iv. 18.

T. 145. Christians, attaining to the holding of much communion with God, will come to feel they lack natural utterance suitable and sufficient for the expression of all their joy, and, in addition to singing psalms and hymns, will covet and obtain the assistance of spiritual songs: following upon which, doubtless, there will be prophesyings, and tongues, and the interpretation of tongues, for a congregagation quick with the life of Christ cannot rest until, like the Church of Corinth, it comes behind in no gift, but glorifies the Lord by all the gifts of the Spirit. Eph. v. 18, 19.

4th. Reformations in the priestly work of the Church man-ward.

T. 146. One great branch of the work of Apostles being

the ministry of the word, a brief phrase for referring to all their services to men, because these are effected by *the word*, if the Lord raise up Apostles again, by whom, with the conjoined ministries, to fulfil the promise of an Elijah ministry to the Church, the ministry of the word will come forth with a degree of light, and a grace of conviction such as has not been known since the first age of the Church. This fulness of utterance of truth through an apostolic ministry, will remind the thoughtful observer of the words, *Behold, the darkness shall cover the earth, and gross darkness the* [covenanted] *people; but the Lord shall arise upon thee.* Also, of the words spoken, through the Holy Ghost, of John, the type of this ministry, *Thou shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to those that sit in darkness and in the shadow of death, to guide our feet into the way of peace.* G.& Z. 11.

T. 147. The restoration of clerical Orders and Ministries in their full number, and in their proper position in the Church, will enable the Lord, the great Shepherd of the sheep, to manifest his pastoral care over each flock, in modes known to the early Church, but of which we have not had experience, and in a measure neither desired nor attempted to be supplied. If each town or parish shall form, as in primitive times, one congregation or flock presided over by an angel or bishop, with bands of priests and deacons to assist him—each of a number in proportion to the population under his charge—every family will be known and cared for, according to its condition both as to things temporal and things spiritual. Is. 23.

T. 148. Deacons teaching the truths concerning ordinary life and conversation, setting the flock an example how men can walk holily in the midst of the snares and troubles of this life, visiting the people sufficiently often to become personally known to them, acquiring a knowledge of the character and behaviour of all the members of the flock, counselling those perplexed about their temporal affairs, helping the foolish out of their scrapes, encouraging the weak, comforting the afflicted, relieving the wants of the

poor, being husbands to the widows and fathers to the orphans, and, lastly, bringing up to the priests those whose cases require a ministry beyond their own border—such are some of the diaconal services which the people continually require, and will obtain if the Lord send an Elijah ministry, and prevail by it to restore the office of Deacon in the Church. Acts vi. 3.

T. 149. Priests, of various degrees of natural talents and of spiritual endowments, teaching the first principles of the doctrine of Christ to the young and ignorant, and the mysteries of the kingdom to those of riper years or better attainments, ministering the sacraments regularly and freely with the solemnity of simple faith in the great reality of that which they do, attending by turns in the Church at convenient hours to receive those seeking spiritual instruction or comfort, going forth promptly when summoned, whether at mid-day or mid-night, to the houses visited by sore sickness or sudden calamity, and, lastly, bestowing words of absolution or of benediction which the people experience to be words of peace or of consolation—such are some of the priestly services which the people continually require, and will obtain, if the Lord send an Elijah ministry, and prevail by it to restore the office of Priest, in its full action, in the Church. Acts xx. 28.

T. 150. An Angel, or Bishop, one of and connected with the other Ministers of the Church Universal, obtaining from them for his flock all the light of truth, and every ministration of grace that they have to bestow, instructing his clergy, watching over them with encouragements and assistance to enable them to be faithful, discerning, acknowledging, and guiding into discreet action every manifestation of the Spirit in the members of the flock—such are some of the episcopal services which a flock requires, and will obtain, if the Lord send an Elijah ministry, and prevail by it to bring out in every place the office of bishop in its true position, namely, that of Angel over a township or parish. Rev. i. 20.

5th. Reformations in the priestly work of the Church God-ward.

T. 151. The other great branch of the work of Apostles

being *prayer*, a brief phrase for referring to all their services to God, if the Lord raise up Apostles again, it may be expected that they will be enabled to develope and establish such Church services of worship to Almighty God, so full of acknowledgments of all that man has done against God, of all that God has done for men, and of all that He purposes yet to accomplish for them, as have not been performed since the first age of the Church. Including, of course, the specialities of intercession according to the Elijah type, *Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again.* The deep abasement before God, the soaring adoration, the bold intercession of an apostolic ministry, will remind the thoughtful observer of the words: *I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee.* Rev. iii. 8, 9.

T. 152. The greatest act of worship that the Church can offer, and that of which the fulfilment is the ground of offering all the subordinate ones, being the commemoration, as instituted in the presence of Apostles by the Lord Himself, of God's unspeakable act of love in the gift of his Son for the redemption of the world, doubtless this will be the first service of worship that will be reformed, by having all that has been in abeyance restored to it, and all that has been intruded removed from it, so that in substance, in rites, and in times of observance, it may become again all that the Lord intended it to be, for the pleasing of God and for the blessing of men. 1 Cor. xi. 26.

T. 153. And next to the restoration of the Holy Eucharist to its proper position as the foundation act of all other services, doubtless there will be the reviving, in full substance, of the morning and evening sacrifice daily throughout the year, as a privilege the fruit of, and the continuation of that

first act. This morning and evening sacrifice comprising its two great actions, those of confession made for all, and worship offered for all—for Christians, Jews, and the residue of men. 1 Tim. ii. 1.

T. 154. The first proof of a restoration of unity in the Church being well begun, will be in the renewal of catholic repentance and confession. Hag. 12, 17.

T. 155. Acts of catholic confession as preparations for catholic worship are not man-invented services, but fulfilments of the Law given by God to Moses for all Israel. Such acts can be restored, and then continued, only by the ordinances appointed to this end by God. Hag. 13, 14.

T. 156. The fundamental truth of services of catholic confession—as it were the bases of the brazen altar—is that God has Himself provided a sufficient sin-offering: even Jesus slain before the foundation of the world, for the reconciling of manhood to God. And on that truth, an intelligent faith in the substance of catholic confession will frame a public service of three distinct parts—confession, absolution, and rededication. Hag. 15, 19.

T. 157. And this, in the faith that the service is addressed to God as the Lord of the whole covenanted people, and of the residue of men, and therefore that it must be offered on behalf of all. Hag. 16.

T. 158. And with the understanding, that Confession is not, properly speaking, worship, but the necessary preparation for it; so that a service of catholic confession is but a preliminary to catholic worship. Hag. 18.

T. 159. As the Lord, who knew no sin, came to John's baptism, because each covenanted man is responsible in measure for the sin of the whole covenanted people, so every Christian man who would benefit by the mission of the Elijah ministry, must realize his responsibility for and join heartily in the confession of the sin of the Church from the beginning until now, and more especially of the sins being at present committed by all the branches of the Church. J.B. 80.

T. 160. After attaining to the faith that God has accepted a sin-offering, and to the fulfilment of the practical services thence arising, it is good progress to attain to the faith that

God has appointed a High-priest; but this extension of faith is fruitless until the practical services thence arising are also fulfilled. Hag. 20.

T. 161. The fundamental truth of catholic services of worship—as it were the foundation of the Temple—is that God has anointed a High-priest to act as mediator between Himself and men: even Christ, called from of old by Him who said unto Him, *Thou art my Son; this day have I begotten thee. Thou art a priest for ever after the order of Melchizedek.* And on that truth, an intelligent faith in the substance of Catholic Worship will form a public service of three distinct parts—the offering of a fourfold intercession; the presentation of a sevenfold utterance of faith that God will give perfect light for the guidance of his people; and the expression of faith that God provides day by day spiritual sustenance for the life of his people: all testifying to the actings of Him who said, *I am the way, and the truth, and the life.* Hag. 22, 19.

T. 162. The restoration of the services of worship called the morning and evening sacrifice, will, doubtless, as of old, be at fixed, appointed hours, which, therefore, will become special hours of prayer for all who believe in the order of Church proceedings re-ordained of God. El. 16.

6th. Reformations in the mode of setting forth the doctrines of the Christian faith.

T. 163. It being generally conceded, that the ministry of the word in the Church has become comparatively weak in spiritual power, and uninteresting in intellectual exercise, and this owing greatly to the conceit of interlarding sermons with patristic quotations, or to the restraint of unceasing repetitions of symbolic formularies, or to the narrow illustration of truth by isolated texts, selected according to the dictates of sectarian partiality, it may be expected that, if the Lord revives the ministry of the word in the Church, its characteristics will differ widely from the fashionable or customary styles which in the several parts of the Church have long prevailed. 2 Tim. ii. 15.

T. 164. As the Lord taught the first Apostles out of all the Scriptures the things concerning Himself, thereby giving them a lesson how they should shew forth God's truth, so,

doubtless, will He direct those whom He raises up to perfect the Church; and Apostles, walking in the light on the written word given to them through prophets, will be able, in a measure, and to an extent to which the most learned theologians are not able, to connect together distant portions of scripture, and exhibit the great fundamental truths of revealed religion running through, from one end to another, of the Bible. This will, therefore, in all probability, be a marked character of apostolic teaching, the gathering up of a full view of a truth from its different phases in various Scriptures, instead of being content with the measure of that truth to be found in one text. 2 Tim. iii. 16, 17.

T. 165. As the Lord drew instruction respecting the resurrection from the words, *I am the God of Abraham, of Isaac, and of Jacob*, so Apostles, standing in prophetic light, will be enabled to evolve from what at first sight may seem to be unimportant expressions, or strangely unmeaning passages, illustrations or amplifications of most blessed truths, which may be more plainly, but yet imperfectly, declared in other portions of the word. This will probably be one of the characteristics of apostolic teaching. 2 Peter i. 20, 21.

T. 166. The exhortation, connected with the sending of an Elijah ministry, *Remember ye the law of Moses, my servant, which I commanded unto him for all Israel*, suggests the expectation, that there should be a revival of the knowledge of the spiritual interpretation of the Law, and a consequent fulfilment of it in the service of God, such as we have not known: a knowledge and corresponding action justifying the complicated system which God in his wisdom ordained, and justifying the Apostle's expressions in reference to it, to be found in the Epistle to the Hebrews. The interpretation and use made of the Law, will therefore probably be another characteristic of apostolic teaching. Heb. viii. 5.

T. 167. As the Lord told the first Apostles, that he declared the mysteries of the Kingdom in parables to the end they might be concealed from the natural understanding of men, but that to them it was appointed to comprehend them, and of course teach them to the faithful, it is to be expected that to Apostles restored will be allocated the same privilege. Then they will probably be able to open up many

mysterious actions and words of our Lord, and in particular all his parables relating to the history of the Church, and to God's dealing with covenanted and uncovenanted men to the end of time. This will probably be another characteristic of apostolic teaching. Matt. xiii. 11–17.

T. 168. As the Lord's seven Epistles to the Churches in Asia, with the subjoined book of the Revelation of Jesus Christ, were dictated by the Lord to the Apostle John, to the intent that the Church should be acquainted with the things that had been, that then were, and that should be thereafter, it is to be expected that, whereas during the absence of Apostles the Church has fallen into the perplexity of ignorance respecting the meaning of those Epistles and conjoined narrative, if the Lord restore Apostles He will be pleased to replace these writings, as it were, in their hands to give again to the Church, with such light thereon as will make them practically useful to it, now in the end of the days. This also, therefore, may probably be a characteristic of apostolic teaching restored to the Church through the mission of the Elijah ministry. Rev. i. 1–3.

7th. Reformations in the desires and hopes of Christian men.

T. 169. The Elijah ministry will give proof of the vitality that there is in God's word, which endures though men and their expectations fail. As it was with the Jews, so will it be with Christians in the day of restoration. The former in Babylon were as the bones in the valley of vision, yet when the word of the Lord, spoken through Isaiah 176 years before, took effect on them, they became as men alive from the dead. The latter in like manner will, through the ministry of the word, be so quickened as to become alive to their high and holy calling, and like another race of men. Ezra 15.

T. 170. The Elijah ministry will quicken a catholic spirit in those who accept it, to the destruction of all spiritual selfishness: causing men to realize that as there is in Christ no need for selfishness, so also in Him it is impossible to cherish it. Christ being the Great Shepherd of the flock of God, Christians will learn that it is no gain, as it is unlawful, to confederate together to seek their own peculiar advantage;

but having had their lot cast in by God with all his people, their wisdom is to seek the good of all, and to be content to share the blessings with all, and thus know by a blessed experience that the Lord is the Good Shepherd whose sheep lack no good thing, because He has of all good enough and to spare. Such, therefore, will understand that in seeking deliverance from the captivity of Babylon they must seek it for all, because that a restoration will never be accomplished for the selfish and sectarian in heart. Is. 23; Ezra 22; Hag. 10; J.B. 56.

T. 171. Catholic spirited men will, therefore, exercise their faith in the promises of God, not merely that they may be benefited, but for the benefit of all. Heb. xi. 13–16.

T. 172. Catholic spirited men will, therefore, cherish the hope of the Kingdom, not as a wish that they may gain an entrance, but that the King who has redeemed the earth with his blood may take possession of it, and establish the kingdom of Heaven therein for the blessing of all the sons of men. Matt. vi. 10.

T. 173. Catholic spirited men will, therefore, yield their hearts to be enlarged to suit the expansive love of Christ, no more loving those merely who love them, or those whom for some special reason they consider themselves bound to profess to love, but finding pleasure in loving all whom Christ condescends to love. Matt. v. 43–48.

T. 174. Catholic spirited men will, therefore, reject the argumentations of sectarian logicians, who prove that the members of this or that branch of the Church are not Christians, because they are deficient in sound doctrine or godly practices, and will rejoice to acknowledge as brethren all the baptized. Gal. vi. 1–3.

T. 175. Catholic spirited men will, therefore, refuse to believe and rejoice in the evil reports that arise respecting their brethren in different parts of Christendom: or, if by evidence compelled to believe them, then carrying their belief, in much sorrow of heart, unto the Altar of God and pouring it out in catholic confession there. Eph. iv. 31, 32.

T. 176. Catholic spirited men will, therefore, rejoice at all tokens of the progress of the mystery of godliness, whether on the right hand or on the left, and esteem it great gain,

and not disparagement, to themselves. They will, on the other hand, mourn over all tokens of the progress of the mystery of iniquity, in whatever quarter they appear, knowing it to be damage, and no cause of congratulation to themselves. 1 Cor. xiii. 6.

T. 177. Catholic spirited men will, therefore, yearn to meet their fathers, and the Elders of the Church who sleep in the Lord, among whom are those who bore the burden of labouring during the fiery heat of the days of trial, and to whom, under God's providence, they owe it that the word of the Kingdom has been continued down to their day: praying for them continually, that they may speedily attain to a glorious resurrection. 1 Thes. iv. 13–18.

Sixth. Some other results of the work.

T. 178. As commonly not all, but some only, of those who hear God's promises can by faith rejoice in the hope of them, and consequently when the time of fulfilment arrives, not all but some only have the faith which can accept the accomplishment of them, and give God thanks, it is probable that the baptized will not, as a one covenanted people, repent unto a reformation of service towards God and men, but a portion only. El. 16; Ezek. 24.

T. 179. It is not only probable that a portion merely of those who hear, will listen to the testimony, even so far as to learn to some extent what it means; but it is to be feared that even of these the lesser part only will persevere to the bringing forth of fruit meet for repentance: for this result is what God has experienced at the hands of men from the beginning of the world. While his election includes many, because he would have many to earn a reward by serving Him in the accomplishment of his purpose, few comparatively are willing to be faithful. Hence our Lord could record this fact in general terms, applicable to all ages, *Many are called, but few chosen.* This portion of a covenanted people which by obedience makes its calling and election sure, is spoken of in Scripture as *the Remnant*—an election out of the election—the first-fruits. J.B. 103.

T. 180. Therefore, because God will have his purpose in the Church accomplished, a remnant, consisting of a few at

least out of each of the four classes in each sect (spoken of at page 619), will be converted and made ready for the gathering of the first-fruits, while the greater part of Christians, it is to be feared, will have to be left to pass through the Great Tribulation. J.B. 14, 100, 101, 102.

T. 181. It is probable that many of the clergy, worshipping human talents and venerating their own learning, but not comprehending the value of the types in the Law, and not perceiving the meaning of the prophecies respecting the Kingdom, together with multitudes of the laity who admire and confide in them, will despise the Elijah ministry: hence, being disobedient to the message sent by it, the veil of ignorance will be allowed to rest on their souls. J.B. 57.

T. 182. The restoration to a full enjoyment of their Christian privileges, as it will not be sought after by those who are obstinately absorbed in temporal affairs, so neither will it be bestowed on such: they cannot care for it, nor are they fit for it. The accomplishment of God's purpose must be desired and sought for as the thing first in importance. Those therefore who listen carelessly to the Elijah testimony, and accept its services as a mere matter of course, or who reject it altogether, will perhaps sooner or later find themselves addressed with sharp remonstrances, as the Pharisees and Sadducees were when it was said to them, *Ye hypocrites*, and, *O generation of vipers*. Hag. 11; J.B. 53.

T. 183. The mission of the Elijah ministry to the Church will prove sectarianism to be a Upas-tree spirit, withering up with its poison and rendering fruitless the knowledge of the truth held by those in whom it works. For not one of the sects will, as a sect (that is, clergy and laity together as a body), repent—not even at the special invitation sent from God. J.B. 11, 12.

T. 184. The four forms of evil influencing different parties in each sect will prove an hindrance to the work of repentance and reformation, for effecting which the Elijah ministry comes; and, as said before, this will be in degrees varying in inverse proportion to what the judgment of men would anticipate: the condition of the publicans and sinners the least so, that of the Pharisees the greatest of all. J.B. 9, 96, 97.

T. 185. The testimony of the Elijah ministry will probably tend to unmask various religious characters, that are likely to exist in one or other of the religious parties, and to be obtaining their reward in man's applause. As it is one quality of light to make manifest the darkness, doubtless one part of the work for which this ministry will be sent, is to take proof of the worthlessness of many great professions. A few examples of such probable exposures may be subjoined. Eph. v. 13.

T. 186. Some, while professing to believe the clergy over them to be duly authorized priests of God, or to be true ministers of Christ, will yet, probably, be foremost in rejecting those sent as an Elijah ministry, and this on the sole ground that their course of action implies their being commissioned by God: in assuming this to be impossible, they will prove their condition to resemble that of those to whom it was said, *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.* John v. 43.

T. 187. Some, while professing to know the doctrine of election to be glorious to God and comfortable to men, and claiming to be of the elect because they were baptized in an orthodox Church, or because they believe in certain doctrines, will yet—when the word of truth testifies that election stretches wider than they have been accustomed to think, and calls, not for less, but for more service than men are naturally bound to render—deny both assertions, as if this were to make election an uncomfortable doctrine. This fear of having some of the ground of their self-complacency removed, and of having their self-willedness forbidden, will prove their condition to resemble that of those to whom it was needful to say, *Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.* Matt. iii. 9.

T. 188. Some, while professing to be on God's side—sharing his righteous indignation against those who, as Church history shews, slew his servants, persecuted the witnesses to his truth, and by violence compelled men to depart from his ways—and, in token of their earnestness, making saints of the sufferers, or erecting monuments to the memory of the martyrs,

will yet be the boldest in opposing, slandering, and, if they have the power, injuring those who are sent to say, That all opposings of God's ways in the Church have to be repented of. Such men will by their conduct prove their condition to resemble that of those to whom it was said, *Woe unto you, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Fill ye up then the measure of your fathers. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.* Matt. xxiii. 29–36.

T. 189. Some, while professing to sigh and cry because of the abominations perpetrated throughout Christendom, will yet—when a message from the Lord reaches them, declaring his desire for a catholic repentance and confession by all concerning these things—be the loudest objectors to the invitation, on the ground of their personal freedom from gross sins; and will, by their speeches, prove their condition to resemble that of those who were represented as saying: *God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* Luke xviii. 11.

T. 190. Some, while professing to be earnestly desirous of saving souls by converting the careless in Christian lands, or of extending the Redeemer's kingdom by preaching to the heathen, will yet—when the summons comes calling on them to come up to the help of the Lord against the mighty—beg to be excused, because they are so well occupied in scrambling with sectarian competitors for the adhesion to their Church of the wanderers at home, or the attention to their version of the Gospel of listeners abroad. The mis-spent zeal of such men pandering to their sectarian pride will prove their condition to resemble that of those to whom it was said, *Woe unto you! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.* Matt. xxiii. 15.

T. 191. Some, while professing great eagerness to relieve the wants of the poor, to nurse the indigent sick, and to

comfort the desolate, and who to this end confederate together in societies of endless denominations, and with innumerable objects, will yet be found to be the stoutest resisters of the Lord's ways, when the message comes, that He would restore into full action in his Church the Deaconship ordained of God to take loving care of all his people, more especially of those who are afflicted or destitute. Their societies, set up in competition with ordinances of the Church, they will not consent to put down; and their distinctive titles as members of such societies, adopted to the disparagement of the name of Christ, and by which they fancy they have glorified themselves, they will not consent to lay aside. Their adhesion to their own works will prove their condition to resemble that of those of whom it was said, *Therefore when thou doest thine alms do not sound the trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be seen of men. . . . But all their works they do for to be seen of men: and love . . . to be called of men, Rabbi, Rabbi.* Matt. vi. 2, xxiii. 5–7.

T. 192. Some, while professing to be great lovers of the Gospel, and, for distinction's sake, calling themselves Evangelicals, will yet—when the Gospel, as preached by Apostles, is shewn to comprise, not the Gospel of the death of Christ only, but that also of his resurrection, and of his ascension, and of his session at the right hand of power, and of his personal return, and of his being set as God's king on his holy hill of Zion, that He may stretch a sceptre of righteousness over all the earth, for the blessing of all the sons of men—be offended; and will say, To know Jesus Christ and Him crucified, is the pure, simple Gospel which suffices us, and ought to suffice all: proving their condition to resemble that of those to whom it was said, *But woe unto you, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.* Matt. xxiii. 13.

T. 193. Some, while professing deep faith in the two great sacraments which are generally necessary to salvation, and, as a consequence, profound veneration and love for the awful mysteries comprised therein; and, if of the clergy, priding themselves in imitating the cherubim at the gate of Eden by

ceaseless guarding the holy font, and fencing the table of the Lord, will yet—when the message of the Lord declares that He has set his servants to minister to the children freely all that which they have freely received, and not to withold His awful blessings at the dictates of sectarian rule or individual caprice—be offended, because the supposed jealousy of faith will be shewn to be little more than an exhibition of scholastic learning, or conventional custom; and they will be ready to say to the Lord, *Why do thy disciples transgress the tradition of the elders?* This will prove their condition to resemble that of those to whom it was said, *Why do ye also transgress the commandment of God by your tradition? This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.* Matt. xv. 3, 8, 9.

T. 194. Some, while professing great admiration for all that is implied in the term Catholic, and great horror of all that is implied in the terms Schism and Heresy, will yet—when the Lord makes his judgment plain, that Catholic is the measure of the heart of Christ, the head of the Church; that Schism is separation in heart from Him who is the Apostle of God, personally or as present with His Apostles; and that Heresy is departure from the doctrines of truth put forth by Him through His Apostles—be indignant at declarations which convict them of having, under false pretences, forged three rods of iron with which to break the heads of their ecclesiastical opponents. Their anger, manifested in bitter hostility to the work of the Lord, will prove their condition to resemble that of those for whom it was said, *Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.* Matt. vii. 1–5.

T. 195. Those who accept what God in his goodness pre-

pares for them, justify his appointments; those who do not, condemn them: obedience, by approval, vindicates God's requirements; disobedience, by disapproval, censures them. J.B. 99.

T. 196. Those who accept the message by the Elijah ministry, and, profiting by its service, obtain God's mercy, will form the election out of the election, which shall be accounted worthy to escape from those things that are coming on Christendom, and to stand before the Son of Man: the residue being left to taste of God's righteous indignation, yet not to destruction, for many who have to pass through the Great Tribulation will be saved as brands plucked from the fire. J.B. 58.

T. 197. Hence this sending of the Elijah ministry to the Church will not be in vain, though its apparent success may be small: for the result thereof cannot be estimated at the time, some of its fruit may not ripen till the next Dispensation be come. What, therefore, the Elijah ministry fails to accomplish of all that the prophecies seem to indicate, may probably be fulfilled after its removal, so far as that is possible, by some merciful operation of God during the course of the Great Tribulation. El. 18; Mal. 5; G.&Z. 3; J.B. 69, 105.

T. 198. After the Elijah ministry ceases, it is therefore probable that the Lord will testify to those who have rejected its services, that it was sent for their help, and failed to help them because they would have it to be so: but whether He will do this by a ministry raised up by Him as a witness, or merely through the dealings of his providence touching the consciences of Christian men, and his Spirit confirming the impression thus made, it is here unnecessary to speculate. J.B. 26, 27.

T. 199. But even when the whole of the baptized who are saved shall be gathered together as the one perfected Body of Christ—those asleep being raised, and those alive being changed—the time will not yet be come when, as prophesied by Isaiah concerning the glory of God in his salvation, *All flesh shall see it together:* for these words imply a fulfilment reaching beyond the Christian Church—even to the Jews and to the residue of the Gentiles. Is. 15; G.& Z. 11.

T. 200. This overlapping of the great stages in the accomplishment of God's purpose, is not only not improbable, but is characteristic of His ways of working. The new Dispensation seems to begin before the old one is closed, and the old one seems to give signs of continuance after the new one has been established: hence, for example, the learned dispute which of three different periods was the beginning of the captivity in Babylon, and, as a consequence, which of three different periods was that of the restoration to Jerusalem. J.B. 104.

These 200 Tokens of an Elijah ministry sent to the Church—of the circumstances connected with its mission, of its constitution and endowment, of the means and character of its operations, of its testimony concerning the Lord and the Church, of the reformations it will effect, and of other results of its work—are all implied in the prophecies, or in the records of their past fulfilment, previously examined, though this is not equally plain of all of them, except after one has become familiar with these numerous details through frequent pondering on the matter. But the half of them, possibly, will be at once felt to be fairly deduceable from the premises, and if so, as the others are very consistent with these, it gives them a prima facie probability of correctness, sufficient to justify the devoting of a little more thought on such of them as even on a second glance seem to be unwarrantable.

V. A REVIEW OF A FEW CELEBRATED ECCLESIASTICAL MOVEMENTS, TO ASCERTAIN WHETHER ANY ONE OF THEM APPEARS TO HAVE BEEN A FULFILMENT OF THE PROMISE OF AN ELIJAH MINISTRY TO THE CHURCH.

The intelligent reader will perhaps esteem this enquiry superfluous, being probably ready to grant that no attempt at reformation in the Church has, in its origin, object, nature, and mode of action, had any resemblance to the characteristics of the Elijah ministry as set forth in the previous pages. Yet, for the completion of the argument, that possibly the Church may in our day be experiencing the faithfulness of God in this matter, it seems necessary to anticipate and answer the objection which some might raise, saying, The promise is plain, the description of the operation of the Elijah ministry is fair enough, but God has already done all this, or as much of it as He saw to be necessary, at such or such a period: and we have no ground to expect two fulfilments to the Church of this very peculiar promise. There may be also some little advantage in taking a cursory view of this matter, for instruction may arise, as to the real value of certain events in Church history, much boasted of by one party or another, from calling to mind in succession different attempts at reformation, under the impress of the question, Was this the accomplishment of that promise of a thorough reformation, *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* It is absolutely necessary to keep these statements as brief as possible, and meagre descriptions are very apt to give wrong impressions, but the attempt is made with an honest intention to give a fair view, for the purpose in hand, of the great events referred to.

The subject of this Chapter may be sufficiently handled in topics arranged under the following divisions:

—First. The attempts at reformation by the Seven Œcumenical Councils.

—Second. The Great Schism, producing the Churches of the East and of the West.
—Third. The Protestant Reformations.
—Fourth. The Roman Catholic reformation through the Council of Trent.
—Fifth. Some minor ecclesiastical movements in Great Britain since the Reformation.

First. The attempts at reformation by the Seven Œcumenical Councils.

The meetings of bishops, more or less numerously attended, for the settlement of ecclesiastical disputes, which have been dignified with the title of Councils, have been very numerous, exceeding 1,600 in number, but for the most part they were mere national or even local assemblies, and clearly fall short of the event we have under consideration. Seven of these Councils, however, have been termed Œcumenical, or General Councils, because of the great number of bishops present, the extent of Christendom from which they were gathered, and the importance to the Church generally of the questions in debate. These seven Councils, being very highly esteemed for their work sake by six-sevenths of the Church, may therefore be reviewed, as prime samples of them all, and it is proposed to quote some sentences from Landon respecting each, and then to suggest the question, Was it the Elijah ministry sent of God?

1st. The first Œcumenical Council was held at Nicœa (Nice of Bythinia, in Asia Minor), A.D. 325, being convened, presided over, and its decrees ratified, by the emperor Constantine the Great.

"This Council was held to appease the troubles caused by the heresy of Arius. Constantine, anxious to bring all the members of the Church to one faith, determined to assemble a General Council, in which the controversy then raging might be terminated. There were present 318 bishops, besides a very large number of priests and deacons."

"Arius himself was brought before the Council, and questioned as to his faith and doctrine; he did not hesitate to maintain that the Son of God was a creature, made from

nothing. The bishops hearing these blasphemies, with one accord stopped their ears, and cried out that such impious opinions were worthy of anathema together with their author."

"The fathers then, after mature deliberation, and after having diligently consulted all that the holy Evangelists and Apostles have taught upon the subject, proceeded to set forth the true doctrine of the Church in the Nicene Creed, in which, in order to defy all the subtilties of the Arians, the Council thought good to express by the term 'Consubstantial,' the Divine essence or substance which is common to the Father and the Son. This celebrated Confession of Faith was, according to St. Athanasius, subscribed by all the bishops present, with the exception of a few of the Arians. The decision of the Council having been laid before Constantine, he at once recognised in the unanimous consent of the bishops the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it; upon which the Arians, through fear, also anathematized the dogmas condemned, and subscribed the faith laid down by the Council: that they did so only outwardly was shewn by their subsequent conduct."

"The main object of the Council being thus achieved, the fathers proceeded to determine other matters which were brought before them: concerning which they published 20 canons."

Now, it is evident that while the Church believed God moved the heart of the emperor to be favourable to Christians, and to take an interest in the prosperity of the Church—although not himself as yet accepting of baptism—and while the emperor recognised the unanimity of the bishops as an intervention of God, there was no profession of a belief that God had raised up an Elijah ministry for the reforming and perfecting of the Church, there was no mission of a body of men to visit and set in order the Churches in all lands, but only a claim that pious men, holding high office in the Church, had met and agreed together as to what God had revealed concerning a certain deep mystery, and what they thought ought to be sanctioned in the Church in respect to some lesser matters.

2d. The second Œcumenical Council was held at Constantinople A.D. 381, being convened, and its decrees ratified, by the emperor Theodosius.

"The principal objects for which this Council was convened were the following: To confirm the faith as delivered at Nicœa; to appoint a bishop to the Church of Constantinople; to take measures for the union of the Church; to make regulations for the good of the Church. Bishops attended from all parts of the East, to the number of 150."

"First, it was declared that Maximus, called the Cynic, was a usurper of the see of Constantinople. They then proceeded to elect to the see St. Gregory Nazianzen, but the bishops of Macedonia and of Egypt (when they arrived) objecting to his election, upon the ground that, being already bishop of another see, he ought not to be translated to that of Constantinople, he formed the resolution to entreat the fathers to permit him to resign, which he in the end did, and Nectorius was elected in his room. Now, Nectorius had indeed been acting as a priest in that city, but so far from having passed through all the inferior degrees of office, as the canons direct, he had not been even baptized."

"The Council published seven canons. In canon I. the Creed of the Church, as laid down at Nicea, was extended to meet the heresies of the Apollinarians and Macedonians. Thus, for the words, 'He was incarnate,' as contained in the Nicene Creed, was substituted, 'He was incarnate of the Virgin Mary.' For, 'He suffered, and the third day He rose again, ascended into heaven, and shall come again, to judge the quick and the dead,' was substituted, 'He was crucified also for us under Pontius Pilate, He suffered, and was buried; and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.' And there were added the words, 'And I believe One Holy Catholic and Apostolic Church.'"

Here, again, there appears to be neither a claim, nor any appearance of a special ministry having been raised up for the restoration of the Church to the fulfilment of all her duties, and the enjoyment of all her privileges.

3d. The third Œcumenical Council was held at Ephesus A.D. 431, being convened, and its decrees ratified, by the emperor Theodosius.

"This Council was held upon the controversy raised by Nestorius, bishop of Constantinople, who declaimed against the title of 'Theotocos,' which the Church applied to the blessed Virgin, as the mother of Him who was both God and man. More than 200 bishops were present, but Nestorius, with some bishops who sided with him, though in Ephesus, refused to attend."

"In the Council, after various documents had been read and commented upon, sentence was given in these terms:—'Our Lord Jesus Christ, whom Nestorius hath blasphemed, hath declared by this holy synod, that he is deprived of all episcopal dignity, cut off from all part in the priesthood, and from every ecclesiastical assembly.' As soon, however, as Nestorius had received notice of this sentence, he protested against it, and forwarded to the emperor an account of what had been done, artfully drawn up, to prejudice the latter against the Council. In order, therefore, to do away with the bad impression which such an account could not fail to make upon the emperor, the fathers deemed it right to forward to him the acts of the Council."

"In the midst of these proceedings, John of Antioch arrived at Ephesus, followed by 27 bishops, and, being affronted that the Council had not delayed its proceedings until he arrived, he gave the most violent and irregular tokens of his displeasure. In the meantime, he assembled a mock Council, with Nestorius and his orientals, amounting altogether to about 40 bishops, who took upon themselves to judge and condemn St. Cyril of Jerusalem, and Memnon of Ephesus, and to separate from communion the rest of the 200 bishops composing the Council!"

"The emperor vascillated in his opinion of the two parties, but at length ordered the Catholic deputies to come to Constantinople and proceed to consecrate a bishop in the place of Nestorius, whom he had already ordered to leave Ephesus, and to confine himself to his monastery near Antioch."

This Council evidently affords no ground of comparison with the Tokens of an Elijah ministry.

4th. The fourth Œcumenical Council was held at Chalcedon A.D. 451, being convened, and its decrees ratified, by the emperor Marcian.

"The Council was held (650 bishops, it is said by some, being present) against the Eutychian heresy, which taught that before his Incarnation our blessed Lord had two natures, but that after his Incarnation He had only one. The emperor not being able to be present, sent as his representatives some of the chief officers of the empire. It was arranged that these should propose the questions for discussion, draw up the various motions, and pronounce the decision after the bishops had given their votes."

"This Council held fifteen sessions, many of them occupied with noisy and even violent disputes about the conduct of various bishops; but the heresy of Eutyches was condemned, and 28 canons respecting Church discipline were enacted."

This Council evidently affords no ground of comparison with the Tokens of an Elijah ministry.

5th. The fifth Œcumenical Council was held at Constantinople A.D. 553, being convened, and its decrees ratified, by the emperor Justinian.

"The causes which led to the assembling of this Council were principally two, namely: The trouble excited by many of the monks with reference to the errors attributed to Origen; and, The controversy respecting the 'Tria Capitula,' or three writings which the emperor by edict in 544 had condemned. This Council was attended by 165 bishops. After eight conferences, it confirmed the emperor's condemnation of the three writings by Theodorus of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa; and it is supposed to have enacted 15 canons condemning the chief errors of Origen."

This Council evidently affords no ground of comparison with the Tokens of an Elijah ministry.

6th. The sixth Œcumenical Council was held at Constantinople A.D. 680, being convened, presided over, and its decrees ratified, by the emperor Constantine Pogonatus.

"This Council was held against the heresy of the Mono-

thelites, which consisted in acknowledging only one will in our Lord Jesus Christ. The number of bishops present was at least 165, but the total has been stated as high as 289. After eighteen sessions, chiefly occupied with reading passages from the records of Councils and from the writings of the Fathers, the Council declared its adherence to the former five Œcumenical Councils, and its condemnation of the authors of the Monothelite heresy."

This Council evidently affords no ground of comparison with the Tokens of an Elijah ministry.

7th. The seventh Œcumenical Council was held at Nicœa (the II.) A.D. 787, being convened, and its decrees ratified, by the empress Irene and her son Constantine.

"The cause of its being assembled was the disputes concerning the use of images in the Church, and which had been increased by the Council of Constantinople, A.D. 754, forbidding the use of them. In the course of seven sessions the canon of 754 was condemned, the use of images resanctioned, and 21 canons respecting discipline were enacted. The definition of faith respecting the use of images was thus expressed: 'We decide that the holy images, whether painted or graven, or of whatever kind they may be, ought to be exposed to view. Since the oftener Jesus Christ, his blessed mother, and the saints, are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honour ought to be paid to images, but not the worship of Latria, which belongs to God alone; nevertheless it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the book of the Gospels, and other sacred things, according to the pious use of the ancients. For the honour so paid to the image is transmitted to the original, which it represents.

This Council also, like all the others, has nothing indicative of its being an Elijah ministry.

If, then, the seven great Councils are utterly beneath the mark, if tried by the probable Tokens of an Elijah ministry, it may be safely assumed that the lesser Councils are still more so.

Second. The great Schism, producing the Churches of the East and West.

It is possible that zealous adherents of the Greek, or of the Roman Church, may consider that the separation of the one Church from the other (looked on by each party as a casting off by itself of the other), was such a deliverance from connection with a corrupted body, that it was tantamount to a great reformation of the Church. It is therefore proper to take a glance at this matter, and make a brief summary of its substance, for the purpose of asking, Does it seem like a fulfilment of the promise of an Elijah ministry—whether looked at from the Eastern or the Western point of view? In the following account many sentences from Waddington's "History of the Church" are interwoven.

Various circumstances—the difference between the oriental and western character, and political occurrences, as well as ecclesiastical events—operating from an early period, produced the division of the Church into two great branches, and not the mere introduction into the creed of the word Filioque, which was but as the last straw that breaks the camel's back. As long as Rome was the seat of Empire, the bishops of Rome occupied a position which, though often one of danger, was, for obvious reasons, one of great influence, and much looked up to by other bishops in the West. After the emperor established the court at Constantinople in 328, the bishops of this latter place gradually acquired as great an influence as those of the other city had before. By the beginning of the fifth century, the spiritual jurisdiction of the see of Constantinople was become very greatly extended, and in 451 the Council of Chalcedon not only confirmed that jurisdiction, but conferred on the bishops of Constantinople the same honours and privileges as were already possessed by those of Rome: considering that the equality of the two pontiffs was justified by the equal dignity and lustre of the two capitals.

In 587, John, surnamed the Father, who was then primate of the East, adopted the title of Œcumenical, or Universal Bishop. Although pope Pelagius, and his successors, used every endeavour to deprive their rival of his obnoxious title, it was not till 641 that the title of sovereign pontiff was

claimed for the bishops of Rome by pope Theodore. In 663 the Latin language was appointed by the bishop of Rome to be alone used in Church services, which rule of course was an offence to the Greeks. In 756 the Roman see was elevated in worldly dignity by Pepin, who, having conquered the Exarchate of Ravenna and the Pentapolis, made a gift of these districts to the popes, and in 787 Charlemagne enlarged the territory of the popes. The disputes which followed concerning the use of images—from the edict of the emperor Leo III. in 726 forbidding it, to the Council of Constantinople in 842 confirming the decree of the Seventh General Council which authorized and commanded it—embittered the feeling between the leaders of the two portions of the Church, the patriarchs of Constantinople generally siding with the emperors, while many of their prelates and clergy agreed with the popes of Rome in opposing them.

During the eighth century the contention assumed a different aspect, and took a character more theological, but it was the fruit of the unsubdued offended pride that still wrought in both parties. According to the original Creed accepted throughout the Church, the Holy Spirit was believed to proceed from the Father only. In the course of time, first in Spain, then in France, the words, "and from the Son," crept into the Creed. This addition is said to have been considered and approved of at a Council held at Gentilli, near Paris, in 767; but, however that may be, it is certain that at the Council of Aix-la-Chapelle, in 809, pope Leo III., while recognising as truth the doctrine thus expressed, objected to its being added to the Creed: but this was done at a later date, probably to spite the Greeks, who, of course, adhered to the words of the Creed as established by the Council of Constantinople.

The final separation between the parties was accelerated by the appointment of Photius to the patriarchal throne in 853: the emperor having to this end deposed Ignatius, the existing patriarch. The latter flying to pope Nicholas, a Council at Rome in 863 pronounced the election of Photius illegal, and excommunicated him. The patriarch in 867 retorted the anathema by pronouncing the deposition of

the pope. For this course he alleged five heresies against the Roman Church, which may be taken to be an authoritative exhibition of the only acknowledged grounds, then known, of the impending separation. "1. That the Roman Church fasted on the Sabbath, or seventh day of the week. 2. That in the first week of Lent they permitted the use of milk and cheese. 3. That they prohibited their priests to marry, and separated from their wives such as were married when they went into orders. 4. That they authorized the bishops alone to anoint baptized persons with the holy chrism, withholding that power from presbyters. 5. That they had interpolated the Creed of Constantinople by the insertion of the words, "Filioque," and held the doctrine of the procession of the Holy Spirit from the Son as well as from the Father."

From this period may be dated the open schism between the Eastern and the Western Churches, although another outburst of passion occurred about the middle of the eleventh century, when pope Leo IX. endeavoured to reduce the patriarchs of Alexandria and Antioch under his supremacy, but the patriarch of Constantinople, Michael Cerularius, frustrated the design. As a retaliation, the pope sent two legates to Constantinople, who, in 1054, excommunicated the patriarch, depositing their anathema on the high altar of St. Sophia.

Now, in all this there is nothing seen but two lines of prelates contending for earthly power and glory: the one party endeavouring to strengthen its position by the patronage of the emperors, the other hoping to obtain advantage from dissensions among its opponents, and other such like fleshly assistance. There is not the slightest ground for supposing that either party was actuated, in its contentions, by desire to gain glory for God, or to promote the salvation of the souls of men; nor for estimating that either branch of the Church obtained any spiritual good by separating itself from, and anathematizing the other. It is superfluous, therefore, to enquire, Could this separation be the result of the leaders of either party being an Elijah ministry, sent to purify and revive the Church, to restore it to its true position, and thus prepare it for the coming of the Lord?

Third. The Protestant Reformations.

In a former part of the book (see page 446) the origin and progress of the Reformation have been traced, and the fact pointed out that it was the result of individual strivings, which, when they obtained in any country general approbation and support, produced there a national, that is, an isolated Church. The consequence was, that although the leaders in the movements in various localities corresponded a great deal with one another, yet being men somewhat tenacious of their own views, the reformations in different kingdoms were, in some respects, diverse from one another. Now, as people in each country esteem the reformation wrought by their fathers to have been the best, a general examination of the Reformation, for the purpose of ascertaining whether, considered as one ecclesiastical event, it can be adjudged to have been the fulfilment of God's promise of an Elijah ministry, will not satisfy the adherents of different Protestant Churches, it is therefore necessary to review the principal reformations separately. It is proposed to do this in the following order: —

—1st. The Reformation in Germany.
—2d. The Reformation in Switzerland.
—3d. The Reformation in England.
—4th. The Reformation in Scotland.

1st. The Reformation in Germany: begun 1517, and established 1535 by the Confession of Augsburg.

The open struggle for a Reformation in Germany began, as we have seen, by an opposition to the sale of Indulgences, leading to disputes concerning the nature of the Atonement, and to a consequent examination into the mode of obtaining its benefits; and by an opposition to the sale of Masses for the dead, leading to disputes concerning the nature of the Eucharist, and to a consequent examination into the mode of obtaining its benefits:—these two disputes leading to a third, namely, the boundary of authority between the dicta of Scripture and the dicta of Church officers. The result of the labours of Luther, Melancthon, Bugenhagen, Œcolampadius, and others, was the establishment of a Church in some of the German kingdoms, afterwards known as the Lutheran or

Evangelical Church: of which some of the peculiarities, as contrasted with the Roman Church, were, that in position, it was a national Church; that in doctrine, it contended for salvation through faith in an atonement made by Christ for all men, and for the nourishment of the soul through the Eucharist, because of the presence of the body and blood of the Lord by Contransubstantiation; and that in Church organization, it contended for a priesthood headed up in bishops—each in his own diocese independent of all control.

Luther's disappointment at the little real effect of the Reformation as to godliness may be seen in "The Memoirs of Luther, written by himself." Towards the end of his life (he died 18th Feb. 1546) he uttered freely his complaints, of which the following is a collection of sentences, here strung together: "Thou wishest me, my dear Jonas, to send thee, from time to time, some lines of consolation. Alas! it is I, more than any one, who have need of being comforted by thee! Like Lot, I have much to suffer amidst this infamous, hellish ingratitude, this horrible contempt for God's word. I cannot but see, that Satan possesses the hearts of those who believe that for them are reserved the highest places in the kingdom of heaven. Had I known, when I began my career, that men were such enemies to the word of God, assuredly I would have continued silent, and at my own ease. I foolishly thought that they sinned only through ignorance. Our nobles, citizens, peasants, nay, every man, believe that they understand the Scripture much better than Dr. Luther, or than St. Paul himself. They despise their teachers, or rather the Lord, who is teacher of all. In the Church, at the hours of divine service, there is a universal want of attention, so much so that for six months I have refused to preach there any more. I preach in my own house, indeed, to satisfy my conscience, and to fulfil my duty as head of my household; but I can easily perceive that, ere long, the word of God will be no more valued here than it is at Church. The world is like a drunken peasant—help him on horseback, and he tumbles down on the other side. It cannot, by any possible means, be mended. It is, and will be, the devil's own world. I am perfectly weary of it. Would that the Lord would come quickly, and take me from

it. Alas! the Decalogue has been banished from the reformed religion; and I suppose the Gospel will have the same fate! Even I am become an advocate for the Decalogue. I begin to perceive that the Decalogue is the dialectics of the Gospel, and the Gospel the rhetoric of the Decalogue; Christ has everything which belongs to Moses, but Moses has not everything which belongs to Christ. God forbid that the world should last fifty years: the future will be worse than the past. Many sects would arise which are now germinating in the hearts of men. May the Lord come quickly! may He hasten his Last Judgment, and prevent such a misfortune! There is no hope of better things. Very soon, so miserable will be the condition of men upon earth, that from every corner of it the cry will be raised: Merciful God, hasten the Judgment Day. I perceive throughout the world an inveterate avarice, and this is one of the signs which persuades me that the Last Day is at hand. The world seems to be in its dotage, in its last agony. The only remedy I can perceive is, the end of all things—*Father, thy Kingdom come.*"

Ullman, in his "Reformers before the Reformation," thus speaks in reference to the Reformation in Germany. "Here, then, at the very outset, we observe that no genuine Reformation can be produced at will, and that what may be so produced has no title to the honourable name. A Reformation in the higher sense of the word is always a great historical result, the issue of a spiritual process, extending through centuries. It is a widely felt and overpowering necessity, entered into, no doubt, spontaneously by the individual, and carried into effect by eminent leading characters, but which at the same time is essentially based upon a large and comprehensive public spirit, such as cannot possibly be evoked at a given moment, but forms itself slowly and gradually by an inward and irresistible exigency. For such a lasting process of formation, the one thing needful is a quickening centre—a positive kernel. No mere negative, such, for example, as doubt, objection, hostility to existing things, is powerful enough to unite the minds of men on a large scale, and keep them for centuries in a state of tension and movement. In the physical or moral world there can be no

organic and enduring production except from some vital and prolific seed which virtually contains within it, although in embryo, the life actually developed out of it. . . . If a Reformation is to be effected at all, there are three things indispensably necessary. Corruption must really exist in the domain on which it is to take place; the necessity of abolishing that corruption must be felt and recognised; and the rudiments must be prepared of the new and better system to be substituted for the old. The time for actually reforming only arrives when these conditions are implemented, and only at such a time, and not at any optional moment of history, can true Reformers make their appearance. The reason is, because under no other circumstances can they be thoroughly successful."

Although Luther and his successors celebrated their escape from the tyranny of Rome as an escape from Babylon, and a rebuilding of Zion, and applied all the prophecies respecting the destruction of Babylon to the Roman Church, it seems a waste of time to enquire whether the German Reformation was the fulfilment to the Christian Church of the promise of restoration given through Malachi. However much Luther or his admirers believed that he was one raised up of God, to accomplish a spiritual work for the benefit of certain German States, they did not claim for him, and he did not seek to fulfil, the duties of a mission to the whole Church of Christ for its purification and edification. Ullman, we see, contends even against the idea that all which was effected was the fruit of the labour of one generation of Reformers, and speaks of their services merely as strivings after good, prompted by circumstances at a suitable conjuncture, not as the interference of a special ministry literally sent of the Lord. The restricted sphere of action of Luther and his associates, and the limited range of their reconstructive labours, assuming for argument sake that all they accomplished was good, prove that their work, however far it may have been allotted to them of God, was not that of the Elijah ministry to the Spiritual Israel in preparation for its immediate translation into the Kingdom.

2d. The Reformation in Switzerland—which included

that of France: begun 1525, completed at Geneva 1535 by the publication of Calvin's Christian Institutes.

The struggle for a Reformation in France and Switzerland, began by the expression of an open sympathy with Luther in his early protestations against the corrupt practices of the Roman Church; but its characteristic soon became that of a contention with him and his associates respecting the nature of the Eucharist, and at a later period respecting the organization of the Church. These disputes were carried on by Zuinglius, Carlstadt, Capito, Bucer, Bullinger, Calvin, and Beza, the result of whose labours was the establishment of a Church in some places in France and Switzerland, afterwards known as the Calvinian or Reformed Church: of which some of the peculiarities were, that as to doctrine, it contended for salvation to a few through faith in an atonement made by Christ for the elect alone, and for the nourishment of the soul by the body and blood of Christ subsequently given to those who worthily partake of the Lord's supper—the Sacrament itself being esteemed to be only a commemoration of the death of Christ; and that as to Church organization, it contended for the perfect equality of all ministers of Christ, and for the authority, in matters of controversy, of a Synod composed of the clergy of a district.

Great as Luther was in starting the Reformation, from his boldness of temperament, and his readiness as a disputant concerning the limited number of topics to which he chiefly restricted himself, Calvin was probably still greater in promoting the spread of the principles of the Reformation, from his talents as a student of the Written Word, and his ability as a lecturer to set forth the substance of a portion of Scripture in a manner easily comprehended by those whose education had been neglected, or their spiritual attainments as yet but small. His works, extending to 51 volumes octavo, and consisting chiefly of his daily lectures at Geneva on almost all the books of the Bible, are an astonishing production, considering the period in which they were written.

The Reformer of Geneva, with his associates, were as fond as those of Germany of applying to themselves the scriptures which speak of the deliverance of the Jews from Babylon, and to the Roman Church those which denounce

judgments on that city, yet, as in the former case, it is evidently in vain to enquire whether the Swiss Reformation was the fulfilment to the Church of Christ of the promise of an Elijah ministry. Although, doubtless, Calvin and his friends believed that the Lord was with them, and doing a good work by them, they claimed not, and it was never claimed for them, that they had been sent forth to Christendom, as John the Baptist to the house of Israel, to recall it to a sense of its duties, in preparation for the Lord's coming suddenly to his people.

3d. The Reformation in England: begun 1534, and established 1553 by the Liturgy of Edward VI., and the 42 Articles of Religion.

The Reformation in England was both begun and completed in a way very different from those of other countries; not but that there had been an underground preparation for it similar to that abroad, yet the chief agents, and consequently the course of proceeding, were widely dissimilar. Beginning in the most unpropitious mode, from the principal actor starting on his course for unspiritual objects, and without any intention of accomplishing such a work, it yet came to pass, that in England the Reformation was conducted in a more orderly manner than elsewhere: the rulers in Church and State combining to make the alterations needed, so far as they discerned them, and proceeding with the work slowly, thoughtfully, in a painstaking manner. Abundant evidence of it remains to this day, in the papers on theological questions and relating to ecclesiastical arrangements written by the king, or, if written by Cranmer and others, largely annotated on and often improved by lengthy notes in the king's handwriting. Southey is justified in saying, in the Book of the Church, "This, however, must be affirmed in justice to Henry, that mixed as the motives were which first induced him to disclaim the Pope's authority, in all the subsequent measures he acted sincerely, knowing the importance of the work in which he had engaged, and prosecuting it sedulously and conscientiously, even when most erroneous. That religion should have had so little influence upon his moral conduct will not appear strange, if we consider

what the religion was wherein he was trained up; nor, if we look at the generality of men even now, under circumstances immeasurably more fortunate than those in which he was placed. Undeniable proofs remain of the learning, ability, and diligence, with which he applied himself to the great business of weeding out superstition, and yet preserving what he believed to be the essentials of Christianity untouched. This praise (and it is no light one) is his due; and it is our part to be thankful to that all-ruling Providence which rendered even his passions and his vices subservient to this important end."

The consequence of the Reformation in England being carried on in a quiet considerate manner, owing to its being conducted by those who were God's ordinances over his people, instead of by men pushed by circumstances into a position of leading, to which position they had no natural, social, political, or ecclesiastical claim, was, that the Reformed Church of England retained more of the catholic doctrine and practice still remaining in the Roman Church than any other of the Churches of the Reformation.

The result of the Reformation in England may be briefly characterized as, a retaining of the faith of the importance of the two sacraments, along with the revived faith in the importance of the preached word; a retaining of the faith of the necessity of good works, along with the revived knowledge of the necessity of faith in Christ's finished work of atonement; a retaining of the faith of the value of the liturgical labours of the Church, along with the revived faith in the benefit of family and private devotions; a retaining of the faith in the three orders of clergy—bishops, priests, and deacons—being ordinances of Christ, along with the revived faith of the laity being as much members of the Church as the clergy, and of their being, in their place, of as much importance as the others in theirs.

These things being so, and it being also true, that in the controversies that arose in the days of Q. Mary and Q. Elizabeth, the English reformers rivalled the Continental ones in their readiness to apply to themselves all the promises made of deliverance for Israel, and to the Church of Rome all the prophecies of destruction on Israel's enemies, let the question

be raised, Was the Reformation in England a fulfilment of the chiefest of those promises, *Behold I send you the prophet Elijah?* the answer must be, There is no ground for such a supposition. There was no body of men raised up and sent forth of God to reform and perfect the whole Church, and make her ready to be presented as a chaste spouse to the Lord in the day of his appearing. The good men of those days struggled, believing that God would help them to purify the Church in England, making no pretensions to a commission, and having no intention to labour in foreign lands, but leaving the brethren in other countries to do what they could for themselves.

4th. The Reformation in Scotland: begun in 1547, was established in 1560 by the ratification of The Confession of Faith.

The open attempt at a Reformation in Scotland may be dated from the appointment of John Knox to be a preacher in 1547, but its progress was so slow that in 1557, when Knox was requested to return from Geneva, and had reached Dieppe, he wrote on 24th October that he hesitated to cross over, because there seemed such a lack of zeal among those who were recognised as leaders in the movement; and its success was so uncertain, that on the 23d December following the five lords and barons who "professed Christ Jesus," thought it right, for their mutual assurance, to sign a bond binding themselves to one another to persevere: hence they were called the Lords of the Congregation, by which last name those favouring Reformation principles began to designate themselves. Yet a Confession of Faith, drawn up by the Congregation, was ratified by the Three Estates of Parliament, on the 17th July 1560, and the first General Assembly of the Reformed Church of Scotland was held on the 20th December following: at which, although it appears to have consisted of only 6 ministers, and 36 lay commissioners, the Presbyterian system, brought by Knox from Geneva, was voted to be the Church policy for all Scotland. As soon as the Confession of Faith was made law, "a policy" for the Church was drawn up, and called, The First Book of Discipline; but although gradually many of the nobility signed it, the Estates

would not ratify it. Concerning this, John Knox, following Calderwood, says: "Some approved it, and willed the samyne have bene sett furth be a law. Otheris, perceaving thair carnall libertie and worldlie commoditie somewhat to be impaired thairby, grudged, insomuche that the name of the Book of Discipline became odious to thame. Everie thing that repugned to thair corrupt affectionis, was termed in thair mockage, 'devote imaginationis.' The caus we have befoir declaired; some war licentious; some had greadelie gripped to the possessionis of the Kirk; and otheris thought that thei wold nott lack thair parte of Christis coat; yea, and that befoir that ever he was hanged, as by the Preachearis thei war oft rebuked. The cheaf great man that had professed Christ Jesus, and refuissed to subscrive the Book of Discipline, was the Lord Erskyn [one of the five subscribers of the bond of 1557]; and no wonder, for besydes that he has a verray Jesabell to his wyffe, yf the poore, the schooles, and the ministerie of the Kirk had thair awin, his keching wold lack two parttis and more of that whiche he injustlie now possesses. Assuredlye some of us have wondered how men that professe godlynes could of so long continewance hear the threatnyngis of God against theavis and against thair housses, and knowing thameselfis guyltie in suche thingis, as war openlie rebucked, and that thei never had remorse of conscience, neather yitt intended to restore any thingis of that whiche long thei had stollen and reft. Thair was none within the Realme more unmercifull to the poore Ministeris than war thei whiche had greatest rentis of the Churches." Hist. Ref., vol. ii., p. 128.

This complaint, respecting the defrauding of the clergy of the small portion reserved to them out of the old Church revenues, occurs often in the history, for example, in April 1566, "At the same time, the Superintendents, with the other Ministers of the Churches, perceiving the Ministry like to decay for lack of payment of stipends to Ministers, they gave this Supplication at Edinburgh. 'The Supplication of the Ministers to the Queen. . . . Which being afterwards considered by your Majestie, the whole Thirds of the fruits aforesaid were propounded to the use aforesaid, by Act of Councell. And we, your Majestie's poore Orators, put in

peaceable possession of the part assigned by your Majestie to us, by the space of three years, or thereabouts, which we did enjoy without interruption; notwithstanding all this, now of late we, your Majestie's poore Orators aforesaid, are put wrongfully and unjustly from their aforesaid part of the above specified Thirds, by your Majestie's officers, and thereby brought to such extreme penury and extreme distress, as we are not able any longer to maintain ourselves.'" Hist. Ref., vol. ii., p. 528.

As the Church of Rome maintained its position, and exercised its bloody policy, by the power of the states over which it tyrannized, or with which it fraternized, as the case might be, so the Protestant Churches, where they could, obtained position and permanency by purchasing with the spoils of the Church, from those who could effect this for them, recognition and establishment: these political partners in the sacrilege becoming thus bound, by a strong interest, to uphold them in their opposition to Rome. In countries where the Reformers could not accomplish this, Rome ultimately conquered, and the Reformation was suppressed. While the fact is humbling, it is not, in the state of Christendom, surprising. If the immorality of the clergy was so gross as to excite, when once it became a matter of observation, a general indignation, this was not because the laity were less immoral, less covetous, and less forgetful of the day of judgment—this could not be, for as are the priests so are the people—but because the clergy made a profession of holiness, while the laity, in truth, did not, and because their immoralities were practised, to a great extent, at the expense of the laity.

The Reformation in Scotland followed, very nearly, both in doctrine and in church policy that of Geneva: salvation, through faith in Christ's sufficient atonement, but this only to those who are of the elect; a grafting into Christ through baptism, and a nourishing of the soul with the body and blood of the Lord in his supper; duty of attending on the preaching of the Word, and equal duty of reading and studying the Bible at home; an organization of a ministry consisting of Ministers, Elders, and Deacons—episcopal functions being fulfilled by Councils of Ministers and Elders—to be highly esteemed, but not to be spoken of as bishops, priests, and

deacons; discipline to be sharp and boldly executed, and, when necessary, by the help of the dungeon and the fire or gibbet of the civil power; the latter also, as having this duly appointed to it of God, to take care that the true Gospel was preached by the clergy. Such are a few of the characteristics of the Reformation in Scotland, and if it be asked, Do the course of action of the lords and ministers of the Congregation, and the result of their labours, resemble those which, on Scripture ground, it may be anticipated, should characterize an Elijah ministry to the Church? we cannot but reply, Very far from it: for although none of the Reformers were more fond than those in Scotland of applying all the prophecies respecting Israel's deliverance to themselves, and all the denunciations against Babylon to the Church of Rome, they did not claim for Knox and the other principal leaders the authority of a special mission from God, but only the authority of the word of truth which they had imbibed from the Scripture; they sought to effect not a catholic but a national reformation; for the accomplishment of their purpose they resorted as readily to bribery for buying off the opposition of the nobility, and to arms for resisting the power of the Queen Regent and of the Queen, as they did to instruction for removing the doubts of the ignorant; and they laboured in hope that Scotland might long flourish through the preaching of the word, not that it might soon be made ready for the speedy coming of the Lord.

Fourth. The Reformation of the Roman Church through the Council of Trent: begun 13th December 1545, and completed by a bull confirming its decrees 6th January 1564.

The discernment of a need of reformation in the Roman Church, and the desire for its accomplishment, had no doubt existed, as alleged by Bossuet (see page 419), in many of the pious members of that Church, long before Luther appeared, but their cries obtained no hearing from the popes and the other chief dignitaries of the Church, till the outburst of the Reformation compelled them to attend to the evil, and to consider what ought or could be done to correct it. The following statement consists chiefly of sentences from Landon.

On 2d June 1536, pope Paul III. convoked a Council to be holden for this purpose at Mantua on 23d May 1537. In the bull of convocation he declares that, anxious to free the Church from the new heresies which had sprung up, and desirous to bring back the ancient state of discipline, he had thought it expedient and necessary to call an Œcumenical Council. Various reasons caused the time and place of the meeting of this Council to be altered, and it was not till 13th December 1545 that it at last assembled, and then at Trent. It continued, with two suspensions, one of four years and another of ten years, till 4th December 1563, having held formal sessions to the number of twenty-five, and congregations or committee meetings commonly twice a week. The number of bishops present seems to have varied very much —from 30 to 200. The points in discussion were often keenly debated, but the pope's legates (a cardinal, a cardinal priest, and a cardinal deacon), overbore the judgment of the members, so that the decrees determined on were not the expression of the free opinion of the members of the Council.

A large party considered, that the question of the reform in the lives and service of the clergy, as the cause of the existing disturbances in the Church, should be first entered on, but the legates insisted that the question of the correction of doctrine, as lying at the root of all heresies, demanded immediate attention. It was at last resolved, that they should always take into consideration together one subject relative to the faith and one relating to reform, bearing one on the other. But, in spite of many meetings and much debating, the progress of the work was so slow, and the decrees enacted were so confused and ambiguous, that not only some of the prelates present made complaints, but even the emperor of Germany and the kings of France and Spain felt compelled to send, during the existence of the Council, many remonstrances. They exhorted the prelates to labour at their work of reformation, promising that, if needful, they should be supported and defended in the enjoyment of their liberty; they claimed that the Council should begin with reforming the Church "in its head and in its members," as had been promised at the Council of Constance and in that of Basle, but which had not been yet done; and they urged the members

strongly, to strive sincerely to bring about a sound reformation of abuses, and to restore the pristine glory of the Church by bringing back all Christian people to one religion. In 1563 the French king declared plainly his disappointment at the meagre measure of ecclesiastical reform proposed in those articles already agreed on, and his extreme dissatisfaction at the chapter interfering with the rights of princes. Shortly after, nine of the French bishops returned home, so that fourteen only remained. On the 22d September, the French ambassador spoke so warmly of the utter insufficiency of the articles of reform which the legates had proposed, and of their conduct altogether, that the congregation broke up suddenly in some confusion.

As to the work done, it may be stated briefly thus, premising that it was agreed the decisions concerning doctrines of the faith should be designated Decrees, and those condemning heresies should be called Canons:

—Decrees on the Sacrament of Orders, 4 chapters.
—Canons on do., with anathema, 8 chapters.
—Decrees of reformation as to do., 18 chapters.
—Decrees on the Sacrament of Marriage.
—Canons on do., with anathema, 12 chapters.
—Decrees of reformation as to do., 10 chapters.
—Decrees of reformation of the Clergy, 21 articles.
—Decrees on Purgatory.
—Decrees on the invocation of Saints, and the worship of their images and relics.
—Canons, with anathema, on subject of Purgatory and the Saints.
—Decrees of reformation among the Religious, 21 chapters.
—Decrees of general reformation, 21 chapters.
—Decrees on Indulgences, to this effect: The Church, having received from Jesus Christ the power to grant Indulgences, and having, through all ages, used that power, the Council declares that their use shall be retained, as being very salutary to Christian persons, and approved by the holy Councils; and it anathematizes all who maintain that Indulgences are useless, or that the Church has no power to grant them: at the same time, it desires that they be granted with care and moderation, forbidding all trafficking in them.

The Decrees of the Council of Trent do not appear to have been unanimously accepted by the Roman Church. In some countries they were received and published bodily; in some they were partially recognised, or acknowledged under certain reservations; but in some they have never been solemnly sanctioned and openly enforced, although many portions have even there, tacitly and imperceptibly, acquired the force and authority of rules of faith.

This abstract account of the origin, course of action, and result of the Council of Trent, drawn up as fairly as possible, suggests no ground for believing that it was a special work of the Lord, in fulfilment of the promise of an Elijah ministry, to effect a true and full reformation of the Church in preparation for his coming. It was evidenly nothing more than a feeble attempt, by the court of Rome, to do something that should stay the progress of the Protestant Reformation, by suppressing the more gross causes of scandal, but it is probable that the new errors in doctrine and practice, formally sanctioned by this Council, more than counterbalanced the good of such small reformations as it decreed.

Fifth. Some minor ecclesiastical movements in Great Britain since the Reformation.

As this book, if read at all, will, of course, pass under the notice of British readers more than that of any others, it seems advisable not to pass by unconsidered the rise of various Church parties, which were formed professedly for reformation sake. The following religious movements are therefore briefly adverted to, for the purpose of reminding their followers or admirers, that whatever amount of good they may have effected, they were not, not one of them, the fulfilment of the promise of an Elijah ministry, nor a sufficient substitute for it. These statements are composed, for the most part, of sentences gleaned out of histories written by members of each sect:

—1st. The Puritans.
—2d. The Quakers or Friends.
—3d. The earlier Secessions from the Church of Scotland.
—4th. The Methodists.
—5th. The Oxford Tractarians.
—6th. The Free Church of Scotland.

1st. The changes effected in the Church of England by the Puritans, through the Assembly of Divines at Westminster, 1st July 1643.

The following are a few of the facts connected with this movement.

In the Reformed Church of England some of the clergy and laity, from an early date, preferred the doctrine and discipline of Geneva: hence, in 1564, they raised contentions concerning some of the established rites. As they talked much about the necessity of purity in Church services, they acquired the designation of Puritans. Fox, the martyrologist, who was a truly moderate and tolerant man, and opposed to the heats and violence of rigid Puritanism, says, circ. 1570: "I cannot but wonder at that turbulent genius which inspirits the factious Puritans. Were I one who, like them, would be violently outrageous against bishops and archbishops, I had not met with such mean treatment at their hands. But, because I have chosen the side of modesty and public tranquillity, the hatred which they have long conceived against me has at last grown to this degree of bitterness." In 1585 they became clamorous for a reformation of ecclesiastical laws and discipline, for the establishment of a preaching ministry, for a revision of the Common Prayer, and for the introduction of an admixture of Presbyterian government. In 1589 Episcopacy was attacked by the writings of "Martin Marprelate" and others: the press was seized, and Cartwright imprisoned. In 1603 the Puritans presented a petition to James, on his accession, which led to the Conference at Hampton Court: the petitioners had not separated themselves from the Church, nor openly renounced Episcopacy, and though the spirit of the parties was considerably different, the only apparent subjects of dispute were concerning the sign of the cross in baptism, the ring in marriage, the use of the surplice, and the bowing at the name of Jesus. The Parliament assembled in 1641, soon began to manifest, without disguise, the republican spirit promoted by the preaching of the Puritans. Having seen a republican system of government lately established in Holland, some members were desirous of imitating the example; and various productions of the press,

sketching out the form, were at that time published. The leaders of the opposition began their operations with the resolution of attacking Episcopacy, which was one of the strongest bulwarks of the royal power; but they previously framed a "Remonstrance," in which they summed up all their grievances. This memorable instrument contained much truth and much falsehood, so intermingled as to form a mass of malignant accusations, though it consisted chiefly of indistinct insinuations and irritating invectives. It was not addressed to the king; but was openly declared to be an appeal to the people. Many measures pursued by the Commons indicated inveterate hatred of the hierarchy, which they were determined to suppress even by the exercise of arbitrary power; various proceedings of a vexatious and persecuting nature shewed their dislike of the clergy in general; and when the Peers, while the king was in Scotland, passed an order for the observance of the laws with regard to public worship, the Commons assumed such authority that, by a vote of their House alone, they suspended those laws, though enacted by the whole legislature. They complained of the King's having filled up five vacant sees, as they intended soon to abolish entirely the Episcopal Order; they accused thirteen bishops of high treason, for enacting canons without consent of Parliament—though no other method had ever been practised; they insisted that the Peers, upon this general accusation, should sequester those bishops from their seats in Parliament, and commit them to prison; and they murmured at them on their refusing: mixing menaces with their indignation, and insinuating that the business of the state could be carried on without any Upper House. This course of proceedings brought it to pass, that in 1642 only 16 members of the House of Lords, and about one-half the House of Commons could venture to attend in their places, and this party, pretending to be the whole Parliament, began the rebellion of which the first battle, that of Edge-hill, was fought on 23d October. In 1644, this remainder of the House of Commons had Archbishop Laud, who had been three years confined in the Tower, tried for high treason, before the only seven peers who would attend, and who, it was assumed, represented the House of Lords, and on his

condemnation, had him executed on July 12. The death of the primate was followed by a total alteration of the ceremonies of the Church: the Liturgy being immediately abolished by public Act, and the Church of England brought in all respects into conformity with the notions of the Puritans. This event had no sooner taken place than the Puritans, who had hitherto been supposed to be a united body of Presbyterians, began to shew that they were not really of one mind and one judgment about the policy of Christ's Church, but formed two parties: the one party being Presbyterians, strictly so called, wishing to have the Church governed by clergymen elected by the people, and prayers made by them without premeditation; the other party being, in truth, what was soon styled Independents, wishing to abolish the order of clergy altogether, and maintaining that every man may pray in public, exhort his audience, and explain the Scriptures. The political system of this latter party kept pace with their religious system: for while the Presbyterians merely wished to reduce the office of King to that of a first magistrate, the Independents aspired to the abolition, not only of monarchy, but of all subordination. The Independents petitioned Parliament for toleration, and the "Committee of Accommodation" was appointed to try to arrange it, but its efforts came to nothing; for such was the temper of the Presbyterians that they reflected severely on the Independents for asserting, that uniformity ought to be pressed no further than was agreeable to the consciences of men, and the general edification. Hence they called toleration the great Diana of the Independents. The intolerance of the Presbyterians received its just punishment in the disgust with which it inspired the rest of the nation, and the ruin it brought on their cause. The leading men in the army either avowed themselves Independents, or patrons of that toleration which had been denounced as the idol of this communion. Thus the Independents soon grew into consideration: their apparent sanctity, their natural courage excited by enthusiasm, and their unceasing perseverance producing a great impression; and though they were still outnumbered in the House of Commons, they found themselves to be a majority in the army.

In 1646, soon after the battle of Naseby on June 4, the king fled for support to the Scotch army, but was delivered over by it to the English army on condition of obtaining payment of its arrears of pay, amounting to £400,000. On the first rumour of this arrangement in Scotland, the Scottish Parliament at once voted that the king should be protected, and his liberty insisted on; but on the General Assembly of the Church of Scotland interposing, and pronouncing that, as he had refused to take the Covenant, which was pressed on him, it became not the godly to concern themselves about his fortunes, the Parliament was obliged to rescind its vote, while an actual attempt to succour the king, at a later period, was by Cromwell rendered abortive.

In proportion as the king's power diminished, the divisions between the Presbyterians and Independents became more apparent. The majority of the remnant of the two Houses of Parliament, being Presbyterian, began, soon after its purchase of the king, to talk of dismissing a considerable part of the army, and of sending the rest to Ireland; but the majority of the army, being Independent, and having Cromwell at its head, objected to this proposal: putting forth various claims, it was denounced as mutinous by the Parliament, which, on the other hand, was accused by the former of having deposed the king only to make way for parliamentary usurpation. Thus commenced a contest which led to the violent expulsion of all the Presbyterians from the House of Commons on 6th Dec. 1648, and at length even to the suppression of the Rump Parliament in 1652, after it had ordered the trial of the king, and then his execution on 30th Jan. 1649.

Now it was this politico-ecclesiastical party, whose history has been thus briefly traced, that at an early period of its success passed an Act, on the 12th June 1643, having this title and preamble:—"An Ordinance of the Lords and Commons [of England], assembled in Parliament, for the calling of an assembly of learned and godly divines, and others to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations. WHEREAS,

amongst the infinite blessings of Almighty God upon this nation, none is, nor can be more dear unto us, than the purity of our religion; and for that, as yet, many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons, assembled in Parliament, that the present Church government by archbishops, their chancellors, commissars, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and, therefore, they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be more agreeable to God's holy word, and more apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false columnies and aspersions, it is thought fit and necessary to call an assembly of learned, godly, and judicious divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things touching the premises," &c.

This Assembly consisted of ninety-eight Divines of England and eleven Commissioners of the General Assembly of the Church of Scotland; the latter having been authorized by an Act dated and titled as follows:—"Assembly at Edinburgh, August 19, 1643, sess. 14. Commission of the General Assembly to some Ministers and Ruling Elders, for repairing to the kingdom of England. The General Assembly of the Church of Scotland, finding it necessary to send some godly and learned of this Kirk to the kingdom of England, to the effect underwritten; . . . and to propose, consult, treat, and conclude with that Assembly, or any Commissioners deputed by them, or any Committees or Commissioners deputed by the Houses of Parliament, in all matters

which may further the union of this Island in one Form of Kirk government, one Confession of Faith, one Catechism, one Directory for the worship of God," &c.

The Confession of Faith there agreed on was accepted and confirmed by the General Assembly of the Church of Scotland, August 27, 1647, sess. 23, on this and other declarations:—"A Confession of Faith for the Kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion which, by the Solemn League and Covenant, we are bound to endeavour: and the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk," &c. This approbation was confirmed by an Act, titled and dated as follows:—"Charles I., Parl. 2, Sess. 2, Act 16. Act anent the Catechisms, Confession of Faith, and Ratification thereof. At Edinburgh, February 7, 1649"—that is, eight days after the king, whose Parliament the ratifiers professed to be, had been beheaded in London.

This Confession, &c., were the expression of the doctrine and policy of Geneva, pretty much as it had been established in Scotland, and no doubt the Solemn League and Covenant men of that country had had, both directly and indirectly, a good deal to do in promoting the uprising of the Puritans in England, and in its chief results. It would be a laborious matter to state intelligently, however briefly, the changes which the Confession of the Assembly of Divines at Westminster effected in the Church of England, and it is quite unnecessary for our present purpose. For the religious changes accomplished were, with the political changes, the forms of equality in Church and State which the Presbyterian party in England had resolved to obtain through their representatives in the House of Commons, and of which, after gaining in that way as much as they proposed, they obtained a fuller measure than they desired from Cromwell and his military Independents. It would, therefore, be superfluous to enquire, whether the alterations in doctrine and ecclesiastical organization were the fruit of an Elijah ministry sent to the Church: there was no profession of such being the case by those most active in the matter, or by those who were the greatest ad-

mirers of the result; the Reformation, as it was called by the triumphant party, was effected by a majority of the Commons and a minority of the Lords, which by a system of terror had driven away the other members from both houses, and which did not form, though in the preamble of the Act they pretended to be, the Lords and Commons of England; and such resolution to abolish the Church government then existing, was not, by the Constitution, within their province to originate or to carry out.

After the restoration of the Constitution, both of the State and of the Church, another ecclesiastical movement, a continuation of the former one, occurred, the refusal of 2,000 of the clergy to submit to the Act of Uniformity in 1662, the counterpart of the ejectment of a much greater number of the clergy by the Act of 1643, just referred to. But as the accession of the Puritans to power over the Church of England was not productive of such a reformation as we are considering, so the abdication of their position in that Church by a portion of them, affords no ground for an enquiry whether this exode was the fruit of the mission of an Elijah ministry to the Church.

2d. The Society of Quakers, or Friends.

In 1647, George Fox began to preach. At that time, the royal sceptre being broken, Episcopacy prostrate in the dust, and Presbyterianism, though still in the ascendant, both in the Parliament and in the metropolis, about to be depressed by the army, the places of worship belonging to each parish in England were frequently occupied by unauthorized persons, and red as well as black coats were seen in the pulpit. The former compulsory uniformity being exchanged for a chaotic diversity, good Christians were terrified and distracted by a deluge of new and strange opinions. While existing sects were, by their mutual collisions, excited into an excessive ardour for their distinguishing peculiarities, many persons were dissatisfied with them all, and professed to be seeking after such a measure of the truth as had not yet appeared. Of such men Fox was one, and in such men he found ready listeners when he suddenly appeared preaching a strange doctrine. He believed that a portion of the Holy

Spirit is imparted to every child of Adam, and spoke of this Divine principle as the seed of life, the inward light, the power, the indwelling word. This sacred gift he supposed to be committed to the free-will of every man to improve; and that, notwithstanding the depravity of human nature through the Fall, every one may so improve the Divine presence as to be led by it to perfection, even in this life. He urged on men the necessity of receiving for their rule, and only rule, this inward teaching of the Holy Spirit; and that having this, they required no baptism, no Lord's Supper, no clergy, no quotations from Scripture, no Sabbath day, no Church buildings, no services of worship in the congregation or in the family, no discipline: but each one awaiting the impulse of the Spirit within him, and being obedient to it, he should be guided rightly in all affairs, temporal or spiritual, and especially in the time, mode, and degree of offering worship to God.

The doctrine of holy influence on the soul was not new, for all parties professed to believe it, and the Puritans had been for years directing public attention to it, but Fox's teaching went further than this, and though his inferences from the doctrine were false, yet the fundamental truth of the personality and activity of the Holy Spirit (however imperfectly set forth), seems to have been a Divine protest, through a comparatively ignorant and unknown man, against the doctrine of mere influences which some of the great religious parties prided themselves on advocating.

At first Fox delivered his sentiments, like others, in the parish churches, but his having on some occasions interrupted the preachers, and disturbed the congregations in their worship, caused his early imprisonment, at Nottingham, in 1649. Afterwards he and his followers eschewed the churches, calling them steeple-houses as a token of contempt, and at length in 1654 obtained a place of meeting for themselves, called the Bull and Mouth, in Martin's-le-Grand, London.

The Quakers for a long time were subjected to even extreme persecution; and their sufferings under the Protectorate of Cromwell expose the fallacy of the extravagant praises bestowed on this period, and prove that whether the govern-

ment was Presbyterian or Independent Democracy, there was no true toleration any more than when the government was Episcopal Royalty.

Soon after some congregations of Friends were gathered, Fox began to learn, contrary to his former teaching and violent declamations, that it is impossible for any society to exist, as a society, without some organization, some system of Church government, and some rules of discipline, according to which the conduct of the members may be inspected and restrained, and thus they may be preserved in a line of conduct consistent with their profession. "Under the guidance of the light of Jesus Christ, which had so clearly unfolded to him the doctrines and precepts of the Gospel in their true and spiritual character," it has been said, he framed the ecclesiastical system of the Friends. Hence they now have ministers, male and female, with elders to watch over them for their good, and to admonish or advise them for their help; they have overseers of the flock, male and female, whose duty is to take cognizance of any improper conduct in the members, and endeavour to lead them to sincere repentance and amendment. They have Meetings for Discipline, that form in reality a Presbyterian system of Church courts, in regular gradation. 1. The monthly, or single-congregation meeting: corresponding to the Kirk-session. 2. The quarterly, or several-congregation meeting: corresponding to the Synod. 3. The annual, or general meeting: corresponding to the General Assembly.

Now, whatever measure of truth there may be in the assertion, that George Fox was endowed by God with a more lively faith than his neighbours in the reality of the indwelling, personally, of the Holy Ghost, and this to the end that he might by preaching revive this faith in others; and whatever measure of truth there may be in the assertion, that the Holy Ghost has often spoken, through supernatural power resting on them, by Friends; it is plain at a glance that this was no fulfilment of the promise to the Church, that a ministry should be sent to turn the heart of the fathers to the children and the heart of the children to their fathers, in the sense of the prophecy as explained at page 146.

3d. The earlier Secessions from the Church of Scotland.

These consisted of, The Secession Church 1734, The Reformed Presbyterian Church 1743, and The Relief Church 1752: the following being briefly the circumstances which led to these offshoots, which are treated of in one section because they are, in reality, parts of the same movement, namely, a protest against the worldly and tyrannical behaviour of the Established Church as represented by its General Assembly.

Origin of the Secession Church. The Church of Scotland was established in 1560, in 1610 and 1662 it was superseded by the Episcopal Church, but was restored to its dominant position at the Revolution in 1688. From that time, it was alleged by those who became Seceders, that there had been a gradual and marked deterioration in her pulpits and in her ecclesiastical courts, owing greatly to the retaining in their places, and of course admitting to her communion, a great number of the Episcopalian clergy, for the purpose of facilitating the re-acquisition of the title and profit of the Established Church. These Episcopal curates, so easily and opportunely converted into Presbyterian pastors, read ethical homilies instead of expounding and preaching, and many of them, Burnet asserts, were the dregs of the clergy in the northern parts of England, openly vicious, wretched speakers, and ignorant to a reproach. The reason, probably, why the Government wished this done, was to bribe into acquiescence, and place under control, the notorious Jacobitism of the Episcopal clergy of Scotland. The leaven so intruded seemed to leaven with ominous rapidity the whole lump, for when, in 1712, the Act of Patronage was passed, by which the right of parishes to choose their own ministers, or at least to veto non-acceptable presentees, was taken away, there was but a faint remonstrance against it: in fact, the servility with which the Church of Scotland had formerly acquiesced was actually boasted of. "We cannot," says the Assembly to Queen Anne, "we cannot but lay before your Majesty this pregnant instance of our moderation, that, since our late happy establishment, there have been taken in and continued hundreds of dissenting ministers upon the easiest terms." The result was that the aristocracy

became parochial dictators, and thrust upon unwilling churches their own creatures and nominees—men, in many cases, wholly unfit to be spiritual teachers. The Church bowed to the civil authority, and the spirit of independence was so vanquished in the large majority of the rulers of the Church, that at length the Assembly in 1729, in violation of its constitutional forms, introduced a new machinery, and appointed a commission of unbounded power to superintend and execute tyrannical acts of intrusion. About the same time, doctrinal disputes became rife in Scotland, originating greatly in the republication there, in 1718, of an English book called "The Marrow of Modern Divinity." This the Assembly of 1719 condemned, prohibiting ministers from preaching its doctrines, and requesting private persons not to read it. A remonstrance against this Act, with a request for its repeal, signed by 12 ministers, was presented to the Assembly of 1721, and led to some correspondence, but to no redress. In such circumstances, 42 ministers addressed a paper to the General Assembly of 1732, complaining of all these proceedings, but the document was not even allowed to be read, and a similar remonstrance signed by 1,700 elders and laymen met with a similar fate. The consequent excitement and alarm among religious people became very great, and on the 10th October that year, the Rev. Ebenezer Erskine of Stirling preached before the Synod at Perth that sermon which, being condemned, and its preacher with his approvers rebuked, precipitated the secession. This began by Mr Erskine and three other ministers in 1734, who, after publishing a Testimony respecting the matters in dispute, and their own position, gradually obtained adherents in many parts of the country, and a number of churches adopting their views were set up: among other ministers, the famous Rev. Ralph Erskine of Dunfermline acceded to the new presbytery in 1737. A dispute respecting the lawfulness of taking the burgess oath divided this Church, in 1747, into Burghers and Antiburghers, but it is unnecessary to review this question.

Origin of the Reformed Presbyterian Church. The Church of Scotland is considered by some to have had three reformations or escapes from Babylon: from Rome in 1560, from

Prelacy in 1638, and from the same in 1688. The members of the Reformed Presbyterian Church regard Presbyterian church-government to be divinely instituted; and—while appreciating highly the goodness of God in both the first and second reformations—they regard that from Prelacy as greatly in advance of that from Popery; and to testify their adherence to its Scriptural principles, as contrasted with what they consider the departure from these principles at the third, or Revolution reformation, they have assumed the above designation. This Church does not regard the second reformation as perfect: but testing its leading principles by the word of God, comparing it with the reformation which preceded it, and contrasting it with the relinquishment of some of its special excellencies at the Revolution, they have been constrained to assume and maintain the position of dissent and protest which, they allege, was taken up by some of the most deep thinking and conscientious of the Christian community at the restoration of the Church in 1688. These were at first but few, and were for a long period without regular and permanent ordinances, till a Presbytery was formed in 1743, consisting of two ministers and some ruling elders. "In 1761 they put forth an Act, Declaration, and Testimony for the whole of the Covenanted Reformation, in which they state—The Reformed Presbyterian Church has been organized on an adherence to the principles of the Protestant Presbyterian Covenanted Church of Scotland. Those principles have been exhibited in the Covenants, Westminster Confession, Catechisms, Form of Presbyterian Church Government, Directory of Worship, and in the testimonies of the Martyrs; and we believe them to be substantially founded on the Bible. When we specify these writings, we are not pledged to every sentiment or expression to be found in them. And let it be observed, that those who have agreed to follow their fathers in the work of reformation, do not pledge themselves, nor require others to pledge themselves, to an approbation of all the Acts, either of the Assembly or of Parliament, during the reformation period. They view Presbyterianism as the law of Christ: providing for the unity, extension, and perpetuity of the Church, in a happy medium between the extremes of

Episcopacy and Independency. The leading truths of their profession have been embraced in public solemn covenants with God, with a view to the preservation of the reformed religion in Scotland, and the reformation of religion in England and Ireland. Popery and Prelacy are [this Declaration says] condemned by the letter and spirit of the holy Scriptures, and, contemplated in the light of history, have had a pernicious influence upon the Church and upon society."

Origin of the Relief Church. The Rev. Thomas Gillespie, on being inducted as parish minister of Carnock in 1741, objected to the doctrine of the Confession of Faith respecting the power of the civil magistrate in matters of religion: it not only inculcating the principle of passive obedience to all authority, civil or ecclesiastical, but also declaring that the publication of erroneous opinions is to be punished, not merely with the censures of the Church, but also with the sharp edge of the magisterial sword. He was, however, allowed to sign the Confession of Faith with an explanation or reservation. But in 1752, the question arose, out of a dispute respecting the imposition of an unacceptable minister on a congregation, Is passive obedience to orders of the General Assembly the law of the Church of Scotland? Although three of the Presbytery, the legal quorum, were willing to act in the induction of the presentee, the General Assembly ordered that it should be done by five, thus endeavouring to compel some of the other Ministers, who had objected on conscientious scruples, to assist. This not being done, Mr Gillespie was singled out for punishment as a warning to the others, and was summarily deposed from office. In the space of four and twenty hours, without a libel (written accusation) or any formal process, he was illegally arraigned, condemned, and sentenced: and this merely for non-compliance with a particular order of the Assembly, unnecessarily enjoining him to have an active hand in carrying a sentence into execution, which, in his apprehension, he could not have done without disregarding the true interest, and the laws of the Church—in violation of his ordination vow. Judging that he was illegally and unrighteously deposed, he refused to recognise any spiritual power in the

Assembly's act, and continued to preach, declaring as his catholic principle, "I hold communion with all who hold the Head, and with such only." This was new ground to take up in Scotland; for though this declaration is only an epitome of the doctrine of the 26th chapter of the Confession of Faith, it was not generally understood in this sense. For six years he stood alone, but in 1757 and in 1761 two other ministers imitated his example, and thus the Relief Presbytery was founded, and afterwards increased. It has been said:—"But if the catholic principles of the Relief Church were not so favourable to her own extension and aggrandisement, they exerted a most beneficial influence on other denominations, and on the religious character of Scotland. Our country, with all its unanimity in doctrine and government (an unanimity which has no parallel on earth) has acquired an unhappy notoriety for its sectarian dissensions. It was something—it was a great deal—amidst the hoarse voices and fierce contentions of sects, to have one Church which, while preaching a pure gospel, and exercising a godly discipline, proclaimed the brotherhood of saints, and made a full development of the principle in practice. It was no small matter to have a Church in the midst of us which, from the very commencement of its history, declared that national conformity of religion, as it was then understood and acted upon, was an invasion of the right of private judgment, and that the binding obligation of the Covenants was an intellectual and moral absurdity. The doctrines and practices of the Relief Church were as oil cast upon the stormy waters of controversy and dispute. And it is a crown which no man can take from her, that she anticipated the Evangelical Alliance, by nearly a hundred years."

Now, any one that reads this account of the origin of these three offshoots from the Church of Scotland, composed chiefly of sentences culled from accounts of them given by favourable historians, cannot but feel that, as there was no claim made to such a mission, so there is no ground for supposing that the leaders in these local movements for very limited objects, could possibly be a band of ministers raised up and sent of God to accomplish the work of the Elijah ministry.

4th. The Methodists.

The Rev. John Wesley, when a student at Oxford, met often with a few companions of like inclinations, to read the Bible and converse on religious topics, also to visit the prisoners in the castle, and a few poor families in the city. By 1735, when Wesley left Oxford, this little company had increased to 14 or 15, among whom was George Whitfield. Their exact method of proceeding, as to days and hours, in that which they had begun to engage in, caused the cognomen of Methodists to be given to them, and it was afterwards adopted by the followers of Wesley. After visiting the colony of Georgia on a missionary attempt, and the Moravian brethren at Hernhuth, in Germany, to inspect their system of life, he began to gather together in companies, which he denominated United Societies, such persons as he fell in with, chiefly poor people, who were anxious about their souls: the first being established in London at the end of 1739, the next in Bristol and in Bath, and not long after several in Wales. The object and action of these United Societies, as stated in the rules drawn up and signed by John and Charles Wesley on 1st May 1743, were briefly as follows. They were companies of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation. To ascertain that the members are fulfilling this last great object, each Society is divided into small classes, male and female, consisting of about 12 persons, one of whom is appointed the class leader. The leader's duty is to see each person in the class at least once a week, for the purpose of enquiring how his soul prospers, giving such reproof, exhortation, or comfort, as seems to be necessary in the several cases, and receiving for the Church what offerings each is able to give. Once a week, the class leaders assemble with the minister, and report to him special cases that require to be mentioned because of sickness, or sorrow, or foolishness, and to pay over to the stewards all the money collected from these classes, shewing their account of what each person has contributed.

At first Wesley and Whitfield co-operated in their work,

but after a time, differing widely in opinion on a fundamental doctrine, that of the extent of Christ's atonement, they separated, and their followers have been distinguished as Wesleyan or Armenian Methodists, and Whitfieldite or Calvinistic Methodists: the former being the larger and more permanent body, is here referred to.

Many persons, some of them of note among religious professors at the time, either joined or greatly furthered Wesley in his labours, which were incessant, and followed by an extraordinary effect: the most ignorant and debased classes of men gladly attending his preachings by thousands, vast numbers of them being melted into tears and moved to professions of repentance, which in very many matured into personal godliness. The result among the colliers of the north of England and the miners in Cornwall and Wales being astonishing even to this day. When Wesley died, March 1791, the societies in connection with him, in Europe, the States of America, and the West Indies, comprised regular members to the number of 80,000.

Wesley and his friends did not aim at forming a new sect, they were strongly attached to the Establishment, would have remained with it if they had been suffered, and retained the use of the Book of Common Prayer until the death of the great leader. The large number of persons who after flocking to hear Wesley and others preach, clung to his connection, necessitated the raising up of men, the best they could get, to be ministers, for the clergy very generally either refused or discouraged the attendance of the converts at the parish churches. So that the Methodist Connection gradually became an isolated Church, entirely separated from the Church of England: the fault of which lies at the door of the bishops and clergy of the Established Church, which seems to have had no spiritual eyes to discern the value of the work God was prevailing to accomplish by less meet instruments.

The mere narrative of the rise and progress of Methodism, is sufficient to shew that, however much helped of God the agents were, and however beneficial their labours were to multitudes, it was not a fulfilment of the promise of an Elijah ministry to accomplish a catholic reformation.

5th. The Oxford Tractarian movement: begun 1833, and ended 1841.

The Oxford Tractarian movement commenced with the publication of short tracts on theological and ecclesiastical questions, and the series was continued in tracts of greater length down to the celebrated No. 90. Several of the first of these were written by the Rev. J. H. Newman, and he states in his "Apologia pro vitâ suœ," p. 109, that he wrote and printed them without consultation or agreement with any one, and that although very soon other persons requested leave to follow up his beginning, by writing tracts on congenial subjects, the writers were never so associated as to form a society, and had never arranged a scheme as to the nature of the series. The result was that a small party, though not organized, existed among the clergy of the Church of England, resolved to strive by all means in their power for the effecting of a reformation, on certain points, in the doctrine and practice of their Church.

The matters needing reformation, according to their view, are of course to be gathered from the subject of the Tracts, but as these are too numerous to be stated here, they may be classified as relating to

—Doctrine of the Church: especially Apostolic Succession.
—Catholic sense of the Thirty-nine Articles.
—Doctrine of Baptism: Regeneration in, and ministration of.
—Doctrine of the Eucharist: Real Presence, frequent use of.
—Services of worship, and alterations in the Liturgy.
—Private Devotions.
—Fasting, and other mortifications of the flesh.
—Excommunication of sinners, and Absolution of penitents.
—Controversies with Romanists and Dissenters.
—On Antichrist.

This movement owed its origin, doubtless, to that refreshing from the presence of the Lord, that manifested itself in various parts of Christendom during the first quarter of the century, and of which we shall have to speak particularly at the beginning of Chapter VI. The spirits of certain of the clergy appear to have been much impressed by the Spirit of God, with a discernment of the state of the Church of

England, as to the weakness of spiritual life among its members generally, and as to the lack of an intelligent faith in the fundamental doctrines of the Christian religion among its clergy. Every line of teaching in the six volumes of Tracts implies this, and the fact is continually declared in very plain language. For example, in the Records of the Church, No. xxiv., xxv., in Vol. II., being translations of short extracts from Vincentius of Lerins, on the tests of heresy and error, each one is followed by a note generally declarative of its being too descriptive of the Church, or of the Church of England in our day: from these the following are a few sentences. "Nay, how true a description it is of our Church itself; not as it was intended to be, but as it actually has become in these dark and secular days. . . . There is this difficulty in applying the doctrine of this extract to these times, that the Church has forfeited in great measure its Catholicity; that is, in matters of faith, it was unanimous in its whole creed in Vincent's day, and it is not now. It now, alas! has one doctrine in Greece, another in Rome, a third in England, a fourth in Sweden. Moreover, since all of these cannot be true, error must have been admitted in some or other of its branches, an occurrence which Vincent never anticipated. . . . Alas! since the Church divided and spoke different things, what part of it is there which is not, in some respects, justly open to the description contained in these last words! How miserably contrasted are we with the One Holy Catholic Apostolic Church of old, which 'serving with one consent spoke a pure language.' And now that Rome has added, and we have omitted, in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and, with Bishop Ken, make it our profession to live and 'die in the faith of the Catholic Church before the division of the East and West.'" These men were not disobedient to the heavenly vision, their souls sympathized with the impulse on their spirits, and they set themselves, not wisely, but earnestly, to do something to remedy the flagrant evils. No one that has observed their proceedings carefully, and read their writings with candour, can doubt that religious feelings actuated them; and few, who have felt a sufficient interest in the move-

ment thus to watch its progress, can doubt that the great expectation of good entertained by distant sympathizers, as well as by themselves, has dissipated *like the morning cloud, and as the early dew*, that *goeth away*. The cause of this disappointment is plain, to such as have not refused to anoint their eyes with eye-salve, that they may see: these men had by religious inheritance a plague spot, which their education had fostered into a running issue, draining off the vitality of their blood, and afflicting the spiritual man with weakness. This plague is spiritual pride, chiefly that sectarian pride which students at Oxford and Cambridge imbibe with their theological learning, and by which they become so bewitched, that, on the one hand, they ordinarily use the term 'The Church,' as if it had no application in their minds but to the United Church of England and Ireland as by law established—so that things which may be truly predicated of the Church Catholic, as it should be according to the purpose of God, the over zealous among her ministers ascribe to the Church of England as she is, and get into a habit of speaking and writing about her irrespective of the restrictions of truth—and, on the other hand, they esteem themselves entitled to think and say what they like of other branches of the Church.

Sectarian zeal is the fruit of sectarian pride, which is ever, either grafted on personal conceit, as in the case of a man who has selected for himself a sect, and is in self-justification obliged to be proud of it; or has personal conceit grafted on it as the Pharisee had. Hence, no doubt, it was that when the Lord gave to some pious and learned men the light of truth on forgotten or neglected doctrines and practices, they, being clergymen of the Church of England, professionally assumed that it was light for the benefit of their Church, and for the guidance of themselves; and as naturally as many self-appointed leaders in other branches of the Church, whom they can fluently condemn, imagined that, because they saw what was wrong, and how it could be righted, they were the parties to effect the required reformation: not perceiving that to this end they would require to take on them the work of Apostles, as the necessary reproofs and instructions would have to be addressed to their bishops and fellow clergy, as

well as to the laity. A strange sight!—a band of priests, not ignorant nor profane men, setting up to reform a branch of the Church, and persevering in their endeavours, not only without the sanction and guidance of their bishops, but in opposition to the expressed disapprobation of several of them: inconsistently striving to do this by writing homilies on the unity, organization, and corporate action of the Church.

Either as a consequence of this first false step, or as the continuous fruit of the same root of bitterness that prompted it, a measure of falseness and uncharitableness leavened the speculations and desires, and of course the writings, of the Tractarians. Illustrations of the exaggerated idea commonly entertained of their Church by the clergy of the English Establishment, of the great expectations formed of reformation and revival through the Tractarian movement, and of the unjustifiable views and style of writing of those engaged in this movement, are subjoined.

Extract from the Rev. Dr Pusey's "Eirenicon" (1865).—"But those who have pointed to 'life' as a great note in the English Church, did not mean the life of grace in individuals. They have meant the organic operation of God, the Holy Ghost, upon the Church as a whole. It is the mark given by our Lord Himself. . . . Lutherans have tended to Rationalism; Calvinists have become Socinians; but what has it become? . . . Now, after above three centuries, it alone [!] has a more vigorous life than ever. It seems like a tree which had been shaken for a while, yet struck its roots deep, and is filling the lands. [!] . . . Not in one way, nor in one set of ways, but in all; not in one class of minds, but in some of every class; not in one theological section of the Church [Church of England] but in all; not through one set of men, but through all; not through those only who had our [Tractarians'] full belief, but through all who loved Him; not through prosperous circumstances only, but yet more through adverse; not in England only, but throughout the whole body [what body—if any—is really meant, it is impossible to say], has God been framing the English Church, for what purpose in His hands He knoweth. . . . It seemed, indeed, before these secessions [of Newman and others to Rome] that, with the continuance

of God's gracious operation, nothing but time was needed to Catholicize England [English Church is probably meant—but even then!]. . . . Mr Oakeley, who, when among us, seemed to watch intently the progress made within rather a narrow sphere, has lately repeated that Tractarianism, as a movement, ended with the loss of our dear friend, J. H. Newman. . . . The trumpet had sounded steadily, clear, certain [!] and a very great army [!] had gathered at the call. We do not need the trumpet, when God's willing people are gathered." [!] Some notes of admiration are interspersed to point out that learned sectarianism is as rash in its assertions as that which springs from a less dignified source.

A discovery in ecclesiastical history was adopted by this zealous party, namely, That so early as before the fourth century a very pure branch of the Church Catholic was established in England, and has existed down to this day, and ought to be known and spoken of, both in its past history and present position, as "The Anglican Church." That this Church, though invaded by emissaries of the Roman Church, and shamefully polluted, could not endure with patience the oppression of its foreign foe, but sighed and cried, and at length obtained deliverance at the Reformation, and has since been going on so well that, if not the only remnant of the one Holy Catholic Apostolic Church, it is at least, both in doctrine and practice, the purest portion of it remaining on the earth. Yet, That this very pure Church has somehow or other, of its own accord, sadly declined from its regained goodness and glory, and that its Bishops have neglected to reform it. The corollary being, That they, the Tractarian party, being true sons of the Anglican Church, have, as in duty bound, set themselves forward to deliver by their writings their adored mother, and to wash, revive, and readorn her. This fanciful theory about a mother Church was suitably accompanied by a fancied readiness to yield a dutiful obedience to her, and to offer a chivalrous self-devotion on her behalf—the one being as unfounded as the other. These deluding thoughts of the party are prettily and touchingly expressed in the poem quoted at page 546, and there given in full that it might be here referred to as an illustration.

Extracts from Tract 36, of the Tracts for the Times, titled "Account of Religious Sects at present existing in England." It commences with a sort of Preface, of which the following is a passage—"The English Church, which is a true branch of the 'One, Holy, Catholic, and Apostolic Church' of Christ, receives and teaches the entire Truth, and nothing but the Truth. This may be proved by reference to the Scriptures; in which no fundamental doctrine can be pointed out, which the Church does not teach." It then proceeds to map out the subject in hand—"The parties which are separated from, and opposed to the Church [Church of England is meant], may be arranged into three classes—I. Those who reject the Truth, viz., 1. Socinians; 2. Jews; 3. Deists; 4. Atheists. II. Those who receive and teach a part, but not the whole of the Truth, erring in respect of one or more fundamental doctrines: 1. Presbyterians; 2. Independents; 3. Methodists; 4. Baptists; 5. Quakers. III. Those who teach more than the truth—who teach besides the Scriptures something else as of equal authority with what is contained in them: 1. Romanists or Papists; 2. New Jerusalemites, or Swedenborgians; 3. Southcotians; 4. Irvingites." The Tract concludes with a practical application of its teaching, from which it may suffice to quote the following sentences:—"Churchman [Member of the Church of England is meant], whosoever thou art, that readest the list of follies and errors in the 2d and 3d classes, into which the pride of man's heart and the wiles of Satan have beguiled so many of those who call upon the name of the Lord Jesus Christ, first give to God your hearty thanks for having preserved you a member of the 'One, Holy, Catholic, and Apostolic Church' [Church of England is meant], which teaches the way of God in truth, 'neither handling the word of God deceitfully,' like the second-class, nor following cunningly-devised fables, like the third, but, by manifestation of the truth, commending itself to every man's conscience in the sight of God. . . . One word more. From each of these three classes, which have been considered, the Church of England has undergone persecution. . . . At the present time, these three classes of opponents have united their forces [!]; and unbeliever, Papist,

and Protestant Dissenter, obeying Satan's bidding, are endeavouring to do that together [!] which they have failed to do singly, namely, to overthrow and destroy our branch of the Catholic and Apostolic Church."

Now this Tract, written on "The Feast of St Barnabas" (11th June) 1834, was followed so rapidly by others, that, before the end of the year, there were sheets enough issued to form a volume; and, therefore, a Preface for Vol. I. was written on "The Feast of All Saints" (1st November) 1834. From this Preface—written doubtlessly by some one of authority among the party, and written of course carefully, for it says, "These remarks may serve as a clue, for those who care to pursue it, to the views which have led to the publication of the following Tracts,"—some sentences are extracted to be contrasted with those out of Tract No. 36. "The following Tracts were published with the object of contributing something towards the practical revival of doctrines, which, although held by the great divines of our Church, at present have become obsolete with the majority of her members, and are withdrawn from public view even by the more learned and orthodox few who still adhere to them. The Apostolic Succession, the Holy Catholic Church, were principles of action in the minds of our predecessors of the 17th century; but, in proportion as the maintenance of the Church has been secured by law, her ministers have been under the temptation of leaning on an arm of flesh instead of her own divinely-provided discipline; a temptation increased by political events and arrangements, which need not here be more than alluded to. A lamentable increase of sectarianism has followed; being occasioned (in addition to other more obvious causes), first, by the cold aspect which the new Church [i.e., Protestant] doctrines have presented to the religious sensibilities of the mind, next, to their meagreness in suggesting motives to restrain it from seeking out more influential discipline. . . . Experience has shewn the inefficiency of the mere injunctions of Church order, however scripturally enforced, in restraining from schism the awakened and anxious sinner, who goes to a dissenting preacher 'because (as he expresses it), he gets good from him:' and, though he does not stand excused in God's sight for yielding to the temptation, surely the

Ministers of the Church are not blameless, if, by keeping back the more gracious and consoling truths provided for the little ones of Christ, they indirectly lead him into it. Had he been taught as a child that the Sacraments, not preaching, are the sources of Divine grace, . . . we would not have had so many wanderers from our fold, and so many cold hearts within it. . . . Methodism and Popery are, in different ways, the refuge of those whom the Church stints of the gifts of grace; they are the foster mothers of abandoned children. The neglect of the daily services, the desecration of the festivals, the Eucharist scantily administered, . . . and the like deficiencies, lead the feverish mind . . . to the smaller religious communities. . . . There are zealous sons and servants of her [the Church of Christ's] English branch, who see with sorrow that she is defrauded of her full usefulness by particular theories and principles of the present age . . . they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery for which the ever multiplying divisions of the religious world are too clearly preparing the way."

The contradictory statements of Tract No. 36, and the Preface to Vol. I., are very astounding. The zealous sectarian who wrote the former, does not assert merely that his Church is willing to teach the whole truth, or at some period of her history was accustomed so to do, but that, at the time he was writing, actually, in contrast to other branches of the Church, taught the truth, the whole truth, and nothing but the truth. The writer of the Preface, on the contrary, declares that the very object of the Tracts was to cause the revival of important doctrines which had become "obsolete" in the Church of England, a few only of her most pious and learned clergy believing them, but not preaching them. Further, he states that it was the "deficiencies" of the Church of England in doctrine and practice, that had driven her more anxious sons to seek for spiritual comfort from dissenting Preachers or the Romish Church.

In confirmation of the above judgment of the Tractarian movement, a few sentences may be quoted from Archbishop Whately, "Cautions for the Times," published in 1851,

No. IX. :—"Not many years ago, a considerable number of clergymen and others became alarmed at what they considered an 'aggression' of the State upon the Church, and at the great spread of Dissenting principles and preachers in England. . . . Their intention was to devise a 'middle way' between Romanism and Dissent; but they executed their intention by taking the *principles* of Romanism, and, for a while, stopping short of the necessary *conclusions* from those principles. . . . They said . . . so that they at once excluded from the Church and from all the ordinary means of grace, the whole body of Dissenters in this country, and almost all the Protestant Churches on the Continent of Europe. . . . But, as it was evident that, if the Greek or the Roman Catholic Church be not exclusively the Catholic Church, there is now no such Church to be found as they imagined the Catholic Church to be, . . . they were obliged to look for such a body in times past. They settled, therefore, that the whole Church now, except ourselves, was in a state of schism; which schism began when the Greek and Latin Churches broke from communion with one another. . . . But our Church, they said, intended to keep faithfully to the model of the ancient Church as it stood compact and entire before that schism. . . . It was but natural, therefore, that when these men took the writers of the first six centuries for their guides (without venturing to try them by Scripture), they should be led on, step by step, to that very Romish system, towards which the Church of those ages had been itself moving. . . . Accordingly, as their own eyes gradually opened to the real state of the case, they first perceived, and then began cautiously to avow, the necessity of drawing daily nearer and nearer to Romanism."

The question may now be asked, Had this religious movement any appearance of being such an attempt at reformation as might justify the thought that perhaps it was a fulfilment of the promise, *Behold, I will send you Elijah the prophet?* The answer must be, Certainly not. Those moving in the matter did not profess to be sent by the Lord to do a special work—they arose in their own name. They did not address themselves to warn and counsel the whole house of the

spiritual Israel, i.e., all the Baptized. They did not seek to bring back the Church to repentance because the Lord is at hand. They themselves did not repent of the manifold shortcomings of all the branches of the Church and confess them as their own sins, and the sins of their fathers. On the contrary, they cherished the vain theory that there must of necessity have ever existed a portion at least of the Church in a state of purity, because the Lord said, *The gates of hell shall not prevail against it.* And further, they pretended that the Church of England had ever been and still was such a pure portion, although they themselves asserted that she required their Tracts to reform her. In short, whether they were at the first aroused by the Spirit of God for the purpose of being used by Him in a special work or not, the work, as they chose to carry it on, was not of Him, for they were not serving in the spirit of subjection to those over them in the Lord: hence many of them have been snared and taken—some of them went over and joined that branch of the Church which they had declared or at least approved of its being declared, in Tract No. 36, to be a Church that taught more than the Truth, and was fit to be ranked with Swedenborgians and Southcotians; and others have been to this day a cause of strife in their Church about the use of ecclesiastical ceremonies and ornaments, for which they are unable to give any teaching that will convince reasonable men of their propriety, and which, it is declared by the Commission appointed by the Crown to enquire into the proceedings (whose first report has at this time, 31st August 1867, been just given in), they acknowledge to be of no spiritual importance—and therefore the said Commission advises the Crown to take steps to compel these bishop-despising priests to follow the rules and accustomed usages of their Church.

6th. The Free Church of Scotland.

This ecclesiastical movement might well have been spoken of along with the other secessions from the Church of Scotland, in the 3d Section, for its cause was virtually the same—the extreme exercise of patronage, and the reviewing of Church Court sentences by the Civil Courts; and the result was virtually the same—the setting up of another Presby-

terian Church in Scotland, having the same Confession, Church-Government, and Public Worship as the Auld Kirk of Scotland. But this secession being so much more recent, comprising so much greater a portion of the mother Church (for which reason its approvers like to talk of the Disruption of the Established Church, rather than of the secession of the Free Church), and obtaining from its promoters and adherents so much vaster a laudation than any of the others, it was feared that it would seem to numerous friends like a begging of the question, not to give the case of the Free Church an ample review in a Section by itself.

On the third establishing of the Presbyterian form of Church Government to be the Church system of Scotland, at the Revolution, it was enacted (1690) that patronage should be abolished, and that the heritors and elders of parishes should "name and propose the person to the whole congregation, to be approven or disapproven by them," the disapprovers to give their reasons to the Presbytery, by whose determination "the calling and entry of a particular minister is to be ordered and concluded." This law was incorporated in the Act of Union, and declared not liable to be changed. But it was altered by Act of Parliament in 1712, and although the passing of the Act was petitioned against, and from time to time its repeal was desired by some, the General Assembly in 1729 decreed new regulations suitable for carrying into effect the change of law. The rights of the people were, however, sometimes still spoken of, and the old "fundamental principle was by the Assembly of 1736 redeclared, and directed to be attended to in the settlement of the vacant parishes." The course of action for obeying the Act of 1712, decreed in 1729, was, however, regularly followed for a century, during which long period there were many disputed settlements, and the Church and the Court of Session seem to have gradually come to a tacit understanding to let the practice be, that if the presentee of the patron were refused induction, he should enjoy the stipend, while the nominee of the people should be quietly allowed to act as the Minister of the parish.

The wave of religious revival that passed over Christendom during the first quarter of the century, already referred

to, produced its effect on the Church of Scotland, and some of its leading members, becoming impressed with the evils of patronage, began to lecture and write on the subject, and thus gradually a considerable number of persons came to take an interest in the question. After several years, the Church being thus sufficiently awakened, the Assembly of 1834 voted the revival of the declaration of 1736 in opposition to the Act of 1712. The long submission to this obnoxious Act, and the Church's attempt at self-deliverance from it, seem to be somewhat imperfectly related in the protest of the seceding Ministers, 18th May 1843, in the passing remark:—"But [the declaration of 1736] having been, after some time, disregarded in the administration of the Church, it was once more re-declared by the General Assembly, in 1834, who established certain specific provisions and regulations for carrying it into effect in time to come." As might have been expected, as soon as the Church began to act on the new "provisions and regulations for carrying into effect in time to come" the declaration of 1834, in open resistance to the Act of 1712, the Court of Session, when cases of disputed settlements came before it, began to enforce more stringently the provisions of that Act: ceasing from the sort of understood compromise which had influenced, for so long a period, its proceedings. Hence clamorous contentions as to the rights of the Church and the powers of the Civil Courts arose, and became serious after the decision of the House of Lords in 1839 confirming the finding of the Court of Session in opposition to the claims of the Church Courts. Various schemes were proposed for arranging amicably the terms of some new law which should put an end to the fierce disputes as to what was the law, thus carried on for several years between a majority of the Assembly of the Church of Scotland, aided by Counsel learned in the law, on the one side, and the Judges of the Court of Session, backed by the law lords of the House of Lords, on the other: but it was in vain.

The Assembly of 1842 caused to be presented to Parliament, on behalf of the Church of Scotland, a claim of rights, under Acts of Parliament and the Treaty of Union, to non-intrusion of ministers, and to spiritual independence from Church Courts: but this was without any practical result. During

the autumn of that year the dissatisfied party resolved to do, what for some time they had been forced to contemplate, namely, to resile from the Established Church, and form an independent body, assuming the title of the Free Church of Scotland: indicative both of their escape from the trammels of a connection with the State, and also, of their claim to be the Church of Scotland thus become free. Accordingly, when on 18th May 1843 the General Assembly met as usual, and her Majesty's Commissioner, accompanied by the principal officers of State in Scotland, had taken his place, the Moderator of the Assembly, instead of constituting the meeting in the usual form, rose and read a long historical protest, which had been previously prepared. When he had finished reading this document, he, with 202 other members of the Assembly, withdrew to another place, where they began to act as the General Assembly of the Free Church of Scotland, which they thus declared to be constituted. Of this Assembly the Rev. Dr. Chalmers was elected the Moderator.

In this matter it is clear that the Church was correct in its outcry against the Act of 1712 as being contrary to the Articles of Union, but it erred in supposing it had a right to deliver itself by the high-handed course of ignoring that Act. In the first place, the Articles of Union were an agreement between Queen Anne with her English Parliament on the one hand, and Queen Anne with her Scotch Parliament on the other, and it was a waste of time to discuss the question, though one on which much might be said on both sides, as to whether it was lawful for Queen Anne, with her united English and Scotch Parliament, to modify any one of those Articles. [At the moment the proof of this sheet comes in for correction, 4th April 1868, this question arises in respect to the Irish Church, whose privileges are secured by the Union, and yet it is proposed, with a certainty of its being carried, that it shall be dis-established.] In the second place, it would be a difficult question to decide whether, since the Confession of Faith declares that the Civil Magistrate has not only power but is under an obligation to preserve the Church in good order, if the Queen, or the Queen with her Parliament,

thought that the Act of 1712 would be more beneficial to the Church than the Act of 1690, she had not the power, and was not under an obligation, to have it enacted. In the third place, the Church, by a majority of its Assembly, had, for a long period, at first unwillingly, perhaps, but afterwards very heartily, acquiesced in the terms, or some of them, of the Act of 1712: forming the ground of accusation against the leading men of the Church in the period, set forth in the histories of the Secession, the Reformed Presbyterian, and the Relief Churches—as also in many of the Free Church publications, both previous to and since 1843. The true course for the party to have pursued, when it had sufficiently aroused the Church to fret under its collar, was, not by violence to break its chain, but by rational, peaceful means to obtain an abrogation of the Act of 1712, even if it should take a long time to achieve this: employing the interval in confessing their own, and the sin of their fathers, in having connived at this wicked phase of patronage—for it ought not to have been, though it was forgotten, that all these 454 ministers who seceded had, in spite of this "iniquity," sought for and obtained, and for years enjoyed the fruit (12 for 50 years, 27 for 40 years, 59 for 30 years, 109 for 20 years, 208 for 10 years, and 39 for about 3 years) of the status in the Church which they then held. That the Church had not been without its fault in this condition of things, may be seen from the following extracts from "What ought the people to do now?" by the Rev. Dr. Chalmers, 1840:

"The form [of a Call] is still kept up, but for many long years it had been bereft of all significancy and practical effect: and the refusal of a presentation by a patron, on the ground of an inadequate call by the people, became a thing altogether unknown for two or three generations. Still it was the Church herself which effected this change. It was by a series of decisions on the part of the General Assembly that the call became an empty and effete ceremonial, and all virtue was taken out of it. The victory gained by the patrons over the people was a victory gained for them on the ecclesiastical arena, and achieved by the majorities in our ecclesiastical courts. . . . The Church which resigns her own uprightness must be looked to without reverence, and will perish without

regret. . . . But it is indeed most true, on the other hand, that neither does the spiritual independence of the Church form such a guarantee. The Church of Scotland was herself the author of that woful degeneracy which took place in the Church in the eighteenth century. It was not patronage single which brought the withering regimen of moderatism into our Establishment. It was the Church which arbitrated unrighteously between the patrons and the population. And, now that she is beginning to arbitrate righteously, she could of her own authority pluck the sting out of patronage."

By the time the secession took place, partizanship in this Church question, such matters being always sure to obtain in Scotland great public interest, became excited to the uttermost, and no wonder, after five years of preaching, harangueing, printing, and soiree holdings on the subject. A religious frenzy seemed to have seized on both clergy and people, especially those of the emancipation party, and it continued to hold them captive for at least another five years. Under the impulse of this spirit all things seemed to become lawful that would forward the holy cause: no misapplication of Scripture too gross to be made, no mis-statement of Church history too glaring to be used, no scurrilous language too foul to be applied to Church opponents, judges in the Civil Courts, or even the Queen herself—who, because of the inconsiderate and unbalanced style of declamation commonly adopted, was believed, very generally by the lower classes, to have personally interfered in some undescribed manner, to the injury of the Church, and this in a way so contrary to the Articles of Union, that, according to a supposed stipulation in that treaty, she had forfeited her right to the crown: this impression of the meaning of the language used being confirmed by many ministers, even before the Disruption, ceasing to make mention in their prayers of the Queen, Royal Family, and other dignitaries of the land. As an illustration of what sort of thoughts were considered reasonable and religious, and allowed to mature into actually proposals, an extract may be given from a pamphlet, titled, "The duty of excommunicating the Moderate Ministers of the Church of Scotland." Edinburgh: Wm. Tait, 1843. The motto on the title page

was—"Let no man here stumble in the threshold, or be scandalized at the case I put: I intend nothing against piety, or truly pious persons.—George Gillespie." The following explanatory note was prefixed to the subjoined paragraph, with which the pamphlet commenced. "Moderate Ministers—Those ministers who deny, reject, or refuse to acknowledge and profess the principle of Non-intrusion; a fundamental principle of the Church of Scotland." "In the following pages we purpose to suggest to the Non-intrusion Ministers a line of conduct by which, in the event of their quitting the Establishment, they would occupy a position very different from that of mere Seceders; a line of conduct which we believe to be in perfect harmony with the constitution and practice of the Church of Scotland, and one which would enable the Scottish nation and people to take up ground for the defence of their Church, which they could not possibly take up were the Non-intrusion Ministers to secede from the Establishment." This project was not adopted, but the terms in which it is set forth are quite in the style of the day: the proposal to depose three fifths of the clergy of the Church, by a bare majority of its Assembly, it is insinuated, would be nothing against piety or pious persons, and the new Church to be formed out of the resiling party, it is assumed, would be (or rather was already, before it was formed, and though even now it comprises not more than one third of the clergy and laity of Scotland) the Church of the "Scottish nation and people."

It is somewhat remarkable that while the Church of Scotland was thus violently agitated, the Presbyterian Church in America was also torn asunder, and that a party therein actually executed the coup d'etat which was proposed to the leaders of the Free Church movement in Scotland. "The American Biblical Repository," April 1839, refers to the proceedings of a majority in the Presbyterian Assembly of 1837, which, without any hearing of parties, passed a sentence excluding for the future about 500 ministers and 60,000 private members from the Church, and all its courts and councils; but this on appeal by the parties aggrieved to the Civil Court was quashed, as contrary to justice, the law of the land, and the constitution of the Presbyterian Church.

The following are some of the remarks thereon:—"I have said that the Presbyterian Church in this country (i.e., United States) was a great and harmonious sect. It would have remained so if its own principles had not been departed from:—but where has not discord been within the last few years? All human opinions and conduct seem to have been marked by a singular agitation. Religion, morals, politics, learning, have all felt it, and have been disturbed by its malign influence. It has seemed to spring from a zeal of wonderful intensity, pursuing its object with a small and exclusive intellectual vision—a microscopic eye, which has no field of view, which cannot span a system or appreciate the force of mutually operating causes. Instances will occur to every mind in which a single principle or practice has been on one side attacked, as though it were the last citadel of evil, and on the other side defended, as though it really supported the whole 'pillared firmament' of truth. A striking feature of this spirit has been pride and conceited self-sufficiency—a practical guardianship of one's neighbour, and of all the interests of earth and heaven—which says to others, 'Stand thou there, for I am holier than thou. We are the people, and wisdom shall die with us.' In short, it is a total disobedience, in practice, of the apostolic command, that we study to be quiet, and to do our own business."

It is worth while to observe, for there is instruction in the fact to those who have an heart to understand, how like to one another, in some respects, were the Oxford Tractarians and the Scotch Free-Churchmen (both parties struggling for their similar yet diverse objects at the same period): for the same two delusions wrought in each, and impelled them on their course of action. As the former imagined the existence of a pure Anglican Church from times of old, of which they pretended alone to possess the doctrines and the practices; and imagined they had a right to stand forth and enforce the revival of them, because they saw the need—so the latter believed in the existence of a pure Church of Scotland ever retaining in activity the theories and the regulations of the national Reformation, of which they professed to be the only true admirers and followers; and believed it to be their right

to take in hand to restore, because they saw the need, what they insisted had never been lost. Yet further, the two parties were alike in this respect also, that, when it suited their argument, and the justification of their own proceedings compelled them frequently to do so, they could set forth fluently the degraded state of their respective Churches, and the much improved condition into which, if they got their way, they would uplift them.

It was a mistake, little short of hallucination of mind, that led the eminent leaders of this movement to suppose, in spite of their knowledge of Church history and of the usual course of action in human society, that there ever had been, or ever would be, such a thing as a State granting to some one branch of the Church the dignity of "the establishment," providing stipends for its clergy, and fighting all its battles against contending sects, without a quid pro quo, leaving it entirely free to make its own laws, and never interfering with the execution of them. This was well enough pointed out in one of the pamphlets of the period. "The relation of the Church of Scotland to the State," 1840: "But two independent powers cannot form a treaty, or covenant, for reciprocal advantage, without each coming, to a certain degree, under the control of the other. . . . By overlooking this circumstance, two things, very different from each other, have, in this question, been confounded together, viz., 'The Church of Christ' and the 'Church of Scotland;' and errors have been fallen into, by supposing that whatever can be predicated of the one can also be predicated of the other. The Church of Scotland is indeed a Church of Christ, but one in the peculiar predicament of being in league with the State, and which has thereby resigned a portion of her original liberty, only, however, that she might thereby gain in power wherewith to secure her proper objects—that power which gives liberty itself all its value. The sounding claims to an uncontrolled spiritual jurisdiction, put forth by the advocates of the Church, are a result of this error."

The fact is, that no Protestant Church was more indebted to the State for attaining to form, position, and continuance, than the Presbyterian Church of Scotland—although most of

its members have grown up in the belief that no Church had a birth, education, and manhood-existence so spiritual, so free from State contamination—and no one has entertained more intimate relations with it: for sometimes Church-officers ruled the State, and sometimes State-officers ruled the Church. It overcame the power of the Roman Church, thus getting time to rest and grow, and, humanly speaking, could not otherwise have prevailed, by obtaining through the means of the Church lands a majority in Parliament to vote in its favour; and to make this appear to be a sufficient authority for ecclesiastical reformation, it advocated that false doctrine, invented for this purpose in Germany, which is thus expressed in the Confession of Faith of 1560: "Moreover, to kings, princes, rulers, and magistrates, we affirme that cheiflie, and most principallie, the conservatioun and purgatioun of religioun apperteaneth; so that not onlie they are appointed for civil policie, but also for maintenance of religioun, and for suppressing of idolatrie and superstitioun whatsoever." In the Confession of 1643, now in use, though drawn up by order of a party which was in arms against the king, princes, rulers, and magistrates, to correct their religion, and to alter their civil policy, this doctrine is thus expressed: "The civil magistrate hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed." That the Kirk felt herself to be the child of the State, if not by being begotten by it, at least by being nurtured, guided, and protected in ascendancy from contending sects by it, is shewn by its flying to the Parliament to get all its books of authority ratified. Thus its first Confession of Faith was, at its earnest request, made law on 17th July 1560, but its first Book of Discipline, the Estates, in spite of its earnest request, refused to confirm; and it never became law. Up to this day the Church records the dates of the Acts of Parliament on which the authority of her most important documents is founded, as follows: National Covenant, 30th August 1639; Solemn League and Covenant, 15th

July 1644; Directory for Public Worship, 6th February 1645; Solemn acknowledgment of public sins, 14th October 1648; Confession of Faith and Larger and Shorter Catechisms, 7th February 1649. And the protest read as a claim of rights by the seceding clergy on 18th May 1843, is made up chiefly of extracts from Acts of Parliament of the following dates: 1567, 1579, 1581, 1592, 1638, 1690, 1693, 1695, 1705, 1706: forming a formidable array of civil authority for a Church's organization, doctrine, rites, and ecclesiastical privileges.

It is unnecessary to add any thing here, as to constitution, doctrine, and discipline, to what has been stated respecting the Church of Scotland in Division Third, Section 4th, for it has been declared as follows in an account of the Free Church of Scotland, by the Rev. W. Wilson, 1852: "The Free Church originated nothing; it adopted no new article of faith; it organized no new ecclesiastical constitution; it presented no new forms of worship. The ecclesiastical laws—the Confession of Faith and Catechisms—the form of Church-government—the Ritual of worship, which had been received and observed in the National Church, were all retained as they were, not by any specific enactment to that effect, but in virtue of the position the Free Church had been forced to assume. In fact, though dis-established, they held themselves to be the true National Church of the Reformation—the Church which had hitherto been protected and supported by the State, and to which the great bulk of the population of Scotland belonged. The Free Church abandoned nothing but the endowments which the State had conferred, and its ministers abandoned these, not because they had changed their views of the relation which ought to subsist between Church and State, or adopted the opinion that it was unlawful to receive the pay of the State, but solely because the State, through its Parliament and its Civil Courts, had essentially changed the conditions under which the Establishment had hitherto acted. Different views will be and have been entertained regarding the magnitude and vital importance of these principles. It is almost needless to say, that the Free Church considers them to be most vital and essential." This writer adds, in

terms much exceeding the reality: "The Free Church embraced from its commencement, all the ministers who were best known in Scotland for talent, learning, and devoted piety; nearly all the elders who constituted the ornament and support of the Church throughout the different parishes of the land; almost the whole body of Sabbath-school teachers in town and country; and the great bulk of the pious families in Scotland; and it is no exaggeration to say that the protest was virtually subscribed by the religion of Scotland, in so far as that had been hitherto found within the pale of the Established Church. The value and truth of the peculiar principles of the Free Church have been joyfully attested by nearly all the Christian Churches both in Europe and America. God has everywhere honoured her testimony, and is making it an instrument in reviving the cause of religious truth and liberty over the earth. Her cause is CHRIST'S CROWN, and her motto, Nec tamen consumebatur. They are closely allied. If she have grace faithfully to maintain the cause God has given her to plead, she will not perish."

The last portion of these sentences is given as a mild example of language that was, and still is, common, when occasion serves, in the speeches and writings of the Free Church clergy: expressive, apparently, of a belief that the Free Church has a special mission from God, that it has some peculiar principles to contend for, that these are of vast importance to the Church Universal, that the Free Church has achieved an astounding success, that consequently all Christendom is wondering with grateful admiration at the work that has been accomplished, and that the Free Church of Scotland will never be destroyed. Now, if it had been professed merely that in a good work which certain clergymen had undertaken they had been much helped of God, it would not have been necessary to have taken notice of it, but if it be true, as seems to be asserted, that from 1833 to 1843 God specially raised up in Scotland a band of men and developed it into the Free Church, to do for Him a peculiar work very beneficial to the whole Church, it would cast grave doubt on the probability of that historical statement being trustworthy which we propose offering to the reader as a testimony in the following Chapter.

It being therefore necessary to examine into these supposed declarations, they will be here taken in their order: and, in the first place, As to the question of a special mission. The first sentences of those just quoted, seem to be in direct opposition to the apparent meaning of the latter ones. They state that the Free Church is, in fact, the old Church of Scotland without alteration, because there was nothing requiring to be altered: so that together they sound like a claim to a special mission with nothing to do. But it must be in fairness acknowledged, that on looking over a large collection of Free Church publications, while many disclaimings of its being another Church, like the above, occur, many claims of its being something new, brought forth through much toil and sorrow, are to be met with. For example, CIRCULAR No. I., issued in February 1843, has the following text for a motto: "*The God of Heaven, He will prosper us; therefore we his servants will arise and build*, NEHEMIAH ii. 20," which certainly intimates the originating of a thing not yet existing; and it concludes with the following application of corresponding Scriptures: "Little did we anticipate, in years not long gone by, when we took sweet counsel together in the beauteous courts and pleasant tabernacles of Zion, that we were approximating to such a duty as now devolves upon us. We can most cordially enter into the feelings of profound sorrow which in the bosoms of many are now commingled with lofty and determined purposes of action. We are now in circumstances enabling us to realize the bitterness of the lamentation—*Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burnt up with fire; and all our pleasant things are laid waste* (Isaiah lxiv. 10, 11); in circumstances also to comprehend the mixed feeling which pervaded 'the children of the captivity,' when they had to engage in work strikingly analogous to that before us. *And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern*

the noise of the shout of joy from the noise of the weeping of the people. Ezra iii. 11, 12, 13. THOMAS CHALMERS, Convener of Financial Committee."

Zion, the dwelling place of God, because the Jews, to whose custody it had been committed, had defiled it, was made a wilderness, and Jerusalem, the city of habitation for an obedient people, was, for the same reason, made a desolation. After the chastisement of the captivity in Babylon, for leading the Jews to repentance, God by a special mission authorized the rebuilding of Zion and of Jerusalem—but so as not to equal the former ones in beauty. Now, if sorrow for a thing destroyed, and mournful pleasure in producing a make-shift in its place, be the view of the history of the Free Church, which the enthusiastic writer of this paragraph wished to inculcate, it is evidently the very opposite of that of the sedate writer of the former paragraph. If, indeed, the Scripture quoted could be truly applied to the movement of the day, it would have proved a special mission to build: but, on the part of those who had to reorganize the Church from which *the precious sons of Zion, comparable to fine gold,* had all been carried away, leaving it a *desolation,* rather than, on the part of those who evidently, in such an application, must be accounted to be the scourge which had made Zion a wilderness.

In the second place, As to the question of a peculiar principle to contend for, it is difficult to understand how the principles of non-intrusion of ministers and non-intervention of civil courts, can in any sense be described as peculiar to the Free Church. Long before any of the 454 founders of the Free Church had sought admission through acts of patronage into the ministry of a Church which was contentedly, as a body, whatever individuals might feel, sleeping under the bonds of the Act of 1712, there were religious parties in England, Ireland, and Scotland, not to speak of the Churches of all sorts in America, whose boast was that they upheld the rights of Christian congregations, escaped from the powers of, by not being known to the Civil Courts, and stood far off from all union with the State: deeming such a connection as an "accursed thing." In the very face of

the Established Church, the Secession Church from 1734, the Reformed Presbyterian Church from 1743, and the Relief Church from 1752, had stood protesting against the evil rules of that Church, often enforced in a ruthless manner by its Assembly, without fear of civil consequences, because of its wicked coalescence with the State. These Churches naturally rejoiced, when a pious party in the other Church began to talk so like themselves, and to propose washing their hands of the pitch with which they had so long been defiling them; they reasonably expected, that when Presbyterians opened their eyes to the evil of their position as bondsmen of the State, they would rush to join their fellows who long before had obtained and were enjoying their freedom, and they were justifiably disappointed when these good men, of whose companionship they would have been proud, instead of joining one or other of the three Free Presbyterian Churches, set to and established for themselves a fourth: as it were ignoring those who had first begun the protest, and considered themselves to have borne the burden and heat of the day.

The principles, thus claimed as peculiar to the Free Church, have been by it vociferously designated, "Christ's crowned rights," from what point of view except that of unbelief in the Church's oneness with Christ, or that of forgetfulness of crowned kings, not clergymen, being the representatives of Christ as king, and therefore the exercisers, in measure, of his crown rights, it is not easy to discover. Christ is King of the Jews, but his connection with his Church is one too near and dear to Him to be symbolized by a crown. When the Lord shewed Himself to the Apostle John, He shewed Himself, thus testifying to his right of ruling over the Church, as walking up and down among seven golden candlesticks, the symbol of seven Churches which He desired to have instructed, and as holding seven stars in his right hand, the symbol of the Angels or chief ministers of those Churches to whom He ordered his epistles to be addressed. Now, although his appearance is minutely described by inspiration for the information of the Church, there is no mention of a crown: He will wear no crown in guiding the Church now, but the vestments of the High-

priest whose lips keep the Church-law; even as He will wear no crown when He communes with his Bride, but the vestments of a bridegroom.

In the third place, As to these principles being of vast importance. So far as they comprise truth, they are of course important, but why this measure of truth should be exalted to the disparagement of other parts of truth, by being designated, "most vital and important," is not very clear. Perhaps the best remarks to offer on the point, especially as they were made in reference to the practical application of the principles then in view, are those of the Rev. Dr. Chalmers, in his speech in the General Assembly on 23d May 1833, during the debate on the "Overtures anent Calls." The following are a few sentences: "I, in the first place, do not participate in the confidence of those who seem quite assured that the abolition of Patronage, or a change in its law, is to usher in for us some great and speedy regeneration, or to be the stepping-stones, as it were, to a blissful millenium in the country and in the Church. I must confess myself to be not so sanguine; nor have I any great faith in the efficacy of a renovated constitution for bringing onward a renovated spirit, a renovated character, either among our ministers or among our people. . . . By these changes, power will be differently partitioned, and the constitution forced into a different sort of body-politic from before; but it ought ever to be kept in mind, that we have nothing after all but poor human nature to piece and to build it with, and that with such materials we in vain expect to make good our escape from corruption, merely by passing from one form to another. . . . I will not be a party to the delusion that our Church is necessarily to become more Christian, by the constitution of it becoming more popular; or by the transference of its authority from the hands of a few to the hands of the multitude. I do not see how the one is an unfailing corollary to the other, or how you are to get quit of the evils incidental, I fear, to all sorts of human patronage, merely by multiplying the number of human patrons. . . . They are forgetting all history and all observation. They are not looking even to the present state of those numerous dissenting bodies

which, under a system of popular election, though retaining the form of sound words, have become spiritually dead; or, if they still own any fire and fervour at all, it is but the fervour of earthly passions, the fire of fierce and unhallowed politics. Neither are they recollecting those numerous Presbyterian Churches in England, which under the same system have even cast the form of sound words away from them, and lapsed into Socinianism; or the Presbyterian Church in the north of Ireland, where, with that very constitution of the patronage which is held up as a specific against all sorts of evil, a large proportion both of the ministers and congregations lapsed into Arianism." To which sagacious anticipations may be subjoined remarks from two pamphlets expressive of doubt about the practical result of the vox populi vox Dei principle.

Extract from the Preface of "An Apology for the Church of Scotland," by the Rev. J. Cumming, of the Scottish Church, London, 1837: "An age appears to have arrived in which men are shaking off all wholesome restraints, and treating subordination in Church and State as a remnant of papal or feudal despotism. God's ordinance is undervalued, and mere gifts proclaimed as a sufficient substitute. To be able to express one's self with care and accuracy, and with some popular effect, is thought by thousands to be warrant enough for undertaking the work of the ministry. The authority of the Church is despised; the regular organs of its power set aside; and, instead of that dutiful obedience and sacred esteem of those superior tribunals that have been wisely constituted in the Christian community as the conservators of regularity, decorum, and apostolic authority, there prevails intra muras et extra, a disregard of everything except mere personal and popular attainments."

Extract from "A letter to the Moderator of the Church of Scotland," by the Rev. Adam Duncan Tait, 1840: "And it may be enquired, in the second place, Whether the Church of Scotland is maintaining and exercising the full spiritual jurisdiction with which the Great Head of the Church hath invested her; or, whether she is chargeable in any degree with the surrender of that jurisdiction into the hands of the Christian people? . . . The right of the absolute rejection

of a Pastor does truly involve in it the right of judging of, and determining upon the qualifications of a Pastor; and with whatever ingenuity the distinction between the two may be set forth, it is impossible, if you concede the former right, that you can refuse the latter. . . . The advocates of this measure have proceeded on a supposition respecting the state of religion in the country greatly more favourable than is, I fear, borne out by fact. I cannot but tremble to think of the consequences which may result from the wielding of so mighty a power as this law confers on multitudes, I fear, ill qualified to exercise it; and in whose hands, therefore, it may be expected to prove an instrument of the great enemy of righteousness, for crushing the cause of truth, and excluding from the pulpits of Scotland the words of eternal life: for in the last days perilous times shall come, wherein the people *shall* have *a form of godliness*, while denying the power thereof, and wherein *they will not endure sound doctrine*. . . . How frequently is she designated 'the Church of the people' —how frequently is she described as being 'based on the affections of the people.' To say that the Church of Scotland is 'the Church of the people' seems to me little else than to say that she 'is not the Church of the living God'—to say that she 'is based on the affections of the people,' seems to me little else than to say, that she is based on a very different foundation from 'the Precious Corner Stone of Zion'—that she is built, not 'upon the Rock,' but upon the shifting sand. . . . We have cause to tremble, lest God make us to feel in bitter experience how very miserable is the confidence wherein we are seeking to trust in the day of evil. And truly this is a day of evil—a day in which the hearts of men seem to be beginning to fail them for fear, and for looking for the things which are coming on the earth."

In the fourth place, As to the great success in advocating the "peculiar principles" obtained by the Free Church. If this had meant merely the great success of the movement in arousing the clergy both of the moderate and the extreme party in the Established Church to an activity of mind and body that most of them had not manifested before; in gathering out of the Establishment two-fifths of the clergy and more

than half the laity to form a new Church free from the trammels and the mammon of the State; and in exciting the latter to bestow a portion of the increase God gives them in erecting buildings for His worship, and in supporting His ministers—and this to an extent that was wonderful considering they were a people who, like their fathers for 300 years, had been accustomed to enjoy their religious privileges without cost—there would have been no room for remark. But what is meant by saying, "God has everywhere honoured her testimony, and is making it an instrument in reviving the cause of religious truth and liberty over the earth," as no explanation is given, it is difficult to guess. There is no report floating on the Church's atmosphere, of the Free Church having, by her testimony against the intrusion of ministers and the intervention of the Civil Courts, infused the light of truth into any branch of the Church walking, as to these matters, in darkness; or, of her having thereby set free any branch of the Church lying in bondage.

In the fifth place, As to the approval bestowed on the movement. Here again a perplexity arises, the language, as elsewhere, may either mean much or very little. "The value and truth of the peculiar principles of the Free Church have been joyfully attested by nearly all the Christian Churches both in Europe and America," ought to imply, taken in the connection in which the words occurred, that some of the smaller Churches, for of course the greater Churches (though included in the terms) are beyond all supposition, have learnt from the Free Church's testimony truth which they did not know before, and which they are joyfully putting into practice; but the declaration may mean merely, that Churches, already free from intrusion of Ministers and intervention of Civil Courts, have expressed their applause that another company of religious Scotchmen has fled from a system which those Churches have always condemned.

In the last place, As to the everlasting endurance of the Free Church. The adoption, for its emblem, of the Burning Bush, with its description from the Vulgate, "Nec tamen consumebatur," is one of the many disappointing proceedings

which occurred during this ecclesiastical movement. That the old Reformers, who were politico-religious men, as bold in bodily acts as in the exercise of their mental powers, and who would readily have hacked to pieces with their swords, if they had had the opportunity, the pertinacious opponents whom they would have gladly converted with their Scripture texts,—that such men should cast about for a warlike emblem of their Church to oppose to the warlike emblem of the politico-religious Church against which they were contending, was natural. Now as Rome had adopted a picture of St. Peter's standing on a rock with very perpendicular sides, against which the sea, foaming out its rage, dashed its waves in vain, being beaten back in harmless spray, some one full of zeal, but lacking knowledge, proposed that the bush filled with the glory of God, and yet not destroyed by it, should be adopted for an emblematical declaration that the Protestant Church could not be destroyed by the rage of its enemies. It is incomprehensible why the leaders of the Free Church, men of undoubted learning and piety, and who could not but know very well that the Burning Bush was God's symbol to foretell of the wondrous sight that, in the fulness of time, should be seen on the earth, namely, a company of men, while still in mortal bodies, indwelt of by God the Holy Ghost, and manifesting forth his presence, yet not destroyed by the majesty thereof,—why such men should sanction, with their silence at least, the re-adoption of this sacred emblem, to be used in so false and irreverent a sense, is astounding. Sculptured in stone, it now stands over many a church's door as a banner of defiance, to keep up the congregation's fleshly confidence against visible enemies, instead of being a memento to it of what it ought to be, namely, a company of saints manifesting the glory of the Lord, and safe from the intrusion of all spiritual enemies, because He, who is the strong One, dwells by his Spirit in his house, and keeps it in unceasing security.

The fact then being that the principles of non-intrusion of ministers and non-interference of civil courts, contended for by the Free Church in 1843, being the same as that contended for by the Secession Church in 1734, and the fact also

being, that the greater multitude gathered in its favour at the more recent period than at the former, was entirely owing to two circumstances—the great alteration, as to interest in religious questions, in the state of Christian society generally, and the greater love of manifesting insubordination to the Courts of Law—not produced by this movement, there is no more reason to suppose that the founders of the Free Church had a special mission from the Lord than that those of the Secession Church had. Therefore, as it was concluded of the Secession Church, the Reformed Presbyterian Church, and the Relief Church, that they were not the result of the labour of an Elijah ministry sent to the Church Catholic, so it must be concluded of the Free Church of Scotland.

In summation, then, of this Chapter, it may be repeated that we cannot discern any sufficient number of the tokens of an Elijah ministry in the labours of those who attended the Seven Œcumenical Councils, of those who effected the separation of the Churches of the East and the West, of the leaders in any of the Protestant Reformations, of those who attended the Council of Trent, nor of the actors in any of the minor ecclesiastical movements in Great Britain since the Reformation.

VI. A CONCLUSION SUGGESTING THE APPLICATION TO A PRACTICAL PURPOSE OF THE SUM OF INFORMATION GATHERED TOGETHER IN THIS VOLUME.

We have at length, after having studied the Scriptures prophetic of John the Baptist's ministry, and those recording his fulfilment of them; after having considered the warnings of the probability that the Church would require a similar ministry, and the proofs that she has indeed, like the Jews, from the time of the fathers, turned away from God's ordinances; after having reviewed the Scripture data for entertaining the hope of a mission of an Elijah ministry to the Church, and for discerning its tokens when it appears; and after having estimated the value of certain professed ecclesiastical reformations held in great admiration by one or other of the branches of the Church—after all this toiling along the course of our theme, and following, as far as seemed useful, so many digressions, (yet always, like the traveller of old, keeping the destined port in view,

Per varios casus, per tot discrimina rerum,
Tendimus in Latium,)

we at length attain to a position in knowledge enabling us fairly to consider, so far as any such preparation can aid in qualifying men for estimating aright a work of the Lord, any ecclesiastical movement professing to be the fulfilment to the Church Catholic of that promise by Malachi, about which we have ascertained so much.

Now there has been a spiritual work in operation in this and other parts of Christendom ever since 1835, for which such a claim is put forth: those engaged in it testifying of it that it is unlike any other that has occurred since the first age of the Church; that it is carried on by Apostles whose mission is not of man nor of men, but literally of the Lord; that its service is truly catholic, being appointed for all the baptized without distinction of Sect, or of personal merits.

Whether such a declaration be true or false, it much concerns every Christian man to ascertain; and therefore

the courteous reader who has persevered in wading through this book is earnestly entreated to draw near to that work where it is in action, and to watch it, and enquire concerning it, and, when doing so, to make a wise use of the insight into the purpose and ways of God he may have here obtained, in enabling him the better to discern whether it is, of a truth, the work of the Lord: for this point will not be satisfactorily ascertained, and the results of the work suitably appreciated, without a patient personal investigation of it. To reiterate here all the points to be noticed would be very laborious; it must suffice to mention in brief, that the object and fruit of this work will be found to be the reviving of an intelligent faith in truths respecting the Lord, the Church, and the services Godward and manward to be fulfilled in and by the latter, that are for the most part more or less held by the different branches of the Church, but with an ever lessening belief, and consequently with a very imperfect application. Such are the realities implied by the various titles of the Lord; His purpose and ways in the Church; His superintending of the whole as one, and of each congregation as one; the connection and distinctive action of the three Orders of clergy—Bishops, Priests, and Deacons; the nature of and the reasons for there being four Ministries in each Order; the true value of the Sacraments; the vast importance of the preached word; the form and character of different services of worship; the duty and privilege of rendering unto God his Tenth of all the increase He bestows; the true time and object of anointing the sick; the proper use of Confession; the judgments on Christendom with which this Dispensation will close; and the coming of the Lord to raise his saints that sleep, to change those who remain, and to translate them as one company to meet Him, and to abide with Him for ever. In short, it will be found that the object of the mission of this Elijah ministry to the Church comprises all that is implied in the proclamation, so vastly comprehensive when addressed to a covenanted people, REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.